



dr. luther d. reed

The Ψeminarian

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LUTHER DOTTERER REED

The Christian Church has given special recognition in the course of its history to men who in dedication to Jesus Christ have made worthy contributions to its life and work. In the following eight pages the reader will learn something of the life of Dr. Luther D. Reed, the words and music which have come from his heart, and the significance of his vocation from the testimony of his friends and co-workers. The editors hope that in some way these pages will express the esteem in which our community holds Dr. Reed on the occasion of his eighty-fifth birthday. The late Archbishop Nathan Soderblom said, "a saint is he who in his heart and life reveals God's existence and work." We recognize Dr. Reed as such a man.

HIS LIFE

Margaret J. Hort

"He has been an important part in every forward move the Seminary has made in the last three decades. He has done more than any living man to unify, enrich and harmonize the worship of the Lutheran church in America." This is President Charles M. Jacobs speaking in 1936 when Dr. Luther D. Reed had concluded twenty-five years of service in the Philadelphia Seminary's Department of Liturgics. Those are the interests to which Dr. Reed has dedicated his life-long work for the Church.

He acknowledges that he chose his parents carefully. His father was a graduate of this Seminary, a Director from 1879-86, and was beloved pastor and lover of music. Dr. Reed's mother was a native of Wolverhampton, England, and she widened his horizons to realize the best of the old world culture. He graduated from Franklin and Marshall College in 1892 at the age of nineteen and from the Philadelphia Seminary in 1895.

He was called to the mission congregation of Emmanuel at Allegheny, and ordained by the Ministerium of Pennsylvania. In 1895 he was transferred to the Pittsburgh Synod. The congregation consisted of 88 communicants and 115 in the Sunday School. During the first year the members gave \$35.51 for benevolences, \$867.00 for local expense, exceeded their \$27 Synodical apportionment, and received from the Synod \$500 for the support of their pastor.

In 1903, Holy Trinity Church of Jeannette, Pa., called the Rev. Mr. Reed, a young man who was already making his mark in the liturgical field. He and H. G. Archer had published Psalter and Canticles in 1897; he had organized and become President of the Lutheran Liturgical Association in 1898, had been a member of the General Council's Convocation of Church Musicians for five years, had published work on the Gregorian element in Church music, and had studied at the University of Leipzig.

Ill health forced him to resign his pastorate in 1904 and to rest for a year. Immediately, however, came extremely productive years. In 1905 he was appointed to the important Church Book Committee of the General Council. Since then, he has served continuously, most of the time as Chairman, on this committee and its successors, the ULCA Committee on the Common Service Book and the present Joint Commission on Liturgy and Hymnal.

About this time, too, he interested his friend, Mr. B. F. Weyman in the pressing need of the Philadelphia Seminary for adequate library resources, and in 1906 he became one of the directors to administer the \$100,000 fund, given by Mr. Weyman to erect the present building, and later funds for the purchase of books. During this period he compiled a classification for a theological library, an extraordinary feat to be carried out in the infancy of classification development.

Since the time of his appointment as Director of the Library, Dr. Reed has been continuously associated with the Philadelphia Seminary. First, he became instructor, then professor of Liturgics, and, according to Dr. Jacobs, "created a department of instruction that is unique among protestant seminaries of America." He served as president from 1938 to his retirement from active teaching in 1945. His administration, though carried on in the stress, restrictions and accelerated academic program of the war period, expanded field work, concentrated seminars, organized the extremely helpful Women's Auxiliary, wined out an indebtedness of \$134,000, restored salary cuts, and closed its last year with a balance instead of a deficit, the

first time this had been done in thirty-eight years.

Like The Lutheran Liturgy, most of his publications are known throughout the Lutheran Church. It may not be remembered that he edited the cantata, "City of God", with music by H. A. Matthews, which was given at the Quadricentennial Celebration of the Protestant Reformation; that he was chosen to write the sections on the position of the Lutheran church on intercommunion and on worship in the Lutheran church for the World Conference on Faith and Order to which he was a delegate in 1952.

Honors follow qualified men. In 1936, Thiel College conferred the honorary degree of Doctor of Divinity, Muhlenberg that of Doctor of Fine Arts, and Wittenberg that of Doctor of Humane Letters in 1956. The Church Architectural Guild presented the Conover Award "for fostering spiritual values in the creation of ecclesiastical edifices" at the 1954 National Joint Conference on Church Architecture. Dr. Reed has been for many years Vice-President of the Hymn Society of America, honorary member of the American Guild of Organists and of the Church Architectural Guild.

Many students and research scholars from all over the country visit the Krauth Memorial Library to use the resources which Dr. Reed was so influential in making available, and to profit from his personal store of knowledge. One visitor from Chicago recently referred to him as the Dean of Lutheran Scholars in the Liturgical Field. Other titles are equally appropriate: Champion Story-teller, Kindest of Friends, Lover of Beauty, Tireless Worker, and a true Gentleman.

HIS WORDS

Dr. Luther Reed freely admits that his first loves are the Philadelphia Seminary and the field of liturgics; however he has always been mindful of the need to make them servants of the church's mission. The extent of his dedication can be seen in ~~...~~ from his lectures and writings.

In 1904, in a closing address to the Third General Conference of Lutherans, held in Pittsburgh, he said:

"...the Liturgy is more than a mere sequence of words. It represents a mighty world of ideas; it expresses certain definite conceptions of devotion, reverence, order, and beauty, which we speak of as liturgical feeling. Only as it serves as an adequate expression of such devotional and even doctrinal conviction is it of value."

Members of the Lutheran Church Book and Literature Society heard him say this in 1907:

"...our rubrics and details of practice are in the formative period. The end is not yet. As in every other science and art, true development and advancement will be upon the foundations of a comprehensive and sympathetic knowledge of the past."

"The Liturgy and Life," an article written for The Lutheran Church Review in 1922, carried this thought:

"The road to spiritual strength, endurance and richness in the future is not through the deceptive marshes of spontaneous emotionalism or superficial excitation, but by the longer and harder, but vastly more beautiful and safer highways that common usage has built and kept in repair."

At the 1935 Conference of Theological Seminaries and Colleges, Dr. Reed had this to say about the spiritual life of a seminary:

"Chapel services, group discussions, private meditation and prayer must be planned for and encouraged. ... Remove all idea of communion with God and of fellowship among Christians from our studies in the exegetical, systematic, or historical fields of theology, and you cut out the heart

and leave a corpse."

The Lutheran Church Quarterly in January, 1939, carried these words regarding "The Common Service in the Life of the Church:"

"Worship is a means to an end. It must establish men and women in communion with God and in the fellowship of the saints. If the strongest impression that remains after a service is one of liturgical technique, that service has been a failure. Exaggerated concern for precise and perfect observance of traditional detail cannot satisfy men and women seeking sincerity and strength."

At his induction as president of the Seminary in October, 1939, Dr. Reed set these goals in his address, "The Spirit of the Philadelphia Seminary:"

"By precept, by example, by enveloping the daily routine in an atmosphere of spiritual sincerity we must convince our students that the real power of Christianity is its spiritual power. What shall it profit us or the Church if we promote scholarship, perfect techniques, and yet send forth equipped only to practice a profession, but unable to fulfill the calling of the Holy Ministry?"

Something new--a common liturgy and hymnal--had entered the picture by 1950. About the liturgy and its use, The Lutheran Quarterly printed these words of Dr. Reed:

"...there is room for ample variety in the matter of architectural appointments, musical settings, ceremonial, etc. ... Freedom and flexibility of this sort are a Lutheran birthright. ... However, under all circumstances and conditions the integrity of the Church's rite should be respected and conserved."

Two years ago, The Lutheran World carried an article concerning the new book. Dr. Reed's goals are seen in this thought:

"The new service book and hymnal points to higher levels. It is a venture in faith. It is issued in the belief that our congregations...share fully in the cultural developments of our times, with their ever increasing opportunities for appreciation and cultivation of music and the arts..."

one of life's memories to me is the common work of the past dozen years, as under his leadership the members of the Joint Commission on Hymnal and Liturgy have produced a new book of worship for American Lutheranism. Chapters could be written on the experience of these years, but one thing is clear--no one could have led the undertaking to its conclusion as Dr. Luther Reed has done.

"I am happy to join in this tribute of admiration and gratitude to Dr. Reed on his 85th anniversary."

Conrad Bergendoff

DR. CHARLES M. COOPER, president of the Pennsylvania Ministerium since 1953, graduated from this seminary in 1935. He served on the faculty as professor of the Old Testament for several years.

"Fifty years ago this winter, a young Seminary instructor supervised the moving of thousands of books from the top floor of what is now Hagen Hall to the then new Krauth Memorial Library. Twenty years ago he was elected president of the Seminary. Thirteen years ago he retired as president, remaining a bit longer as director of the library.

"We thank God that Luther D. Reed is still with us, firm, alert and twinkling. Just now he is preparing his second magnus opus for publication. Coming weeks will also witness the appearance of the second great service book and hymnal on which he has shared editorial labors of decisive character and highest quality.

"His own synod proudly hails him on his 85th birthday anniversary. The whole Church honors and loves him, other communions no less than his own. His long career and continuing work exemplify the virtue of disciplined diligence. Rightly the Scripture says, 'The hand of the diligent will rule...' and 'his soul is richly supplied.'"

Charles M. Cooper

DR. HENRY H. BAGGER became president of this seminary in 1952 after many years of service in the Pittsburgh Synod, serving as its president from 1930 to 1940. Immediately before his return to the Philadelphia Seminary, he was pastor of Holy Trinity Church, Lancaster, Pa.

"To measure the influence of Dr. Reed's services would be impossible. That influence is continuing and will con-

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tinue to make itself felt widely and deeply for long years to come. Our library stands as a physical witness to his monumental endeavors to serve his church and ours throughout his sojourn of fifty-two years on our campus here in Mt. Airy. However, it is not in terms of stone or even books but rather in terms of flesh and blood and spirit that his life speaks to us. Quietly but alertly and busily he has moved among us, exemplifying both specific scholarship and day by day godliness. Out to the church he has carried the spirit of the Seminary and back to the Seminary he has brought the concerns of the Church. To his associates he has been an inspiration to do with faithfulness the things at hand and to dream with bold hope of the things that yet must be. The administration and the faculty, debtors all, bear him tribute in these words that are at best but poor vehicles of what we would say as we clasp his hand in grateful fellowship."

Henry H. Bagger

DR. HAROLD S. MILLER is president of the Seminary Board of Directors. A member of the class of 1917, he is pastor of Incarnation Lutheran Church in Brooklyn.

"I have been asked to send you (Dr. Reed) a brief congratulatory message from the alumni of our institution through the medium of The Seminarian. Certainly you are to be congratulated on the occasion of your eighty-fifth birthday. God has blessed your life so richly and you have used the talents He has given you so wisely and well. For fifty-two years of your ministry your life has been inseparably associated with the Krauth Memorial Library, with liturgics and church architecture and with The Common Service Book of the Lutheran Church of 1917 and 1948. Hundreds of your former and present students join hands with me in expressing to you our felicitations and asking God's richest blessing on your life."

Harold S. Miller

DR. T. CARL WHITMER stands near the top of the list in regard to the length of time that he and Dr. Reed have been friends. Born three months after Dr. Reed, he has distinguished himself in the field of music. Although many miles have frequently separated the two men, their friendship has remained strong. Here, Dr. Whitmer has given us a peek into the personal life of Seminarian Reed.

"Seventy years ago, in Lancaster, Pa., two boys were practicing for a church festival. Luther, the director, scratched a bass fiddle while Carl scraped a \$2.50 violin. There were also a few more off-key artists in the so-called orchestra. Soon fifteen young singers trooped joyfully into the church--for Luther was a popular leader. The piéce-de-resistance was the famous Gloria by Mozart.

"Years passed. Both of us were now students in Philadelphia where we had long sessions in Harmony and Counterpoint with dashes of Gregorian Modes.

"Of course we went, on occasion, to the Academy of Music, always sitting in top Heaven. This particular night a big German Bass was scheduled to sing but he had lost his dress clothes en route. So the manager apologised to the audience for such a breach of breeches, after which Luther got up, waved his hands and shouted: "Go ahead, sing! Who cares for pants!"

"A youthful sample of the lifelong enthusiasms which have endeared him so wondrously to countless humans of all varieties."

T. Carl Whitmer

MR. DAVID N. EICHNER, a graduate of Hartwick College, has been president of the student body since last April.

"On behalf of the Student Body at Mt. Airy Seminary I extend to you our most personal and heartiest congratulations on the celebration of your 85th birthday.

"Your formal relationship as administrator-professor with the students here ended some years ago, but your continued presence has nurtured a spiritual relationship into being, whereby we are joined, through you, to the glorious and eloquent past of this seminary and its notable men.

"It is a great privilege and inspiration to us to be here at the time of this joyous occasion. As we move about the campus and observe you and your devotion to your duties, we are both challenged and encouraged to press on more vigorously toward the mark. We thank you and congratulate you, and wish you many more happy and healthful days among us."

David N. Eichner

BE STILL AND KNOW

Roy Gulliford

How glibly we quote the phrase, 'Be still and know that I am God'. How often do we listen and heed these words? It is not a sentimental phrase designed to caress. It is a command to remind us of our position.

Luther said, "Scripture requires humble hearts, that hold God's word in honor, love and worth, and that pray continually: 'Lord, teach me thy ways and statutes'. But the Holy Ghost resists the proud, and will not dwell with them. And although some for a time diligently study in Holy Scripture and teach and preach Christ uprightly, yet, as soon as they become proud, God excludes them out of the Church. Therefore, every proud spirit is a heretic, not in act and deed, yet before God".

As soon as we forget that we are the tools of God, allow pride in our academic or cultural achievements to rule our lives, we become worthless--we defeat our own purpose.

Here in our seminary community we have unique opportunities to hear and heed these words: "Be still and know..." In our common worship, in the fellowship of the Lord's table, in our life together, in our study of the Bible we can come to know the One who speaks these words. Before Him let there be no controversy, no petty bickering. Before Him let us stand silent, acknowledging our fault and receiving His blessing. Those sermons that we preach--let us live their content. The prayers that we pray--may they shape us and conform us unto His likeness. He stands ever before us.

The Seminary situation is unique. We live in a spiritual matrix which can nourish us and guide our growth if we but let it. Never again will we have an opportunity such as this. What we make of it is our own choice. The habits we develop here at Seminary we will carry throughout our lives.

The penetrating spiritual meaning of Lent can transform us if we will be still and know that He is God.

LOOK UP, LIFT YOUR HEADS

James L. Haney, Jr.

Moment. Hour. Day. Week. Year... They come and are gone. For many of us, they are uneventful--as far as something happening to get really excited about. Still, it's a good time to live. We can own property, travel freely, believe and teach our own brand of religion. Sometimes it isn't easy, but still we can make out with some effort.

In a moment, an hour--like these in which we live--when folks weren't expecting anything world-shattering to happen, God visited his people. The casual observer saw nothing but the birth of a poor child in a feed box, and when the Visitor left, only the death of a rabble-rouser on a cross. So most folks never bothered to get acquainted. They were too satisfied with things as they were at the time to feel it was necessary to meet Him.

And now--this moment, this hour, this day--when we think back to the point in history when God came to earth in Jesus Christ, we might ask ourselves, "Do we long to meet Christ when he comes again? Or, are we so satisfied with what we are and with what we have, that the fulfilled Kingdom of God isn't even listed among our hopes?"

I

Certainly, there are good reasons for being satisfied. Of course, we can't ignore the numbers of unemployed, or the feeling that perhaps we've gone too far in many aspects of human existence. Maybe we even fear that the time is at hand when our "Come-uncance" will be cut to size. Still, life is generally pleasant and good. Anyway, we haven't reached the point of despair which led the ancient Jews to look forward to the "Day of the Lord", and the dreamer in the book of Revelation to cry out for the "city four-square."

Our satisfaction comes from knowing that in things really important in life, we have arrived: "healthy, wealthy, and wise." Healthy? Yes. Small pox and T.B. are almost a thing of the past. Heart disease and cancer are still bad, but we are confident it's only a matter of time until they, too, are conquered. And as for our neuroses, a good psychiatrist and a hand-

ful of tranquilizers will take care of that. Wealthy? Yes. We don't have any more gray matter than we need, but we are living in a thinking age. Research is in progress in our own field. The atom has been harnessed. One of these days we'll launch a bigger and better Sputnik. We'll reach the moon too. Life can't help but be satisfying and full.

But then, something happens to alter the picture. The occasion may be an appointment with the doctor to get the truth: the truth that the sand is emptying rapidly from our hourglass. Maybe a mortgage is foreclosed. Or, when a sheet is pulled over the face of someone we loved, the wisdom of a thinking age leaves us full of questions. Such things do happen. And it is then that we discover that the bubble of health, wealth, and wisdom has burst before providing an answer to where we go from here--if anywhere.

Perhaps this is an over-statement. Few of us are so foolish as to believe we can find satisfaction in purely "worldly" things. We know better. Don't most of us feel that the truly satisfied person puts his trust in "universal Christian principles" which moth and dust do not corrupt? Even though we sometimes have difficulty telling others exactly what we mean by "universal Christian principles", we do feel they're really important. If we're forced to, perhaps we could give examples of what we mean: The Golden Rule, The Ten Commandments, the Sermon on the Mount. This is the sort of thing we were reared on. It's what we live by, and we would like our children to have this as their heritage.

But if something satisfies, it must be practical. How practical are these principles? A man disciplines himself to live a good, moral, life--only to discover that his motives for doing so are for the wrong reason, and his good actions indicate less than sounding brass and tinkling cymbal. Or, parents pour sacrificial love on their children to give them what they themselves didn't have; the children turn out to be irresponsible brats.

So, even the Christian principles which we believed could provide real satisfaction don't seem to work. We begin to feel that it's impossible to win; that life is nothing more than a series of dismal failures, leading toward nothing. In one way or another, we find out that our satisfaction carries with it the seeds of acute dissatisfaction.

II

But, this isn't the last word. An answer has been given to those of us whose bubbles of satisfaction have burst, who wonder if everything must end in defeat. It's the answer from the scriptures which Christianity has given through the ages. A number of different quotations might point us to the answer to our queries. But there is a rather startling note found in St. Luke's gospel for times when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." He says, "And then they will see the Son of Man coming in a cloud with power and great glory." This fantastic assertion is the Christian's hope.

And you might well ask, "and what does this have to say to us?" I think it simply tells us that when death comes a door is closed, but another is opened. It will happen suddenly--as the sun breaks through a cloud after a summer rainstorm. But the transformation which takes place will be greater than the change which is wrought by sun and raindrops on a withered plant. It will be more than the bringing to life of what lived before; it will be a creation redeemed by God--made new into a perfect one. One Christian attempted to describe transformed humanity. He used the word "saints", and said, "They are clothed with white robes and follow the Lamb whithersoever he goeth." Think of your neighbor wearing a white robe and following Christ--the one who enjoys a good brawl, struggles for a higher place on the totem pole, or is chained to "a project"--and you'll get the idea of how complete the transformation of the redeemed will be. Another man tried to put it into words by saying that the streets will be paved with gold--the idea that the fulfillment will be beyond human desires. He spoke of a city "four-square"--the square for him was the symbol of perfection--we speak of the fulfilled "community-in-love."

A part of this sudden, complete, transformation to absolute perfection of creation will be a change in our relationship with God. Now, he speaks to us through someone or something. We know God through his creation, the written Word, and other people. And just as looking through an imperfect window pane distorts our view of the world, looking through an imperfect creation distorts our knowledge of God. But all this will be changed. When the door to this new life is opened, we will see God face to face. Seeing him "face to face" is to know and be known, and it is life in the fulfilled Kingdom of God. All this is the power and glory of which St. Luke spoke, and it is the Christian answer to what happens after our health, wealth, wisdom, and

universal Christian values fail to bring satisfaction.

But, don't we have a tendency to wag wise heads at this idea of the fulfilled Kingdom of God and say, "This is great. It's just unfortunate that there's no demand for 'die in the sky' for earthbound creatures." But, we speak hastily. True, the fulfilled Kingdom of God brought about by the coming of Christ in power and glory is an event of the future. But on the other hand, we cannot ignore the Biblical witness, "The Kingdom of God is among you."

The Kingdom of God began with the coming of God to earth in Jesus Christ. The Kingdom and Jesus Christ are one and the same. The Kingdom was established, and it is here among us now, because the work of Christ still continues. Where ever the Word of God's love is preached--whether spoken from the pulpit, given in the communion, or communicated by the "mutual consolation of the brethren"--Christ, the Kingdom, is among us.

The Kingdom becomes a reality to us as we share in the work of continuing Christ's ministry. Sharing in this work of preaching God's love is to follow Christ. Following does not demand that we ignore our "worldly" satisfactions: health, wealth, and wisdom, or our universal Christian principles. Indeed, they too are redeemed by Christ, and are to be used. Take a look at our Christian principles. They are not to be used as absolutes or ends in themselves. Rather, they are concrete examples--to give us ideas--of how to express love. And following obediently involves using our health (or lack of it), our barely comfortable incomes, or our small store of wisdom in the service of others to God's glory--forgetting the personal satisfaction it may bring. This is how the Christ--the Kingdom--comes to us today and fills our hardness of heart with God's love, our failures with God's forgiveness, and our loneliness with God's presence.

Yes, the Kingdom is here. We can share in it as we follow Christ. But, what about the times when we do our best to follow and still fail; the times when we aren't properly motivated; the times when personal satisfaction isn't forgotten; the times when there is no "greater act of love"? Where does the Kingdom figure in then? Well, as a matter of fact, it's quite likely we will continue to try and frequently fail. But our failures will not be an occasion for despair, bewilderment, or a feeling of utter futility. You see, because as Christians we believe Christ came once in time, is with us now, and will come in the fulfilled Kingdom of God, we know we are not just "beating the air", or fighting a losing battle now. The battle against ultimate fail-

ure has been fought and won. Failures and death are not final. And so we can continue to take every opportunity to follow with confidence, knowing the course has already been charted. And to follow on the promise of God, in the face of apparent failure and defeat, is to live in the Kingdom today, and to prepare for the Kingdom yet to come. This is the life derived from the Christian hope.

Moment. Hour. Day. Week. Year. They come and go, but each is significant, for "The Kingdom is at hand." "Look up. Lift your heads. Your redemption draweth nigh." AMEN.

SERENDIPITY AND STUDENT QUESTIONNAIRES

Norman C. Krapf

The three princes of Serendip, according to a fairy tale, were always discovering things for which they were not looking. When Horace Walpole needed a word to designate the "happy faculty, or luck, of finding unforeseen evidence of one's ideas or, with surprise, coming upon new objects or relations which were not being sought", he coined the term "serendipity."

The recent student questionnaires might be said to represent a study in serendipity in view of the fact that they made possible the acquisition of information which was not anticipated during the formulation of the questionnaires. The questionnaires were the result of the interest of a number of students who were curious about student life at the seminary. A rough draft of the questionnaire was made and submitted to the president of the seminary, who made a number of valuable suggestions and approved the idea. Next, with the help of the business office, the questionnaires were mimeographed and put together. Then, this "questionnaire project" was transferred to the Augmented Student Component of the Student-Faculty Committee.

The following is this writer's representation of the evaluation of the Questionnaires which was made by the Augmented Student Component of the Student-Faculty Committee. The reader should keep two factors in mind. (1) Approximately one half of the student body filled out questionnaires. This means, of course, that the whole of the student opinion is not represented in this article. (2) The structure of the questionnaire did not always permit a clear-cut evaluation of the comments under certain topics. (This is notably true in the case of the topic, "General Student Life.")

General Student Life

1. Good
2. There are elements of "cliquishness" in the student body.
3. This "cliquishness" is traceable, for the most part, to the so-called "high church-low church" question.

Administration (Offices of the President, Registrar, Business)

1. Student relations with the administrative personnel is

satisfactory.

2. The administrative offices are felt to be highly efficient by the students.

Classroom

1. Facilities are generally adequate.
2. Students do not exercise enough self-discipline, especially in terms of respect for lecturers.
3. The "No Smoking" signs are ignored.

Curriculum

1. Generally satisfactory.
2. Students desire more courses (perhaps electives) in Biblical content and exegesis.
3. Practical courses, excluding those in homiletics, are felt to be inadequate.
4. Some students felt that "Occasional Services" should be made a required course.

Dress

1. Student dress is satisfactory, and should be left to the discretion of the individual.
2. Some students felt that a coat and tie should be required for chapel and refectory.

Faculty

1. Student relations with the faculty are generally good.
2. Students would like to see the faculty attend chapel more often.
3. Students desire more personal contact with members of the faculty.
4. Students feel that certain courses in the practical department are inadequate in terms of the professor's choice of content and his lecture preparation.
5. Papers and sermons should be returned with comments.

Field Training (Sunday or weekday assignments, and practice teaching.)

1. Generally, a good and profitable experience.
2. There is a lack of desirable uniformity in regard to time and work in many instances.
3. All pastors or supervisors are not helpful in defining

the nature of the task and in giving constructive criticism.

Grading System

1. Some students felt the present system produces a competitive grade consciousness among the students which is not wholesome.
2. Other students felt that the professors were too subjective in their grading.
3. It was suggested that the present system be replaced by a system which includes only the ratings: "satisfactory" and "unsatisfactory."
4. A few students are satisfied with the present system.

Library

1. The students are highly satisfied with the library facilities and their operation. Some suggestions were made for longer hours.

Refectory

1. Students are pleased with the improvement in the refectory over last year. Particular mention was made of the efforts of the present refectory manager which have been greatly appreciated.

Worship

1. A number of students are satisfied with the present conduct of worship.
2. A large number of students requested that Holy Communion be administered weekly.
3. It was felt that both student and faculty attendance is poor.
4. The following suggestions were made:
 - a. Discontinue the Tuesday meditation.
 - b. The faculty be called upon more often to preach.
 - c. Matins be observed earlier in the day.

In spite of this necessarily superficial treatment of the evaluation, it may be seen that there are many elements in our seminary life which should command our gratitude and praise; and, on the other hand, it appears that there are some unhealthy elements which impose on all of us an obligation to take whatever prudent steps are necessary to remove their toxic effects

rom the seminary community. It is expected that the Executive ommittee of the Student Body and the Student Faculty Committee ill deal further with the information on the questionnaires and n greater detail. It is hoped that the result of the question- aires in the period ahead will include constructive action-- ction upon which the term "serendipity" may be imposed, as embers of the seminary community "with surprise come upon new bjects or relations which were not being sought."

A SEMINARY DIALOGUE

Brooke J. Walker

ne: a seminary campus.

Participants: two students, a Junior and a Senior.

Now that you've been here at the Seminary for a while, how do you like it?

It's all right, but not quite what I expected. There are some things that go on around here I just don't understand.

Well, I agree there's room for improvement, and that is only natural. What is it that's bothering you?

It's hard to say. I had always thought of a Seminary as a spiritual community and an academic community, but this place seems to be only the latter. Except for chapel services, there isn't anything to identify it as a Seminary-- nothing that meets the eye, and very little that reaches the ear.

Perhaps the reason lies in an incorrect understanding of ordination and the purpose of a Seminary. If ordination is only for the sake of good order, then a seminary need only be concerned with the theological-intellectual preparation of its students. Spiritual preparation is neglected and we never realize the meaning of a Seminary as a religious community, or of each other as Christian brothers.

Where do you think the blame should be placed?

Primarily, with the leadership. However, each new class comes here to a situation which already exists. In so far as they adapt themselves to it and don't try to change things, they share in the blame.

What should we do?

We should remember that although we are justified by faith, we must, as St. Paul says, work out our salvation. This means a continuous, daily struggle with ourselves. And this, in turn, means the possession of something which is sadly lacking around here.

What's that?

Discipline! And since there is no external discipline on the part of the Seminary, the discipline here must be self-imposed. But look around you and tell me if you can discern any evidence of, or attempts at self-discipline.

You mean, for example, the poor attendance at chapel, the infantile scribbblings on the bulletin board, and the behavior in class?

Yes, and the foul language in conversations, and the lewd jokes told to show that you're one of the boys, or the overall lack of consideration shown for others, especially with respect to the noise in the dorms late at night. But remember that these are all just external symptoms of a more serious inner vacuum.

I guess that most of us are just not mature enough yet to discipline ourselves and realize our status as seminarians. Of course, this in itself would not be so bad if the guidance were derived from outside ourselves, but it isn't.

And by now you are familiar with the so-called "high-low" situation.

Pretty stupid, isn't it?

It's more than that. It's a tragedy in that it's harmful to the church. It's become a device to brand people. If you don't agree with someone, just categorize him, and then, ignore him. Whatever you do, don't consider the merits of his position. Obscure the issues and rest secure in your own narrow-minded outlook. At least that seems to be the attitude.

But why does such a situation continue?

Again, I'd say because of a lack of leadership. Everybody knows the situation exists, but the whole thing is officially ignored. If anyone were willing to discuss it openly, maybe some of the undesirable aspects could be eliminated. But the only recognition of it comes in the seemingly innocuous remarks in the classroom. We're just not being given any guidance.

Do you mean with respect to that issue alone?

No, it applies to other things as well. Like the removal of the crucifix from the refectory. Evidently someone was offended by this symbol being placed in a "public" area.

Offended! Are you kidding?

Sadly, no. The crucifixion has always been an offense for the non-Christian. Now it seems that we regard it as such also. Another triumph for the Lutherans.

How silly can you get?

Worse than that. Have you seen the modern editions of Luther's Small Catechism which purge his pre-prayer rubric for "blessing oneself with the sign of the holy cross." This is done so that our children will not be perverted by such Romanizing practices.

It's almost enough to make you doubt their integrity and honesty.

Almost. Or how about the reduction of communion to alternate Thursdays as an aid to the devotional life of the Seminary?

Well, since most of the faculty don't show up for communion anyway, I guess they don't care one way or the other.

And many of your students are indifferent to it only because they have never been instructed as to the real meaning of communion. And since this cut-down comes at a time when all branches of the church are recovering the centrality and importance of the sacrament, it is an example of how to gallop backward, back to the rationalism of times gone by. The faculty speaks, and that's it.

You mean that we get only one side of the question.

Yes. And, of course, if you say anything about it, all you can expect is a defense of the status quo which is always so capably handled by those whose job it is to preserve the prevailing conformity.

Say, why don't you write an article for The Seminarian about all this?

I'd like to, but I'm afraid that people would think that I

was trying to be vindictive or hyper-critical. It would be difficult to convince them that I was only trying to be constructively critical for the sake of the Seminary. And then, too, I'd have to show that I wasn't being self-righteous--that I recognize my own share of the blame.

Jr. Well, you could try it anyway.

THE BOOKSHELF

Principles of Christian Worship. By Raymond Abba. New York, Oxford University Press, 1957.

In recent years there has been increased liturgical interest among some of the free church groups of Protestantism. One evidence of this is a well written study of worship by an English Congregationalist, Raymond Abba.

Mr. Abba bases his study of worship on the principles that (1) revelation initiates worship, (2) true worship is an activity of the Holy Spirit which (3) is worked out corporately and which (4) results in witness. Throughout the book he displays a sound knowledge of the history of Christian worship, discussing it specifically in an early chapter.

The major portion of the discussion of worship is worked out under four headings. Concerning the Word, the author mentions the Scriptures and preaching, the latter being treated at some length. The second heading is Prayer. In this section, Mr. Abba concerns himself only with public prayer. One very interesting portion deals with the merits and dangers of both liturgical and free prayer.

Praise, the topic of the third section includes discussion of psalms and hymns. The final section discusses the Sacraments. It might be noted that the contrasts throughout the book are of the Anglican Church and the English Free Churches.

Both the clear writing style and the concise nature of this book add to the well handled discussion of the material. In

addition to the theory involved, this is also a good guide in the practical matters of Christian Worship.

C. David Godshall

Three Liturgical Periodicals

We are living in a time in which the whole church catholic is experiencing a renewed interest in the study of the Holy Scriptures, in active research into the history and theology of the early church, and in an appreciation of the devotional life of the church as it is expressed in the liturgy.

There are a number of publications which have been founded for the purpose of informing pastors and laymen about the liturgical revival in the Church catholic and especially in the Church of the Augsburg Confession. Una Sancta is the principle publication in the Lutheran Church in America. Its purpose may be quoted from the Pentecost 1955 issue:

"Una Sancta exists to serve the church. As an independent publication devoted to the "Una Sancta", the universal, and with a specific concern for the doctrinal and devotional life of the Lutheran Church, this magazine is dedicated to the renewal of the church in the spirit of the liturgy. She serves as a forum of discussion for vital questions of theology and practice, some of which cannot obtain a hearing in "official" publications of the church. She opens her columns to all who have a contribution to make within the broad framework of her aims. The only limitations she recognizes are those imposed by the Sacred Scriptures, the Confessions and Christian Charity. And these are less limitations than wellsprings of renewed insight and vibrant life.

"On this basis, it will be recognized that there may be differences of opinion between those who write in the columns of Una Sancta. There is no "party line" to which all must hew. There is, however, unity in faith and a common assumption of the burden which this publication has staked out for itself."

This purpose has been fulfilled to a fine degree. Articles by such able men as Dr. M. J. Heineken, "The Holy Spirit and The Means of Grace;" G. M. Ruoss, Pastor of St. Mark's Lutheran Church, Mechanicsburg, "Parish Practice in Lent, Common and Uncommon;" and "The 'Minor' Festivals of the Church Year" by D. E. Ressel, Lutheran Chaplain, are examples of articles which have appeared in recent issues. Items of interest from Lutheran Churches in Europe also appear as a regular feature. For those

who wish to be in the "know" about the Lutheran liturgical revival, this publication is a must.

A second publication is the printed proceedings of the Institute of Liturgical Studies sponsored by Valparaiso University. This Institute meets in the spring of each year to give intensive study to the doctrinal and devotional life of the Lutheran Church. Eminent scholars of our Lutheran bodies present studies in various aspects of the life of the church. During the Institute, the participants are given opportunity to worship in the manner of the grand and glorious heritage of our Lutheran Church. Pastors, seminarians, and laymen are all invited to attend and participate in the three days of worship and study. The Institute's proceedings are cataloged in the library under "Liturgical Institute."

Those who are interested in the efforts and effects which the liturgical revival is having in the Roman Communion will want to examine the publication entitled Worship. This periodical, published by the Benedictines, is the English organ of the Roman liturgical revival. Many Protestants and Lutherans will be surprised at the "cleansing" power which this revival is having on the Roman Church. Among the projects it is sponsoring is an intelligent participation in the Mass by the laity, the reduction of the unscriptural devotions which have crept into the church, an emphasis on the ancient hours of prayer in the church or the Canonical Hours in the life of the layman, and more frequent reception of the Holy Communion. There has also been a reduction of the Saint's Days and an increased amount of attention given to the days which commemorate the life of our Lord in the liturgy of the church. Much of the liturgical reform which has been undertaken in the last two years in the Roman Church has been a result of the efforts of the liturgical movement.

Arthur Sziemeister

THE CAMPUS

Dr. Steimle will begin a new religious broadcast series under the sponsorship of the National Council of Churches beginning on Easter Sunday, April 6. The series, entitled "The Art of Living," will consist of fifteen minute broadcasts each Sunday morning from 9:15 to 9:30. Program time is being donated by the National Broadcasting Company.

The program is unique insofar as it will be devoted entirely to informal talks of a broad and apologetic nature. Designed to "speak to" the un-churched American, the fifteen minute format will not include prayers or music. Subject matter is to be determined by Dr. Steimle. He has noted that the first words spoken on each program will be of particular importance because the usual introductory form has been omitted at the beginning.

A similar series was presented last year by Dr. Robert McCracken, minister at the Riverside Church in New York City. Because his presentations were "formally sermonic," he has been moved to the National Radio Pulpit.

The new series, although a network program, will probably not be broadcast in Philadelphia. There will be no televising of the program.

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The Symposium Committee will present a discussion dealing with the question of parochial schooling as opposed to the public school system at 8:00 p.m. on March 3, 1958. The questions of validity and need for parochial schools will be considered as well as the problem of Church financial support to ULCA parochial schools.

Two men of experience and competence in this field will present the problem. The speakers will be Pastor Frank Gibney of Epiphany Lutheran Church of Hempstead, L.I., and Dr. William M. Horn of St. John's Lutheran Church, Overbrook, Pa.

Dr. Horn has been active in the field of Christian education for a number of years. He has also been associated with the Board of Parish Education and was editor of the Uniform Lesson Commentaries.

Pastor Gibney is pastor of Epiphany Church which established its parochial school in September, 1954. This school is presently in the development stage, adding one school grade each year. At present the school is composed of kindergarten and the first three elementary grades. A deaconess teaches and supervises the kindergarten and two Lutheran lay teachers instruct the other classes.

Students and faculty members of the Lutheran Theological Seminary at Philadelphia will present an art exhibit at Soffer's Studio, 7709 Germantown Avenue, beginning Sunday, March 2 and continuing through March 22. The exhibit will include works by Dr. Doberstein, Dr. Duddy, Dr. Voehringer, and Mr. Bormeman. Ed Oestriech and Robert Kistler will be among the students represented in the exhibit. All members of the Seminary community are cordially invited to attend the exhibit. Soffer's Studio is open Sundays 12 to 5, closed Mondays, open Tuesday through Saturday 10 to 7. The exhibit will include a variety of artistic media and objects done by seminary personnel.

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Princeton Theological Seminary has been chosen as the site for the annual Interseminary Conference of the Middle Atlantic Region, March 20, 21, 22, 1958. In an advance statement, representatives of the Middle Atlantic Region presented the following theme for the Conference:

"Recognizing that the Church's very nature is missionary and that she is on every side in every society faced by antagonistic forces that would extinguish her life if they could, we find the following theme most indicative of the situation of the Church:

NO MISSION --- NO CHURCH

Conference speakers include: Rajah B. Manikam, Lutheran Bishop of Tranquebar, India; M. Richard Shaull, author of Encounter With Revolution and missionary in South America; and the Rev. William Webber, Pastor of the East Harlem Protestant Parish, New York City.

* * *

The Wives' Club will meet at the home of Dr. and Mrs. Martin Heinecken on March 11. Dr. Heinecken is the speaker for the occasion. He will present the last in a series of five lectures on Luther's Small Catechism. Each of the previous talks has been given in conjunction with a discussion period.

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The 1958 Senior Banquet will be held on Thursday, April 24, 1958 at St. Paul's Lutheran Church, Ardmore. The program will begin at 6:00 p.m.

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A long-standing custom was celebrated on February 18 when members of the seminary community gathered for the annual Fastnacht Social. This year held in the Refectory, the program included the usual class and Wives' Club skits, followed by refreshments. "MC" for the occasion was Elton Richards, a middle from Media, Pa.

The annual Heyer Commission drive for funds to support some worthwhile project in the field of Foreign Missions rolls into its final month with hope of surpassing the five hundred dollar goal. This year's drive is being co-chaired by Carl G. Olin Jr. a middle, and Junior William Parsons. Using the slogan "Your Money Talks in Malaya", the Heyer Commission has hope of being able to buy considerable visual aid materials for our Mission in Malaya.

The Rev. Ray B. Nyce '56 former president of the Heyer Commission is currently serving on the field in Malaya. Last year's successful drive enabled the Foreign Mission Board to build a chapel in Japan.

Future meetings of the Heyer Commission include a Vesper Service in the Chapel with a guest preacher to mark the close of the current drive of the commission. On April 22, the final meeting of the year will feature a Motion Picture on Japan and the election of officers.

Senior James Haney presented an illustrated talk on his experiences as an intern in the Virgin Islands at the last meeting of the Heyer Commission on February 12.

ANGEL ANTICS

Thomas R. Clay

"All things come to those who wait." No words have more significance for the Angels today than these. Yes, the Angels have won a basketball game! Led by Elton "21 points" Richards, the occupants of the angel factory reversed an earlier loss to the third place team, Burbas. By the final whistle, Burbas was intoxicated by the dazzling all around play of the Angels. At the moment the Angels have a rather dismal 1-9 record. However, you can count on at least one more win...a tip, Mr. Piehler.

Upsets seem to be in vogue lately. The pinochle tournament is well under way now. Competition has been so keen that last year's champions, John "Wyatt" Worth and Hal "Doc" Henry, were eliminated in the first round by John "Bart" Adam and Tom "Bret" Clay. Let's see, how do you meld?

Badminton is enjoying an unprecedented popularity this winter among students as well as professors. One of these enthusiasts, Paul "Vacant Parish?" Spohn, proudly displays blisters on both his hands and feet to any who insist that it is an easy game. The site of these "Holy Wars" is the Wissahickon Badminton Club on the road to Valley Green.