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CHRIST-BEING RAISED

FROM THE DEAD
DIETH NO MORE

The
Seminarian

The Seminarian

March 1958

Volume XIX

Number 5

Symposium

SEMINARIANS AND DISCIPLINE

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THE SEMINARIAN

Published six times a year by
The Board of Student Publications and Publicity
The Lutheran Theological Seminary
7301 Germantown Avenue
Philadelphia 19, Pa.

Subscription: \$1.25 a year

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SEMINARIANS & DISCIPLINE

THE GOAL OF DISCIPLINE

Charles P. Sigel

The word "discipline" usually brings to mind some form of chastisement. Basically, however, the word disciplina means "training" and it is in this sense that I shall discuss its biblical implications.

For the Christian, discipline is a life-long task whose goal is Christ-likeness. Though it is true that this is our ultimate hope (I John 3:2), it is likewise true that we are to begin here and now, moving toward "the measure of the stature of the fulness of Christ." Note the implications: ideally, our self discipline is to be 1) conscious; 2) progressive; 3) teleological.

Practically, however, I believe this demands here and now, a self-imposed conscious effort at becoming what we are not "naturally", especially in terms of so-called unimportant traits: becoming truthful and courteous, learning to control tongue and temper, becoming more diligent with our time. In some cases, this leads to do's and don't's: e.g., do stand open to love; don't ever offend your brother.

At this point, some will doubtless confuse what I am saying with legalism. But there is a decided difference, for now it is no longer Law which drags out of us a half-hearted obedience based on fear. On the contrary, we stand over against God's unspeakable love for us, which is at work in our behalf, addressing us individually and calling forth from us the desire to please Him in all that we do and are. Thus, in a very real sense, it becomes the love of Christ which constrains us.

You will note that I have emphasized conscious effort in self-discipline. Some may ask whether such effort may legitimately be equated with the work of the Holy Spirit. I should rather ask, "Are we justified in waiting for the Holy Spirit to initiate a training program for us?" For an answer, examine

the New Testament images of a Christian : a soldier, runner, laborer, wrestler; compare the verbs applied to the Christian life: to strive, to work, to reach forth, to press on, all of which point to such conscious self-discipline in the life of the believer. Here there is no dawdling; only action, begun and carried on in the Christian by the Christian. And yet, on the other hand, this training is, in some mysterious way, linked with the work of God. True: I strive, I labor, I wrestle; but just as true: my life is Christ's life, my mind is Christ's mind. Thus, there develops this seeming contradiction, the tension of which must be maintained in any theory of discipline, viz., "you work out your own salvation....for it is God at work in you...."

From this point of view, then, the Christian qua Christian is no longer under Law. But this is only one side of the coin, for in our discussion of discipline, we must never lose sight of the fact that we are dealing with a "two-dimensional" being, the sinner-saint, if you will. We must realize that, in ourselves, we are men who want our own way, when we want it, because we want it. Further, as men, we are caught up in a humanity whose whole tendency is in the direction of such lawlessness. Therefore, in an effort to check such rebellion, Law and laws become imperative, even for the Christian to the degree that he is still a child of Adam, i.e. a part of rebellious mankind. Indeed, in one sense, laws reveal the mercy of God both toward us as sinners and toward sinful humanity. They provide the old Adam with discipline in any number of ways (in education, morals, social intercourse), thereby redeeming the life of the individual, even outside Jesus Christ, from utter chaos. By the same token, laws make possible a kind of life together with others, for they help restrain and train the millions of wills that would otherwise turn instinctively to their own ways. Hence, they serve as tools for training the old Adam and thus make for good.

To the extent then, that the saint is yet a sinner, he remains under the Law. But as a saint he has been once and for all freed from the tyranny of the Law, so that in the face of love, he may develop to the full, through conscious effort in self-discipline, all of His God-given potentialities that he may become truly Christ-like. Any goal in Christian discipline less than this **is no goal at all, for...** "love so amazing, so divine, demands my soul, my life, my all."

SABER RATTLINGS ON SELF-DISCIPLINE

John D. Kinard

I suppose that whenever the term self-discipline is employed it conjures up visions of holy saints scourging themselves, of men tasting the bitter pills of life in anguished preference to the saccharine, and of the regimented holiness of the Lenten season. As for me, I will always be reminded of the fine introduction to Whittaker Chambers' Witness. Three of his heroes are singled out to explain "what it meant (for him) to be a Communist." There was a Pole, ascetic, highly sensitive, intelligent and a leader of the Russian Revolution. As a young man he insisted on gaining the task of cleaning out the latrines of his fellow prisoners, for he held that "the most developed member of any community must take upon himself the lowliest tasks as an example to those who are less developed." A German Jew, as he was being court-martialed after an unsuccessful Red revolt, said "We Communists are always under sentence of death." Most strikingly a Russian pre-Communist revolutionist who was sent into Siberian exile sought a way of protesting the outrage of the imprisonment and flogging of political prisoners. His method—drenching himself with kerosene and burning himself to death. These men displayed an example for others, bravery under sentence of death, and a determination to die for a principle because it was the only means of protest - a seemingly unnecessary, idealistic, foolish death. I need scarcely remind you of another outwardly unnecessary, idealistic, foolish death. If this is what materialist Communism can mean to men then possibly the right kind of self-discipline can be an effective aid to our expression of Christianity. If we are unable to display even a modicum of such self-dedication we may well ask ourselves the pointed question of the scriptures, "What do ye more than others?"

In this community we find few obvious signs of self-discipline and most of those we do find seem singularly devoid of commendation. Discipline collapses particularly in the field of consideration for others' sensibilities. Cancerous camouflages assault our lungs in the already stuffy classrooms, affording some an escape clause by dint of smoke inhalation, in spite of the haze-hidden "No Smoking" signs. This pales into insignificance beside the young theologians, released early from

class, carrying on their debates in the halls in such volume and with such titanic contact with the stairs that they drown out even the most stentorian professor, to say nothing of his captive audience.

Our ideas of self-discipline seem to find expression chiefly in impressing others, in satisfying our own sense of propriety, and in a misplaced sense of duty. Chapel attendance, as in many congregations, is frequently determined by a sort of self-righteous pride in an endurance record, or by featured attractions, or in a curiously twisted sense by a pride in not attending at all. Professors are expected to be a special breed. Whereas students may average a 20% attendance, the faculty is criticized if it doesn't maintain a 100% record.

Our own sense of propriety affects our discipline through our attitudes toward genuflection, kneeling, nodding, and late arrival for chapel, and includes the difference of opinion over dress between the white collar and the sport shirt set. The unfortunate consequence in each case is the attendant distraction from the activity of the moment.

I think a misplaced sense of duty is best illustrated by our discipline in attending classes. The object in the academic phase of seminary life would seem to be to gain the most knowledge and understanding through the best utilization of our time. However some attend classes with the zeal of a ten year old at Sunday School seeking his next perfect attendance medal. Others forsake class for the sack or as if they believed the classrooms were the exclusive breeding grounds for the Asian variety of the flu. Generally, little true discrimination is apparent. This may be so because learning is a highly individual process. One may best achieve his goal by collecting his medals, another by never investigating the cryots of Hagen Hall.

It seems to me that the chief factor in the above pettiness is routine. As we enter school each fall the excitement of learning and the lectures quickly fades with the leaves into a droning sameness. Its like the many pastors whom we have heard read the liturgy with the accumulated repetition of the years and the effectiveness of a tobacco auctioneer, rather than with the continually refreshing understanding which it merits. This has led me to wonder how many men enter the ministry because they are tired of listening to sermons.

How, then, can this continually seducing danger of routine be defeated? Sal Maglie, a Yankee pitcher, recently said in

Sports Illustrated "Have a target every time you throw." Though he was discussing the improvement of pitching control his statement gives the direction to self-discipline which turns it from decorative rite into purposeful action. What purpose is served if the correction or government of oneself is indulged in without a sought-for-improvement being foremost in mind?

Neither is self-discipline to be restricted to the sphere of formal religion as it is so often in the public mind. It is confused frequently with self-denial. Denial completely ignores the other half of the coin, the affirmative aspects of discipline. A prime test of beneficial self-discipline is the improvement it induces. Self-discipline is most effective when it is freely undertaken and freely applied. Its success lies in its achievements and in its eager continuance. In the realm of study we need a more highly developed sense of purpose in order to find the central orientation of our courses.

Now, how do we make this vague purpose for self-discipline specific? We are all familiar with the futility of ability both unused and uncontrolled. Do you remember the apt description of the late Sen. McCarthy at the peak of his national prominence—a good fast ball, but no control. This lack of control diminishes the effectiveness of our fast ball in relation to the severity of our individual control problems. But why expend the effort to gain this control? At the end of Mr. Chamber's description of the three Communists, he states in reference to them and their deeds "That also is what it means to be a witness." We all have much introspection and self-discipline ahead of us before we learn what it means to be a witness for Him, but I think the goal is worthy of the pitch.

LETTER TO A SEMINARIAN

Harold G. Henry

Dear Bill,

In your last letter, you spoke to me about an apparent problem which has developed at the seminary. You cited several incidents which you felt were caused by a lack of discipline on the part of your classmates. Besides this you included what I would consider some rather unsatisfactory solutions. It may be well to reconsider the whole problem of discipline before you

propose something as rash as what you have in mind.

It hasn't been too many years since I was a student at the seminary. The temptations and occurrences in a student's life were about the same then as they are today. I remember only too well how I participated in some of the same antics that you claim are the result of poor discipline. Strange that I never thought of them in that light. However, I'm glad that you did bring the situation to my attention because it did make me do some serious thinking.

I always thought that I had a good understanding of what discipline meant. After your letter, I wasn't quite as sure. I figured the best place for a reassurance was that old standby, Noah Webster. He gives several definitions, but I especially call your attention to the close relationship of "discipline" to "disciple". Ultimately, they both stem from the same Latin verb root, discere, which means to learn. Thus, a disciple is one who receives instructions from another, while discipline is the instruction that he receives or is taught. Hence, everything that one does is the result of a discipline, regardless of how perverted that discipline may be. Now the real question is, "What is good discipline and what is poor discipline?" In many cases the decision one way or the other is purely on a relative basis. May I, however, make two positive suggestions that you might keep in mind whenever you find yourself judging the display of a man's discipline.

First, is he offending or hurting someone, including himself, by what he is doing? It might very well be that under some conditions, a particular act may be very offensive while under different conditions the same act may have absolutely no harm connected with it at all. I don't expect to have to draw pictures to make you understand this. And remember, an offensive reaction on your part may be as poor a discipline as the action which offended you.

Second, is the action actually offensive or harmful, or is it so only because it does not conform to your way of thinking? The secular world might call this tolerance. You should think of it in terms of love and understanding. Maybe it is you who have the wrong sense of values. This is the time when you start looking around for a lot of arguments to back up your point of view. Be careful that pride and arrogance do not get in the way of proper discretion.

If, after applying these criteria, you find that a particular action should be considered poor discipline, then of course

you should proceed to try and correct it. However, may I again warn you of leaning too far to one side.

According to what you have said, you would favor a strict set of rules to be enforced by some authority. How effective do you think this would be away from the campus of the seminary?

Within a few years, Bill, you'll have a parish of your own, just as I do. What then? Who's going to force your "four-times a year" members to attend church every Sunday? Who's going to kick out the president of your church council, who goes a few rounds with the boys at the local bar every Friday evening? In fact who's going to make sure that you put the required twenty hours per week into your Sunday sermon?

No, I'm not trying to kid you nor am I saying that there should not be anything done about it. I would like to point you back to a definition which I stated before. "A disciple is one who receives instructions from another." Everyone with whom you are in contact during the course of a day is a disciple, because you teach them by what you do and what you say. In a few years what you say and what you do, is going to have the profoundest meaning to those with whom you associate.

If you continue to show to those around you what is right by the display of your discipline, eventually the problem of poor discipline will disappear. The same love and understanding which is required in discerning a man's disciplinary problem is also required in trying to remedy his problem.

I know the times will come when you feel that this approach may be futile and without results. However, if you don't seem to succeed, don't be like the mother with the utilitarian hairbrush—first stroking her son's hair while she gently persuades him to correct himself, then turning the brush around and applying it to the posterior because the first method failed. This may be something that will require patience. A good thing usually does. Don't become discouraged and shove it off on someone else.

The behavior of your friends is as much a responsibility for you as it is for anyone else. Show them where they are wrong, if they are wrong. Show them why they are wrong. Teach them what is right. And above all be sure that your own discipline is beyond reproach.

Faithfully yours,

Uncle Charles.

RUNNING DISCIPLES

Thomas F. Mugavero

"Peter then came with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first;" John 20:3-4

It must have been a curious sight to see those two grown men engaged in a foot race. In fact, an alert resident of the city would undoubtedly have noticed quite a bit of running that morning. It is significant that these Galilians ran from place to place. The force of events about them and the turbulence of emotion within made it impossible to calmly walk through the affairs of the day. They must run, as fast as possible.

A man who is under the influence of the greatest sorrow or loss will usually give way to despair and become for a time spiritually and physically inert. Likewise, one who is lifted to the heights of joy will after a time become complacent and inactive. But there is a third category of those who are in transition, moving from the depths of despair, to the greatest joy. The disciples belong here. The news that the tomb was empty was in effect the first step to joy. Immediately they ran. The heaviness of disappointment, the bitter loss and the invincibility of hate now began to clear away. The cross they saw, was not the final act. The agonizing grief began to turn ardent faith. For he who was crucified is not here; he is risen. This deathly existence is now life abundant through Christ Jesus.

The disciples recognized the coming ascent to joy, and they ran; to the tomb and thence to spread this joy to the uttermost parts of the earth. If the modern disciple is to run, he must follow this same steep ascent. For if we fail to run with the same intoxication, purpose, and elation of the disciples; if we are satisfied with a sedate ecclesiastical stroll, then we must examine the proportion between our deepest sorrow and our highest joy. The rigor of Lent and the grief of Holy Week are as vital to our sprint as the soaring alleluia of Easter. And in fact, the grandeur can really only be seen against the background of misery. For sorrow digs the holes that are destined to become reservoirs of joy. If we are to run, we must follow the disciples through the meaningless torment of Friday to the brightest dawn of all. Let us run to announce the magnificent Easter victory in the risen Christ.

IT IS ACCOMPLISHED

John H. Worth

One of the few things I remember from my short career in journalism is that the initial sentence of any account should contain all the important facts in brief. And so, if we can drift into the realm of imagination for a moment we can almost imagine a fictitious Christian reporter of the time writing an account of the Resurrection something like this: "In the quiet of Easter morning, Jesus the Christ, rose from the dead as he had promised for the salvation of many, forever."

"In the quiet." Did you ever stop to think how the greatest victory the world has ever known, that of Christ over the forces of sin and death, was accomplished in relative silence? In the course of events leading to the Resurrection it almost seems out of place. The events of the last week had started at a fever pitch of intensity with the triumphal entry into Jerusalem. Following this there was the dramatic cleansing of the temple. Then, as in the calm before a storm, things had quieted down until they erupted in the passion and emotional intensity of the final hours culminating in the crucifixion. And when it seemed that this was the tragic end, then came the final startling revelation of God's plan in the quietness of the dawning of the morning on an empty tomb. There was no great celestial display, no voice of thunder from the skies -- only stillness. Even the women hastening to the tomb had no idea of the startling sight that would greet them. Yet thus was Christ's victory over sin and death proclaimed to a waking world.

Usually in the world of man, victory is greeted with great shouts of rejoicing. History tells us of the great processions through the streets of Rome to welcome back her conquering heroes. Remember the pandemonium that seized Milwaukee last year after the Braves won the World Series. Yet even men, when they think of the cost and sacrifice involved, often become silent in the presence of victory. I think it was with a definite meaning that Bruce Catton titled one of his historical books on the Civil War Stillness at Appomattox. Often with the victory of a breakthrough in science or medicine, men become silent in amazement and gratitude.

And so, in silence came the witness to God's redemption of mankind. Why then did God not go all out to publicize the event

so that all might know beyond the shadow of a doubt what had occurred?

This was not the way God chose to operate. He still had great plans left for man. There were those who beheld what had happened, and it was for them now to act through faith. Some beheld, and scoffed. They even resorted to bribery in an attempt to obscure what had happened. But others came, and saw, and believed. And it was for these that God left the task of proclamation. And they did proclaim the news that Christ was risen, not only in words, but with their lives. The light which displaced the darkness did not die.

How do we accept this? Are we still looking for the big noisy, moment in history (as most people then did) when we can be literally overwhelmed into believing? Is there still the self-imposed darkness and confusion that exist until the crucifixion and resurrection become not just historical events, but living realities? It is always there for us to grasp and accept -- the power of God and His victory over the grave as it came in silence and in light.

"Light in its silence and beauty and calm,
Light in its gladness and brightness and balm."

"As He had promised." Had Jesus first followers been more than human, they probably could have saved themselves a lot of grief. For as the angels reminded them, the Resurrection was not a bolt from the blue, but had been told them by Christ while he was still in Galilee. But being human, and assailed with the fears and the shock that came with the sudden change in events they forgot. It was only after they had been reminded and had recalled that this was so that the full significance of what had happened came to them. For here again, as always in the past, God had revealed His faithfulness to them.

And so grief and despair were replaced with awe and gladness, for God had spoken and it was so, and now faith perceived it. Without the promise, the true meaning of the Resurrection as the act of God would have been obscured. But now the Scriptures were fulfilled. God had kept His word.

There's a message for us here that no repetition of Easter celebrations can ever diminish. True, Easter is always greeted as a day of gladness by Christians everywhere. But what about the other days of the year when we, being every bit as human as the first followers of Christ, are weighted down by the griefs and frustrations of a world which never approaches us on our

own terms? There's death and disease, war, dishonesty. Our own lives may be filled with sadness and tragedy. Then stop and think. "Do you not remember how He told you...?" For throughout the year, throughout our lives, we worship a God who has ever kept His promises. Now, grasp this in faith, take that leap into the nothingness of certainty, and let your life be ordered by it. In the dark days of sadness and despair remember that always at the end there is the promise of One who also has suffered and known sadness on a scale that we can never approach.

"For the salvation of many." For our fictitious Christian writer this perhaps would be hardest of all to comprehend. That Christ had died and now was risen as He had promised -- this was fact. Sadness had turned to joy, darkness had become light. And the joy, the happiness that now was theirs was all the more intensified because they realized that what Christ had done was done for them. "Christ is risen" was reality, and Christ is risen for us. What was accomplished was accomplished with a purpose.

There's a great contrast involved in the Resurrection it seems to me. On the one hand was Christ emerging as the acclaimed victor over all that which was in opposition to Him. His was a victory that needed no human aid, for indeed humanity was completely helpless and ineffectual in this situation. What man was there of whom after death it could be said "He is not here... he is risen." What man could ever boast of having defeated the powers of sin and death? And yet, this was accomplished for man, despite the fact that he could never contribute anything to it. God in His moment of triumph was actually bending over to man saying, "Here is the answer to your doubts and fears as to what is to be. Now trust, and believe."

And so as we celebrate Easter, let us remember this love of God for man as a living reality. Too often, I fear, we tend to look on Easter as a time of gaiety for gaiety's sake. Not that there is anything wrong with being gay at Easter time for joy is the keynote of Easter. But so often it is joy centered in the wrong thing. A new hat perhaps, a chance to parade in the sun, the coming of spring. Certainly there is nothing wrong in all of this, but all is in vain should they ever obliterate the joy known in the meaning for us of that triumphal shout "He is risen!" This is the wellspring of our Easter joy and gladness, that now through Christ there was an answer for man to sin and death.

"Accomplished forever." There were some undoubtedly who felt that the faith now sealed in the witness of the Resurrection was theirs exclusively. They felt that Christ had come only to the House of Israel. Yet in this they were wrong. For this act of God in Christ was not an act with limited significance. It was not resurrection solely for the Jews or for the first century. Rather, as you and I have come to know, it was an act embracing all men to whom it was proclaimed for all time.

Little did the early followers know what was to come. Little did they expect that this was the message they were to proclaim to all the world. "The Lord has come, He has died for our sins. But He was not defeated. He has risen to bring us into a new age, into a new life."

This was the message, and it was for all time and all men. It could not be bound by provincialism. It did not go out of date with the turn of any century. Though men have tried throughout history to eradicate the message, still it bursts forth ever anew. "You may put your faith in the works of your own hands and minds, but as for us, our faith is ever in the risen Lord."

On this Easter day, then, may there be meaning for you in the knowledge of a victory that never dies, a victory brought about by the faithfulness and love of God for every man. And may this ever be meaningful and grant power and direction to your lives. For we have ever with us the risen Lord, He who said "Lo, I am with you always, to the close of the age."

UNDERSCORING THE OBVIOUS

Dear Sir:

Re: "A Seminary Dialogue" Seminarian, February, 1958.

The very enlightening dialogue between Jr. and Sr. helped, I am sure, to bring about a more "spiritual" community. No one could have read it without profiting from its deep insights.

For instance, there is the obvious correlation between ordination as a mere rite for church order and the fact that spiritual preparation is neglected in seminary. How could anyone possibly fail to see the relationship? Of course! If this is all that ordination means, intellectual training is all that is needed; for if it is only for the sake of good order, we are no better, really, than the farmer or surgeon--and we then need the Spirit as little as they. What is necessary, therefore--and I draw the conclusion which Jr. and Sr. failed to draw--is to think of ordination as the confirmation of the "spiritual estate" in which we are as seminarians; otherwise we can never hope to have a better or more special spiritual community here than exists in most local congregations. But if ordination is more than a ceremony for good order--why then it is clear that community will immediately improve, self-discipline will become a reality, attendance at chapel will pick up, and the infantile scribblings on the blackboard will cease. How could we have missed that most obvious connection all this time?

And certainly, as Jr. very properly intimates, there should be something that "meets the eye" and "reaches the ear" to immediately identify this as a seminary! Why, a visitor could hardly tell this from any other academic community. This isn't the case with a monastery, I can tell you! Nor, I imagine, would it have been so with that group of vicious ones in Jesus' time, the Pharisees. In both these cases something at once strikes the eye and reaches the ear. Isn't there something we can learn there?

And with what a glorious sound the cry for discipline meets the ear! It is especially good to see how certain both Jr. and Sr. are that they know in what direction discipline should run! It is not just discipline we need, but discipline in specifics--e.g., chapel attendance. It is clear that no one who does not have a "serious inner vacuum" would stay away from

chapel. Such certainty about the standards of the devout life rings unusually in the Lutheran church. But it rings loud and clear--what we need are a few more laws! and if these aren't applied from inside, we will have to have some "guidance...from outside ourselves." But in any case it is clear that directions such guidance ought to take.

There seems to be a contradiction here (only apparent, I am sure). Sr. complains that the students are being given no guidance. But later it is stated that the students get on one side to every question, i.e., plenty of guidance. It almost seems that Jr. and Sr. just don't like the guidance that is offered. But I'm sure there is a more satisfactory way to resolve this contradiction.

And then the faculty, the poor benighted faculty, who just don't care one way or the other about communion. It's about time something was said here! What right have they to their own convictions about the frequency with which they should participate in the Lord's Supper? The inference is clear--though again Jr. and Sr. do not explicitly draw it; the faculty certainly must not have much in the way of devotional life--i.e., fellowship with the Lord Jesus Christ. For frequency of communion is a sure and objective index to the quality of one's inner life. By their frequency of communions ye shall know them.

Furthermore it is most certainly true that what most of the branches of the church are doing we ought also to do. After all, isn't the church a democracy? And nothing is clearer than that halving the number of communions is a retreat to rationalism; it obviously implies an unwillingness to accept anything which is not completely understandable by reason. That does follow logically, doesn't it? (But I must admit that I am not too clear what is meant here by rationalism; perhaps if I would ask Jr. or Sr.).

There are a few things, of course, in the dialogue, to which I would not give such hearty assent as to the above. But these are things which will be obvious to everyone.

Norman P. Melchert

THE CAMPUS

A milestone in the life of DR. LUTHER D. REED was observed on Tuesday, March 18, at a reception held in his honor in the seminary library. More than a hundred friends of the guest of honor were in attendance to mark Dr. Reed's eighty-fifth birthday on March 21.

Dr. Henry H. Bagger introduced the program by recalling his days as a student under Dr. Reed. Dr. Bagger then introduced the other speakers for the afternoon: Dr. Harold S. Miller, president of the board of trustees of the seminary; David Eichner, president of the student body, Dr. George R. Seltzer, chairman of the committee for the celebration, and Dr. H. Torrey Walker, executive director of the United Lutheran Board of Publication.

In behalf of the board, Dr. Miller presented Dr. Reed with a leather-upholstered chair, and Dr. Walker gave him a specially-bound copy of the new Service Book and Hymnal.

Dr. Reed's response included thanks, remembrances, and some thoughts directed to the students. He suggested that the recognition which has come to him is due merely to the fact that he has "been around at just the right time." He said, "After the compilation of the Common Service, there arose the necessity for explanations of it -- an understanding of it -- and that's where I came into the picture. I happened to be around when these things were needed."

Praising the contribution of the Philadelphia Seminary to the field of liturgics, Dr. Reed stated:

"Mount Airy has supplied the liturgical scholarship--and I'm thinking of myself as merely a link in a chain of such scholarship. It has been Mount Airy alumni and professors who have made the hymnals and the liturgies of the church, and thereby influenced Lutheran worship in this country. And I am thankful to God that I have been a link in that chain, and that chain is still going strong."

Then he turned his attention to the new Service Book:

"I'm getting entirely too much praise for this book. I have been only one of the Commission. This has been a cooperative effort. The church is indebted not to any one person or any small group, but to a large group of scholars because this has been a joint enterprise of eight Lutheran bodies."

Dr. Reed's word to the students were as follows:

"I look upon you who are here today as I always looked upon students who were in my class--not a young, immature boys fresh from college. I did not see that in them. I saw in them,

and I see in you young men here today, the future pastors, synodical presidents, and professors of our colleges and seminaries. ...As I think of you going out in a few years and of what will be accomplished, I am staggered in my imagination at the potential which will soon be at work. You have chosen the right life work and I ask God's blessing upon you."

Following the reception, the faculty honored Dr. Reed at a dinner which was held at the Emlen Arms.

Dr. Steimle presided over the evening's program. After a brief talk by Dr. Emil E. Fischer, Dr. Snyder, in behalf of the faculty, presented Dr. Reed with an inscribed reading glass.

As a conclusion to the celebration of Dr. Reed's birthday, he was honored by the student body at a reception and dinner in the refectory on March 25. The birthday cake, prepared by Mr. Robert Work, represented the new Service Book and Hymnal. It was "opened" to Dr. Reed's hymn.

A short program followed the dinner. Sadler Fellow, H. George Anderson, was the speaker. David Eichner presented Dr. Reed with a gift on behalf of the student body. The Seminary Octet was also featured on the program.

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DR. ROBERT D. HERSHEY, pastor of Holy Trinity Lutheran Church in New York City, will speak to members of the seminary student body and staff at the annual Senior Banquet on April 24. Formerly pastor of Holy Communion Church in Philadelphia, Dr. Hershey has spoken to the seminary community on several previous occasions. His most recent visit was on March 26 when he was guest preacher at the chapel service.

Members of the banquet committee feel that the appearance of the New York clergyman in April will allow students of the seminary to hear him from a new vantage point as he speaks to them apart from a preaching situation. In an effort to keep the program from becoming too long, the committee has decided to include only a short vesper service prior to the banquet in addition to Dr. Hershey's talk.

This year the annual event will be held at St. Paul's Lutheran Church, Ardmore. The planning committee is composed of members of the Middle Class. Paul Pfadenhauer is chairman. Assisting him are Roy Roderick, class president, Robert Keys, Richard G. Miller, Elton Richards, and Richard Shlegel.

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A new color motion picture, "Younger Brother", will be shown at the next meeting of the HEYER COMMISSION on April 22. The

n- Film concerns the influence of Christianity in Japan. At the
ies. meeting, slated to begin at 7 p.m., elections will be held for
1 next year's officers. Refreshments are to conclude the evening.

n- The annual Heyer Commission Drive was completed today,
ife under the slogan "Your Money Talks in Malaya", the commission
a has this year set \$500 as its goal. The money is to be used to
a purchase audio-visual materials for use in the Malayan mission
he field. In conjunction with the end of the drive, a vesper ser-
vice was held in the chapel last evening. The sermon was de-
livered by the Rev. William H. Lazareth.

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y, Announcement has been made of the APPOINTMENT OF TWO NEW
in FACULTY MEMBERS. The Board of Trustees has also made provision
for a third new faculty member, but this post has not been filled.
Mr. Clarence Lee, who has served as a part-time instructor this
year, will assume the position of instructor in the history de-
partment next fall. Mr. Norman Bakken has been carrying on his
graduate work at Union Theological Seminary in New York City.
Mr. Bakken will fill an instructorship in the Biblical department.

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y COMMENCEMENT has been set for May 14 at 11:00 a.m. in St.
24. Thomas' and St. Michael's Church, Germantown. The commencement
address will be given by the Rev. Clair O. Dufford. Rev. Mr.
ous Dufford is pastor of St. John's Lutheran Church, Erie, Pennsyl-
vania. He graduated from this seminary in 1927.

e Forty-one seniors are expected to receive the B.D. degree.
Several graduate students will receive the S.T.M. degree.

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to Preliminary announcements have been made by the faculty in
regard to CHANGES IN THE SEMINARY CALENDAR for the academic year
-1958-59. The quarter system will be substituted for the present
th- semester system. Dates for the first day of classes in each of
the three quarters are Monday, September 8; Thursday, November
20; and Thursday, February 19, 1959. Under the quarter system
the academic year will be one week longer. Vacation periods will
not be changed.

now Significant revisions have been made in the curriculum in re-
gard to elective and required courses. In some instances courses
have been combined. Detailed announcements in regard to curric-
ulum changes will be made in The Philadelphia Seminary Catalog.

ANGEL ANTICS

Thomas R. Clay

Sorry, Herb, but my friend was positive the Angels would win another game-honest! Yes, the Angels won only one game this season while losing ten encounters. But, all was not as disastrous as it might appear. Although the Angels won only one game, they managed to score a total of 517 points to their opponent's 646, which shows the opponents should never underestimate the Angels. Other statistics for the season (ably compiled by "Bud" Vincent) are as follows:

	<u>Name</u>	<u>Points</u>	<u>Games</u>
Individual Scoring:	Elton Richards	165	10
	Tom Clay	105	7
	Brooke Walker	44	7
	John Derrick	44	9
Individual Rebounds:	Elton Richards	67	10
	Brooke Walker	45	7
	Wally Reimet	44	7
Individual Fouls:	Elton Richards	35 for 60	10
	Tom Clay	9 for 26	7
	Dwight Huseman	5 for 16	3
Field Goals:	Elton Richards	65 for 164	10
	Tom Clay	48 for 116	7
	Brooke Walker	18 for 87	7
Personal Fouls:	Elton Richards	22	10
	Al Gesler	22	10
	Tom Clay	21	7

Action has been limited in other areas of the sports world. The pinochle tournament has proven itself to be one of the toughest from a physical standpoint. In fact, it has been stagnant for quite a few weeks now due to injuries to two of our semi-finalists, Ed Breuer and John Adam. Let's hope volleyball season arrives soon! It's safer!