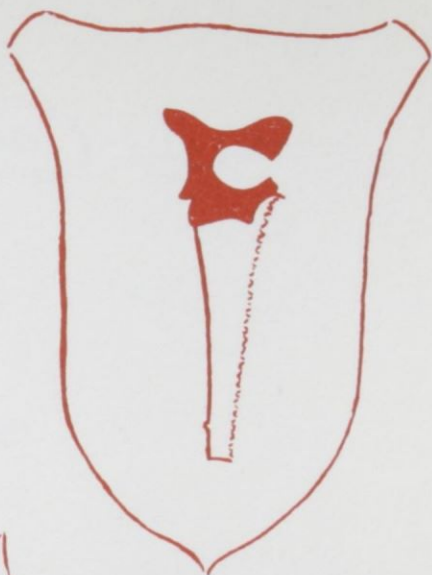
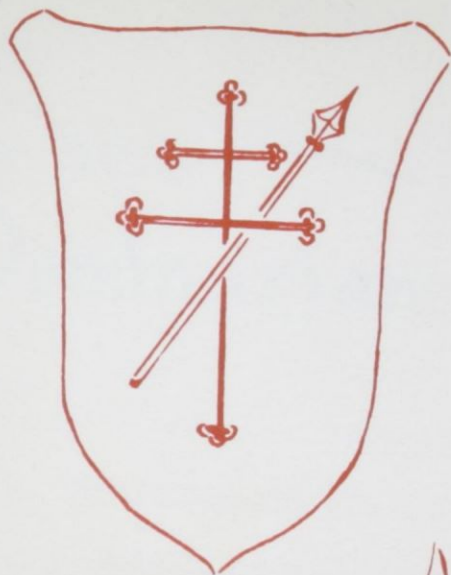


18



confiteor . . .



. . . omnibus sanctis

The
Ψeminarian

The Seminarian

May 1958

Volume XIX

Number 6

Symposium

THE PASTOR AND HIS SALARY

| | | |
|---------------------------------|----|--------------------|
| Salaries Are Inadequate | 3 | Arthur F. Hainerl |
| The Adequacy of Salaries | 5 | Thomas R. Stennett |
| Should a Pastor Ask for a Raise | 8 | John C. Schaertel |
| The Pastor and the Working Wife | 10 | Milton C. Mann |

Article

| | | |
|------------------------|----|-------------|
| ISM and the Seminarian | 12 | R. Lee Mull |
|------------------------|----|-------------|

Sermon

| | | |
|--------------------|----|------------------------|
| The Answer We Seek | 17 | Richard G. Miller, Jr. |
|--------------------|----|------------------------|

Art

| | | |
|----------------------------------|--|--------------------|
| St. Philip and St. James (Cover) | | Edgar W. Oestreich |
|----------------------------------|--|--------------------|

Reviews

| | | |
|--------------------------------|----|------------------|
| Acts and Dibelius | 21 | Gunars J. Ansons |
| Liturgical Heritage on Exhibit | 22 | William Parsons |

News

| | | |
|----------------------------------|----|----------------|
| The Class of 1958--Outward Bound | 14 | |
| On Campus | 24 | |
| Angel Antics | 28 | Thomas R. Clay |

Photography

Peter Bornemann

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

James L. Haney, Jr., Editor
John A. Timm, Business Manager
Richard G. Miller, Assistant Editor
Norman Melchert, Assistant Editor

Staff: John Adam, Peter Bornemann, Thomas Clay, David Eichner, Carl Ficken, Kenneth Fieldstadt, Romaine Gardner, Paul Garrity, David Godshall, Edward Kappeler, Robert Kistler, Milton Mann, Lee Mull, Carl Olin, David Nelson, James Patterson, Mrs. Mary Martha Robertson, Thomas Stennett, William Gillespie.

CONTRIBUTORS

- GUNARS J. ANSONS (A.B., Muhlenberg College, 1955) is a senior from Sellersville, Pennsylvania.
- PETER BORNEMANN (A.B., Wagner College, 1956) is a middler from Philadelphia, Pennsylvania.
- ARTHUR F. HAIMERL (A.B., Wagner College, 1955) is a senior from Rochester, New York
- MILTON C. MANN (B.S., University of Toledo, 1948) is a senior from Toledo, Ohio.
- RICHARD G. MILLER, JR. (A.B., Muhlenberg College, 1956) is a middler from Allentown, Pennsylvania.
- R. LEE MULL (A.B., Thiel College, 1954) is a senior from Irwin, Pennsylvania.
- EDGAR W. OESTREICH (A.B., Susquehanna University, 1955) is a senior from Ashland, Pennsylvania.
- HERBERT P. PIEHLER (A.B., Wagner College, 1954; M.S.W., University of Pennsylvania, 1957) is a middler from East Paterson, New Jersey.
- WILLIAM PARSONS (University of Virginia) is a junior from Roanoke, Virginia.
- JOHN C. SCHAERTEL (A.B., Wagner College, 1955) is a senior from Rochester, New York.
- THOMAS STENNETT (A.B., Thiel College, 1955) is a senior from Kittanning, Pennsylvania.

THE PASTOR & HIS SALARY

SALARIES ARE INADEQUATE

Arthur F. Haimerl

To suggest a fixed average salary for the Lutheran clergy, regardless of the various economic conditions in the areas which they may serve, would be futile. You all are aware of the many considerations involved. Yet, in spite of this, ministers' salaries, as I am acquainted with them, are entirely too low. My reasons for this statement are four:

1. The cost of seven years of higher education, during which period there is no income of significance, and which involves aid from other sources.
2. The many hours of work involved in carrying out an efficient ministry. The professional standard with which you must conform.
3. The rising cost of living which, of course, includes the burden of inflation.
4. The near impossibility of raising your salary during the years spent in the ministry. There is a definite limit which you can reach; that limit seems never to go beyond the average salary required to maintain livelihood.

Most graduating seniors start work on a salary scale which, in most cases, is just enough to meet the needs of living. This is a condition which does not have to exist in this day and age.

Now let's look at the other benefits which the average minister receives: parsonage, car allowance, church contribution toward the pension plan, utilities, and in most cases the entire payment of the family protection plan. What are these worth in the long run?

At age sixty-five you do not own your own home. You either have to have some type of insurance from which you can draw cash value upon retirement, or you have to save enough money through

the years of your ministry in order to accumulate enough to buy a home or rent one. The church pension plan does not, even today, offer enough for rent expenses. Some cash value insurance is the only out.

The condition of salaries will not allow too much room for saving. The family protection plan gives you quite adequate insurance coverage while you are still relatively young. However, this is a decreasing insurance worth about \$500.00 at age seventy. Quite a difference from the maximum of \$7000.00 at age forty. Check the values of this program with the Social Security benefits and you will see the greater advantage of the Social Security program. It not only offers a retirement income, but also other benefits which far outweigh the family protection plan. The family protection plan does not offer hospitalization, maternity expenses, or surgical coverage. That means that you must have some sort of hospitalization coverage. If you have the church pension plan as the only income after retirement, you will readily see that it is entirely inadequate.

I would rather see local congregations contribute the \$36.00, now used for the family protection, toward defraying the expense of Social Security. I feel that you must have both the pension plan and Social Security in order to live, on a fixed income, at age sixty-five and beyond.

Now suppose that you consider sending your children to college. How do you expect to defray this expense? It cannot be carried on your salary, and it is quite possible that you will not have enough savings to be of any great help. This is where I see the importance of a life insurance program of at least \$10,000.00. You can borrow from such types of insurance, repaying only 3% interest due to the fact that you earn 3% interest from your insurance. Is this not much better than paying a stiff 6% to a bank or some other loan association? And if you do not have any life insurance, what happens to your family in the event of your death? In most cases they would not be provided for. Salaries need to be raised in order that we, along with any average worker, can protect our future as well as our present state.

The world around us runs on economic and business-type principles. Can you buy food, clothing, a car, or furniture without money? Can you graduate from Seminary without paying your bills? No, definitely not. If this were so then the function of our economy would cease. What can we do about all this?

1. Be aware of the economic factors which are involved in living.
2. Help to formulate policies on Synod convention floors that will keep ministers' salaries on a decent level.
3. Don't be afraid to speak to your church council if you feel that your salary is inadequate. They are usually quite concerned.
4. Don't just accept what is given or offered you without consideration of your position as far as a living is concerned.

These are my opinions, and I don't wish you to accept them merely at face value. Look into these matters on your own and draw some definite conclusions. Here are some helpful hints.

1. Social Security information--any good almanac, or write directly to the Social Security offices found in every major city.
2. Minimum salary proposals--for New York Synod men, cf. minutes of convention meeting 1957; page 174.
3. Also read the article in the April 23rd issue of The Lutheran.
4. When you fill out your first income tax form have some competent tax official help you. Because you are self employed you will have to register an estimated income for the next year, which in turn determines your quarterly payments. There is a fine involved here for neglect. (Check income tax forms 104 D and schedule 'C' of 104 D.)
5. As of now you are permitted to take a period of two years in deciding whether or not you wish to have Social Security--be sure to check the retroactive payments involved.
6. The average family income in the U.S.A. mounted to \$6,130.00 before taxes last year, up from \$5,910.00 in 1956, though costs cut the gain almost entirely. (costs refer to living costs.) Time Magazine, April 28, 1958. page 88.

THE ADEQUACY OF SALARIES

Thomas R. Stennett

The question involved here is not so much whether ministerial salaries are adequate. Any answer to that question would

be a generalization. The question is rather how to determine that adequacy.

Some men have suggested making the criterion a professional basis. That is, due recompense be determined by the extent of education. The hitch here is that a professional basis would include not only extent or amount of education, but also thoroughness of education. If our salaries were based on the thoroughness of our education, I am afraid many of us would find our salaries definitely inadequate. If you think this is an unfair judgment, ask yourself if you would trust your life to a surgeon who has been trained as thoroughly or who has studied as diligently as you yourself have.

The synods have tried to meet this problem by imposing an arbitrary minimum salary. Of course this minimum is supposed to represent a guide, but when it is used to threaten a congregation with a vacant pulpit it is no longer a guide. The Church at one time applied a hard and fast rule to the divorce problem. Now there is a realization that each case must be judged on its own merits. It seems that the situation as to salaries is the same. Each case is loaded with variable factors, and a sweeping minimum salary is hardly the answer.

Let us take a look at the variable factors. They are located mainly in three areas. The first is the congregation involved. There is a wide variation, not only in what congregations are able to pay, but in what they consider adequate. Think of two churches in your own hometown, one church whose members are mostly wealthy people, the other which is composed of poor people. The wealthy congregation lives in an atmosphere of sophistication and will pay a large salary to attract a man of prestige and of sophisticated demeanor. On the other hand, the poor congregation lives in an atmosphere of "the typical American" or lower, and cannot understand why the pastor should not be the same.

The second area of variable factors concerns the pastor involved. Think of two men in your own seminary. One man has been brought up in a home where there was choice meat on the table every night of the week--a boy who always had money jingling in his pocket. The other man has been brought up in a home where it was a festive occasion on a day when there was hamburger on the table--a boy who had no more money than the little bit of change he earned selling papers on Saturday night. Will not a man's early environment be a large influence on what he considers an adequate salary?

Would there not also be a variation in adequacy as to whether a man is single or married, whether he has no children or four children? Remember, too, that some men are blessed with a wife who is an excellent manager. Others, let us say, are not blessed.

The third area of variable factors is the situation in which the congregation and pastor are located, both social and geographic. I don't think anyone would be so unrealistic as to deny the difference in the resources of a restricted suburb and a slum. There is a wide variation in adequacy as far as geographic location is concerned, also. For example, I compared my automobile insurance rates (western Pennsylvania) with rates for similar coverage in New York City. I was amazed to discover a difference of approximately \$100 per year.

Now, I have indicated only the areas of variable factors and certainly not all of the factors. Perhaps, I have used extremes, but even the extremes are sometimes actuality. My point is that each case is unique, and must be dealt with accordingly. It seems to me to be presumptuous for a seminarian to lay down an arbitrary figure and say, "This is what an adequate salary is," when he knows neither the congregation, the situation, or his own needs.

Each congregation must constantly analyze itself as to their response in meeting an adequate salary, and their abilities to do so. Each pastor must analyze himself as to his particular needs and whether they are being met. Remember that a pastor who receives more than he needs is just as guilty of poor stewardship as a congregation who is lax on its responsibility.

It amuses me to think of how we cry on each others shoulders about salaries at synod conventions and then at adjournment, stop crying and drop the problem into the lap of the synod president. The Book of Acts tells us about St. Paul going to the early churches requesting aid for the church at Jerusalem. I know of an instance in a twentieth century American city where a congregation installed an air conditioning system in their church, and provided the pastor with a new car. Not too far away, in the same city, a small but promising congregation was dying, and the pastor living in poor straits because of a lack of funds. One man sits contentedly with a plum while the other fights desperately with a thorn. Talking on the impersonal synodical level about minimum salaries and the such is fine, but doing on the personal inter-congregational level is finer-- and more difficult.

SHOULD A PASTOR ASK FOR A RAISE

John C. Schaertel

Years ago, when a pastor received his call, he was quite satisfied to live on the salary offered him for a life-time. But times have changed. We are now living in a modern era where the cost of living fluxuates a great deal from year to year. Therefore, it is almost a necessity to consider the pastor's salary from year to year.

Today, there are many fine relationships between pastors and congregations. Yet some of these pastors and their wives show resentment towards their congregations. Why? Because these pastors feel that their congregations do not appreciate their work. If they did, they would show it by being a little more considerate of the pastor's needs. Now I know all the arguments that can be raised at this point. But what I am trying to do here, is to point out a couple of hard facts and human nature. Instead of the pastor saying something to his congregation or church council, where it might do some good, he and his wife will complain to everyone else. The pastor's wife will complain about not being able to have this or that. In many cases, the standard of living of the majority of the community will be much higher than that of the pastor's family.

There is one case which occurred about twenty years ago and comes to my attention. The pastor did not accept any salary and lived off the perquisites. To this day, the congregation resents paying the pastor a decent salary. The sexton gets more than the pastor. Now if the pastor has the right and privilege to refuse a salary, why doesn't he have the right to ask for a decent living wage? Is not a man worth his hire? Take, for example, a pastor in the midst of a building program. His work and responsibilities are doubled. The laborer gets a just wage--is not the pastor worth his hire?

One of the first things a congregation will do in order to keep the pastor when he lets them know he is leaving is to offer him a raise. Now something must be wrong when the congregation is aware of this problem and yet does nothing about it until it is too late. Is this necessary? And when the pastor does leave, invariably the congregation will offer the new pastor a higher

salary than the previous pastor was getting. Who reaps the reward?

To overcome this situation, one of the first things a pastor should do when called to a new congregation is to make sure that he meets with the executive board every year when they make out the budget for the coming year. Then as they cover and discuss each item, they will eventually come to the pastor's salary. What about the pastor's salary? Is it substantial? The pastor is right there to discuss or answer any questions which might be asked. In this way the pastor does not have to ask them, but they ask him. And the pastor should then feel free to discuss it with them. The pastor should always keep three things in mind when considering his salary. First, how much can the congregation afford? Second, how much is necessary to meet his personal expenses? Third, the living standard of the community.

In this manner the pastor and the church executive committee, whom the pastor should know fairly well, will come to an agreement and thus save both the pastor and the committee any embarrassment at the congregational meeting. If someone then gets up and proposes a raise for the pastor, he can truthfully get up and say that his salary is adequate. The people will know also that the council is doing its work. If the council does not consider the pastor's salary, then he could always ask someone whom he knows fairly well to propose a raise for him at the congregational meeting.

A student leaving Seminary usually receives about \$3,600 and a house. But is this enough for he and his wife to subsist on? Here is a minimum budget for a student just out of Seminary who is debt free but has to start from scratch.

Furniture:

| | |
|--|---------|
| Refrigerator | \$ 200. |
| Kitchen set | 75. |
| Bedroom set | 300. |
| Desk and Chair | 125. |
| Life Insurance | 100. |
| Car Insurance | 100. |
| Medical Insurance | 80. |
| Used car | 800. |
| Car Unkeep | 500. |
| Food (includes soaps, toothpaste, etc.) | 1050. |
| Household Items (includes curtains, kitchen utensils and appliances, etc.) | 100. |
| Laundry and Dry Cleaning | 110. |

| | |
|----------------------------|------------------|
| Ministerial Apparel | \$ 150. |
| Church, Charity, and Gifts | 360. |
| Clothing | 100. |
| Medical and Dental | 100. |
| Recreation | 75. |
| Savings | 000. |
| Total | <u>\$4325.00</u> |

THE PASTOR & THE WORKING WIFE

Milton C. Mann

A real problem exists, presently, for a number of married senior students who have come abruptly face to face with several cold, hard, facts. The hardest fact to swallow for some is that the immediate prospects for the coming year is that "my wife and I will make less money than she made while I was in school." Coupled with this fact is a rumor that a synodical official advised a congregation against offering a new pastor (senior seminarian) what has been thought to be a generally recommended minimum salary (\$4,000). And this after seven long hard years in college and seminary!

Two thoughts which may result from the contemplation of this dire state are: the pastor will need to find a means of supplementing his income, and one means of this supplementing is to have his wife work "for awhile." Whether the senior seminarian realizes it or not he is now facing a problem which is not peculiar to seminarians or pastors. But one which will be enmeshed as a basic frustration in a large part of marital counseling. This is the economic problem of family life. (Those who bother to read this far and who expect a magic formula can stop reading now.) Those of us who think long enough and deeply enough realize we must face ourselves and decide (the sooner the better) what is "necessary" for our existence and well being. This decision will be one which will color our whole attitude toward life, toward our wives, our children, our ministry, yes, even toward God. We needn't be too intelligent to see that our decision will be one in which we decide to let "the dog wag his tail" or let "the tail wag the dog." One of the presuppositions on which we enter this calling is that "the dog wags his tail."

Fundamental in any family unit is the mother. She can be the rock on which a sure foundation is built or she can be the

quicksand in a mire. She will have little chance to be either if she is not at home. How can a pastor preach (or counsel) about one of the most obvious threats to family stability (mother's absence from home) when through his own action he condones the unstable condition? I know that I can not deny the possibility of exceptions but they do remain exceptions.

It is simply a logical conclusion that a woman can not be a mother-wife-homemaker and an office or factory or professional woman, too, because of the time involved. Something will be sacrificed and it won't be the job at the office or factory, though this will suffer also, because production is production and how well does one work with frustrating problems on his mind?

And if you think you'll solve some of the choices that need to be done at home by paying for these services to be done for you, who are you kidding then?

As far as the working mother is concerned it seems to me we are faced with an "either-or" proposition (yes, here too). We will either place our love and concern in the welding and nurturing of a family whose desires are "in but not of the world" or we abandon God and let our lusts and desires drive us on (where to?). There is no denial intended here of the need to eat and have clothes and a roof over our heads. Nor do I deny the aesthetic sense and the desire to satisfy this "need." Our "needs" and "necessities" can become quite, however, especially with regard to aesthetic satisfaction.

Despite the tone of these remarks my purpose is not to justify "starving salaries." My purpose is to re-stimulate some thought regarding what constitutes a starving salary and one obvious (at least to me) error in judgment which might be rumbling in some minds as a partial solution to the economic problem.

Can you "afford" to put first things first? It is rather that you can not afford not to put first things first.

I.S.M. & THE SEMINARIAN

A. Lee Mull

At the last student body meeting, the new executive committee received the suggestion that one of its first duties should be the investigation of funds paid to the Interseminary Movement. In effect, this amounts to the questioning of its right to existence on this campus. As the past representative of the ISM, I take this opportunity to offer a few suggestions to the executive committee in particular, and to the entire student body in general.

To begin with, I do not defend the organizational machinery of the ISM; I do not defend how ISM officials appropriate and spend the money they receive; and I do not defend the leadership of the ISM--but I do defend the ISM as an organization which definitely belongs on this campus. Why? --simply because the ISM is the only avenue to, and representative of, the ecumenical movement which is available to students of this seminary. Therefore, if the ISM "goes", so goes any vestige of concern for the ecumenical movement so far as students of Mt. Airy Seminary are concerned. If you discard the ISM, you also discard any active student participation in and concern for the ecumenical movement. And if student concern for ecumenicity is not active, then it is meaningless. Faith which does not express itself in action is dead mere empty words. Interest in the ecumenical movement which does not express itself in action is dead. The ISM and the ecumenical movement demand more than just words of support. They also require active interest in the form of participation and financial support.

Therefore, this whole matter resolves itself into the question: "Just what does the ecumenical movement, and therefore, the ISM, mean to me as a theological student?" You see, the ISM is not interested in the ISM itself, as an organization (or lack of organization). Rather, its proper concern is for the ecumenical movement. It is a group, "dedicated to the ecumenical reformation, namely that fundamental reawakening among individuals, congregations, and confessions, which leads to the pursuit of the full mission of the Church of Jesus Christ in the entire world, and which seeks greater unity among Christians and churches in this world mission." In short, the ISM

seeks to enlarge and extend our ecumenical vision and concern as seminarians; it attempts to foster a greater understanding of other denominations, as well as an increased self-understanding.

That's the positive side. But the negative statement carries more force--and, it would seem from comments frequently made on this campus, that the negative statement needs to be constantly repeated and reaffirmed. The ecumenical movement is not concerned with outward unity, nor with organizational unity, nor with mere unionism. And above all, it does not seek a compromising sort of lowest common denominator in theology and church practices. Over and over again, the ecumenical movement positively affirms that, "unity does not mean uniformity."

We are constantly told that racial prejudice is often the result of ignorance and misunderstanding. The same may be said of those violent critics of ecumenicity. What I am pleading for is that we honestly try to understand the true meaning of the ecumenical spirit as it manifests itself in movements dedicated to inter-denominational understanding. As an example, let me refer you to the statement of Dr. Franklin Clark Fry on the World Council of Churches, recently reported by Time magazine: "The World Council exists to hold Christianity together, to keep the means of communication open, to keep conversation going"

The ecumenical movement isn't exactly what I would call a "hobby-horse" of mine. It just happens that I'm concerned about the Church. And my concern for the Church demands a little bit of vision beyond the confines of Germantown Avenue, Gowen Avenue, Boyer Street, and Mt. Airy Avenue. That vision is not an illusion, nor a vain hope, nor an "alchemist's dream." That vision becomes concrete and real only when the doors are left open far enough so that we can see the universal Christ for all men. Then, vision turns to understanding.

If the Interseminary Movement does nothing else, it at least tries to foster a spirit of understanding. If the students at the Lutheran Theological Seminary at Philadelphia are still interested in the universal Church of Jesus Christ, then the Interseminary Movement has an important function on this campus. The suggestion made to the new executive committee amounts to exactly that.

THE CLASS OF 1958-OUTWARD BOUND

- JOHN ADAM. Called as pastor to Martin Luther Church, 155 East Sherman Boulevard, Muskegon Heights, Mich.
- LEE E. ANGSTADT. Called as pastor to Frieden's Lutheran Church, Friedensville, Pa. Address: Route 4, Bethlehem, Pa.
- GUNARS J. ANSONS. Awarded Lutheran Brotherhood Scholarship for graduate study in Germany. Address: 22 Nanlyn Ave., Sellersville, Pa.
- THOMAS R. CLAY. Called as assistant pastor to Grace Evangelical Lutheran Church, Norristown, Pa.
- JAMES R. CORGEE, JR. Called as assistant pastor to St. Stephen's Lutheran Church, Newkirk Avenue and East 28th Street, Brooklyn, N.Y.
- BYARD J. EBLING. Called by the Board of American Missions as mission developer in Chatham, N.J. Address: 299 Shunpike Road, Chatham, N.J.
- DAVID N. EICHNER. Called by the Board of Foreign Missions. Address: 120 Sherwood Avenue, Rochester 19, N.Y.
- C. MARCUS ENGDAHL. Called as pastor to Transfiguration Lutheran Church, 1216 W. Lehigh Avenue, Philadelphia, Pa.
- GEORGE W. EVANS, JR. Called as pastor to Lutheran Pastoral Charge, Jersey Shore, Pa. Address: Maple Street, Jersey Shore, Pa.
- ROMAINE L. GARDNER. Plans incomplete. Address: % Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, 19, Pa.
- FREDRIC B. GEEHR. Called as pastor to St. John's Lutheran Church E. Pennsylvania Avenue, Pen Argyl, Pa.
- JAMES L. HANEY, JR. Plans incomplete, Address: Route 1, Box 165A, Marion, N.C.
- ARTHUR F. HAIMERL. Graduate work at Ohio State University. Address: 23 Burbank Street, Rochester 21, N.Y.

ID



THE LUTHER



L. Angstadt



R. Strick



E. Shiffer



D. Sichter



J. Servey



N. Melchert



W. Hoyer



G. Brand



T. Stennett



W. Fluck



C. Schmeier



G. Hein



J. Hendler



S. Krause



E. Kappeler



K. Wehrmeister

LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

19



58



G. Evans, Jr.



R. Sziemeister



J. Printschhoff



S. Holst



H. Henry



T. Clay



J. Haney, Jr.



F. Geehr



B. Ebling



R. Trudo



G. Ansons



D. Manziante



J. Corgeo



C. Petersen



R. Ziedonis, Jr.



L. Strickler, II



J. Worth



R. Holzer



L. Staaby



E. Oestreich



M. Mann



P. Spohn



R. Mull



P. Fish



GEORGE E. HEIM, JR. Called as pastor to New Ringgold Parish,
New Ringgold, Pa.

HAROLD G. HENRY. Called as assistant pastor to Trinity, Lutheran
Church, Lansdale, Pa.

E. FREDERICK HOLST. Called by Board of American Missions as
mission developer in Blauvelt-Tappan Area, Rockland, County
N.Y. Address: 2015 Flatbush Avenue. Brooklyn 3⁴, N.Y.

RICHARD B. HOLZER. Called as pastor to Holy Spirit Lutheran
Church, Millman Lane and Delaware Parkway, Villas, N.J.

WILSON R. HOYER. Called as pastor to Emmanuel Lutheran Church,
3rd and McKenzie Streets, Yelm, Washington.

EDWARD R. KAPPELER. Called as pastor to St. Paul's Lutheran
Church, 714 Wallace Avenue, Vandergrift, Pa.

DAVID D. MANGIANTE. Called as pastor to Christ English Ev. Luth-
eran Church, 35 Bank Street, Bridgeton, N.J.

MILTON C. MANN. Called by Board of American Missions as mission
developer in Hilliard, Ohio. Address: 5311 Conklin Avenue,
Hilliard, Ohio.

NORMAN P. MELCHERT. Elected as Benjamin Sadtler Fellow. Address:
848 Wynnewood Rd. Philadelphia 31, Pa.

R. LEE MULL. Called as assistant pastor to Trinity Lutheran
Church, 331 Weldon Street, Latrobe, Pa.

EDGAR W. OESTREICH. Called as assistant pastor to St. Stephen's
Lutheran Church, Allentown, Pa. Address: Valley View
Apartments, 15th and Elm Streets, Allentown, Pa.

CLAUDE T. PETERSEN. Plans incomplete. Address: 187-14 Jordan
Avenue, Hollis 12, N.Y.

JACK T. PRINZENHOFF. Called as assistant pastor to First Eng-
lish Lutheran Church, 511-519 James Street, Syracuse, N.Y.

JOHN C. SCHAERTEL. Plans incomplete. Address: 104 Knicken-
bocher Avenue, Rochester 13, N.Y.

CARL R. SCHMOYER. Called as pastor to Christ Church, and Stone
Lutheran Churches, Route 1, Mt. Bethel, Pa.

JAMES N. SERVEY. Plans incomplete. Address 35 Campbell Avenue,
Clarion, Pa.

EUGENE L. SCHIFFER. Called to Tykens Valley Parish, Millersburg,
Pa. and Follmer Parish, Milton, Pa.

PAUL H. SPOHN. Plans in complete. Address: Wescosville, Pa.

LARS B. STAABY. Called as pastor to St. James Lutheran Church,
Ashland, and St. Peter's Lutheran Church, Lavelle, Pa.
Address: 9th and Market Streets, Ashland, Pa.

THOMAS R. STENNETT. Called as pastor to Trinity Lutheran Church,
514 Walnut Street, Clairton Pa.

WARREN L. STRICKLER, II. Called by Board of American Missions as
mission developer at Lexington, Va. Address: 1545 Bolling
Avenue, Norfolk 8, Va.

ROBERT R. STROHL. Called as pastor to St. James Ev. Lutheran
Church, Folsom, N.J. Address: Route 3, Hammonton, N.J.

ARTHUR C. SZIEMEISTER. Plans incomplete. Address: 129 Mayer
Avenue, Buffalo, N.Y.

KENNETH M. TREXLER. Called as assistant pastor to Holy Spirit
Lutheran Church, Reading, Pa. Address: 1007 Elizabeth
Avenue, Laureldale, Pa.

RICHARD L. TRUDO. Plans incomplete. Address: 2026 W. Third
Street, Waterloo, Iowa.

KLAUS W. WEHRMEISTER. Plans incomplete. Address: Tiemann Place,
New York 27, N.Y.

JOHN H. WORTH. Called as assistant pastor to Zion Lutheran Church,
Wooster, Ohio. Address: 228 N. Bever Street, Wooster, Ohio.

ARVIDS ZIEDONIS, JR. Called as pastor to Trinity Lutheran Church,
209 S. Second Street, Steelton, Pa.

Editor's Note: The photographs of The Class of 1958,
reproduced in this issue of The Seminarian, are by the Sarony
Studio of Philadelphia.

THE ANSWER WE SEEK

Richard G. Miller, Jr.

I would like you to turn the hands of time back to the days of your childhood. As you do this, you may recall those times when you sat at the feet of your father, or on your mother's lap, listening to those wonderful make-believe stories that never seem to grow old. Of course we all had a favorite one, didn't we? And I can think of none which would have been given a higher on my list than that of "Cinderella". As youngsters, how unhappy we were as we heard about Cinderella's mean step-mother and step-sisters. And if our parents were especially good at telling stories, we might have even shed a tear or so as we pictured the shabbily clothed maid sitting alone by the cold hearth on the night of the royal ball. I wonder what it was which made us react this way? And what is there about the story which still moves our imagination when we hear it. Could it be that we have all felt the same way at some time? Could it be that the story is wrongly called "make-believe"?

Cinderella was never a real part of the family after her father died. Made a common servant by her step-mother, she lived from day to day, shut off from the normal joyous and exuberant life of a young girl. She was lonely, cut off. Often she may have asked herself the question, "Will I ever belong?"

Now move the hands of time along as you remember occasions when you felt the same way. Perhaps it was when the neighborhood gang blackballed you, or that dance to which you weren't invited, or the bridge club that was formed without your being asked to join. Perhaps it has been the snub of the neighbors or the coldness of persons in your family. Whatever it has been, we have all felt at some time that we just didn't belong--that nobody wanted us. In vain we have looked--and may now be looking for an answer to the question--"Will I ever belong?"

In the eighth chapter of St. Matthew we read of a man who had probably asked this same question many times. And for good reason. For this unfortunate person was a leper, and as such a member of the most despised outcast group of his day. Wherever he went, the leper had to announce his approach by warning cries

of "unclean, unclean". The happiness, the friendships of earlier days were nothing but a memory. In their place was misery, pain--and loneliness. It must have seemed almost ridiculous for the leper to ask himself, "Will I ever belong?"

At this point we are likely to nod our heads in sympathy and murmur something like "too bad, what a pity." And that's it. Is it really!? I have looked into my innermost self time and time again, there to find certain feelings and attitudes which are no less disgusting than was the decaying body of the leper. And what about you? Have you recently looked beneath the veneer which you prefer to show to others? If you have, your reaction has undoubtedly been about the same as mine. We don't like what we find. For here, beneath the whitewash of our outward actions are those "secret thoughts and desires which we cannot fully understand." It may be the uncleanness of jealousy, or of real hate. Perhaps it is the desire to get ahead without any concern for those lives that we stunt on the way. We ridicule, we gossip, we snub, we cheat. Need more be said? You and I know in our hearts that our inner being is often no better than was the leper's outward appearance:

And the parallel goes further. For, like the leper, it is from this state of decay that there comes our loneliness and isolation from one another. Which one of us can really break through the shell of ourselves when the most important concern of our lives remains ourselves? Tied in by our own self interest, we echo the leper's question: "Will I ever belong?" And hopefully we look for an answer, a way to end our isolation.

For within every human being there seems to be something which calls up hope again and again. Here is a small cluster of people huddled around a mine shaft in the early dawn. They await news of men trapped by an underground explosion. The minutes and hours tick by but hope is never really lost until it is finally proven that the men no longer live. So it must have been with the leper.

He had undoubtedly tried many ways toward a cure. All had failed. Now he had heard of a great teacher and healer who was nearby. Perhaps this man could heal his leprosy; perhaps he could make him clean again. Mustering all the hope and faith he has left, the leper comes with fear and trembling to Jesus. We cannot help admiring his belief: in coming to our Lord, he was seeking a cure for a disease which was to remain known as incurable until very recent times. And listen to him as he speaks. "Lord, if you will, you can make me clean." Here is no doubt of Christ's power. If anything, we detect a fear that

He will not care enough to perform the miraculous deed. "Lord, if you will..." The leper knew that he had found an answer to his question--if Jesus was willing.

Christ's answer is what we would expect. Without hesitation, he says, "I will; be clean." The leper had received the answer he sought. Now he belonged!

And what of us--we who admit that inwardly we are no cleaner than was that leper? Are we willing to show the same belief in Christ's power as did the leper? Or does all our talk about God's love become mere babbling because we are afraid that he might not be "up" to working such miracles as are needed to change our particular lives. If this is what we think--that our lives can't really be changed by God--we had better take a look at some Christians of our own generation. And let's look, not at the Christians who make headlines--the Schweitzers and so on--but let's look at people like ourselves, caught up in the daily rounds of activity. We might never have known of them except for the faith they possessed--the living faith.

Those of us who recall the last world war still shudder when we think of the mass executions which took place in Germany. What we so often forget is that those who died were often just like us. They had families, a garden plot perhaps; they knew love, sorrow, hate, fear. Among those who died was a young seaman by the name of Kim. Captured because of resistance activities, he was condemned to death before the firing squad. Kim was only twenty-two; we would hardly have blamed him if he had felt alone and forgotten. Yet listen to what he wrote a month before his death. He scrawls out these words as he thinks back over the brutal torturing to which he was subject a few weeks before. He writes:

"Since then I have often thought of Jesus, I can well understand the measureless love he felt for all men, and especially for those who took part in driving nails into his hands."

These are Kim's words, "I can well understand the measureless love he felt." What man can honestly speak such words? None of us. Because to love one's enemies--those who use us, who even may despise us--to love these is to run counter to anything which our common sense tells us is rational. We need something more. We need the fellowship of a God who will strengthen us, guide us, and heal us of those things which separate us from each other. And God can do this--as he did for the leper, as he did for Kim--only as we utter the plea, "Lord, if you will, you can make me clean."

To Kim and thousands like him, these tests were not mere

drama. They were very real. There were bruises, scars, aching hearts and empty chairs to show for it. And still they could say, "I can well understand the love he felt." This is the miracle of a living fellowship. Yet, born skeptics that we are, such a miracle may seem far from a possibility in our lives. And I ask you--why? Are we so different from Kim or, for that matter, from any of the numberless men and women who have had the faith needed to stand alone. For, in doing so, these persons have found that they were not really alone; Christ was at their side. They now belonged to his ageless fellowship.

We are asking the question, "Will I ever belong." And to us come Christ's words, "Come unto me, ye who are weary and heavy laden"--and I will give you a home, a place to belong. Yes, I know the Bible verse doesn't end that way. But Christ's invitation does. For he is calling to a living fellowship which is not tied down to a particular century, not endangered by the changeability of human whims. You will belong to a fellowship from which distrust, fear, jealousy cannot separate you.

Now will you be able to face with new understanding that grumbling neighbor, the impatient boss at work, those seemingly never satisfied teachers, the boyfriend you broke off with last week, the person you mistrust... And you will find that as you open your hearts to those around you, their hearts may open too--slowly, uncertainly, but surely. No longer will you be asking the question, "will I ever belong"? You will find that you do belong, belong to the fellowship of those who do more than talk about the love of Christ. You will belong to the fellowship of those who show Christ's healing love in every daily task. Here in the most common and yet most wonderful way, will be the answer we seek.

ACTS & DIBELIUS

Studies in the Acts of the Apostles. By Martin Dibelius, edited by Heinrich Greeven. New York: Charles Scribner's Sons, 1956. 228 pages.

I am not going to tell you to buy or not to buy Martin Dibelius' Studies in the Acts of the Apostles. I am not even going to urge you to read it. You may do as you please, for I don't want to rob you of the special satisfaction of picking up a book, sitting back in your armchair, and saying to yourself that you are reading just for the fun of it, without being asked, required, or talked into it. All I want to do is to bring this work of Dibelius to your attention.

It may be that you already have come across this book by some footnote in Filson or Gerhard Kittel, or by the dire need of writing a book report. But if not, I would like to introduce you to a book that can be useful. For it can happen that some day you will want to buy it because you have heard it is a good background for exegetical work in Acts, or because you want a book with a dark blue binding to counteract the gaudy red of the new Service Book and Hymnal on your bookshelf. For whatever reasons you come to read or own Studies in the Acts of the Apostles I believe you will be satisfied with it.

I am impressed not only by the content, but even more by an idea that this book represents: namely, a life long serious study of one of the books of the Bible. I am afraid that our own contact with the Bible begins with devotional reading and very often ends with the occasional squeezing out a paper or a sermon from a handful of pericopes and texts chosen at random.

Dibelius' book consists of eleven independent essays, speeches, and studies written over a period of more than a quarter of a century. Some of these works are short, others are longer treatments; some point out the guiding principles of form criticism, others delve deep into the text itself and come up with some very startling discoveries. Thus, for example, we might be surprised to find out that Communism in the early church was not quite as prevalent as the generalizing comment at the end of the Ananias and Sapphira incident of Acts 5:1-5 would lead us to believe, or that it is highly probable that Luke used the long speeches of Peter, Stephen, and Paul to single

out the most important turns of events in the history of the spread of the gospel, and addressed these speeches actually to his own readers. Martin Dibelius has more than convinced me on what an important tool exegetical and language criticism can be.

What is the accomplishment of the Studies in the Acts of the Apostles or the result of a life's work with a text like? It is like a beam of a searchlight on an old painting. We may discover some characteristic lines, the purpose of certain touches of paint, perhaps even the painter's perspective and signature.

Gunars J. Ansons

LITURGICAL HERITAGE ON EXHIBIT

In conjunction with the publication of The Service Book and Hymnal, the Krauth Memorial Library is exhibiting its collection of documents, manuscripts, texts, and facsimiles which represent the heritage of the Lutheran liturgy.

The exhibit is significant. In five showcases, it displays the growth of the Lutheran liturgy from New Testament references to the present synthesis which will be contained in the Service Book and Hymnal.

The Philadelphia Seminary Library is the only library in the country with a collection of liturgical material so nearly complete. For this reason, several United States and Canadian Commissions of Liturgical Study have done work here. The exhibit displays the more memorable and representative sources that witness to the Lutheran development of the liturgy of this country.

As you enter the library you will see, housed in the first wall case to the left, documents from the Apostolic era to the end of the Middle Ages. Arranged chronologically, as space permits, are facsimiles and printed texts, ranging in interest from the Didache and an original leaf of a Breviary, where the music is penned without staff or measure, to the painstakingly beautiful illumination of a 1450 Office Book. These afforded the background and represent the period of Luther's work on the liturgy.

The second case on the left, displays the European heritage of the Lutheran liturgy since the Reformation. Here is the Wittenberg sermon on the Communion; the Formula Missae; a facsimile of Olavus Petri's work, the first Protestant Manual; and an original copy of the Strasburg Hymnal. The interplay of scholarship during these formative years is stressed with the showing of Bishop Cranmer's Book of Common Prayer of 1550. Also of interest is the odd character of musical setting in which the hymns were printed.

This is the heritage upon which all American worship rests. The beginnings of early Lutheran liturgies in the United States is the subject of the first showcase on the left in the center of the rotunda. Primary in this group is what is probably the only copy of the first "American Liturgy," drawn up by Muhlenberg, Brunnholz, and Hardschuh. The early Lutheran settlers were not highly educated; they were widely dispersed; and they were of a middle economic level. The editions of the Service books point this out strikingly. They point out, as well, the early tendency to retain the German language so that only in the New York area were English materials for worship adopted.

Opposite and on the right side of the rotunda, the display case exhibits documents of the first scholarly development of Lutheran liturgies in this country. Most interesting is the minute book of General Council work on the liturgy, 1885-1888. Here the efforts to unite the Rationalistic and the Pietistic view points were successful. The Liturgical Commissions of the South, the General Council, and the General Synod worked together on the Common Service. They printed separately. The case displays the standard manuscript of the Common Service of 1917.

The center case in the rear of the rotunda displays the scholarship that brings us to the present. On exhibit is one of the 14 volumes of minutes of the Commission, meeting from 1944-1958. The scope of the undertaking is demonstrated in the other showcases, but here are the principles and the statements of resolution that made the work possible. There is a picture of the men who undertook the work, under the chairmanship of Dr. Luther Reed, of the Philadelphia Seminary. The exhibit points to the liturgy as an expression of unity-found in worship. This trend and its development is indicated in the united effort of the several Lutheran Churches in the new work, The Service Book and Hymnal.

William Parsons

ON CAMPUS

A RECEPTION AND A LUNCHEON WILL BE HELD IN HONOR OF THE GRADUATING CLASS. On Tuesday, evening, May 13 the members of the senior class, their parents, and friends will be entertained at a reception in honor of the Class of 1958. The reception is being given by the Faculty Wives and will be held in the refectory at 8:30 p.m.

Following graduation exercises to be held in St. Michael's Lutheran Church at eleven o'clock a.m. on May 14, the seniors will again be entertained at a buffet luncheon-on-the-lawn at the Seminary. In case of rain, the luncheon will be held in the refectory. All the seniors and their guests are invited. The luncheon is planned for one o'clock p.m.

* * *

Rev. Clair O. Dufford will be the COMMENCEMENT SPEAKER. Rev. Mr. Dufford is pastor of St. John's Lutheran Church, Erie, Pennsylvania. The Seminary Choir will also be featured on the program. This year's graduating class is composed of forty-one men.

* * *

SEVERAL CHANGES IN THE CONSTITUTION AND THE ELECTION OF OFFICERS for the coming year were the major matters of business at the recent meeting of the student body.

The constitutional changes were as follows: (1) The committee of publicity and publications will consist of co-chairmen, one to edit The Seminarian and Handbook and the other to be in charge of the deputations committee and public relations. The Seminarian editor will be appointed by the student body president with the approval of The Seminarian staff. (2) In addition to the class social chairmen, there will be a chairman of the social committee to coordinate all social activity. (3) The executive committee will consist of the presidents of the three classes and the four student body officers.

Elected to head the student body were:

Elton Richards, president
John Kinard, vice president
Richard Schlegel, secretary
John Derrick, treasurer
Fred Foerster, athletic chairman

The recently selected junior sacristan for the coming year is Carl Ficken.

* * *

CLASS ELECTIONS last week put the following men in charge of their respective class activities for the next year. Elected by the Middle Class were:

Roy Roderick, president
James Gunther, vice president
Robert Siebold, secretary
William Truby, treasurer
Donald Wert, social chairman
Albert Gesler, athletic chairman

Junior Class selections included:

David Nelson, president
Donald Knudsen, vice president
Carl Ficken, secretary
Raymond Birkel, treasurer
John Barringer, social chairman
Charles Pegg, athletic chairman

* * *

The LUTHERAN BROTHERHOOD AWARD was made at the Senior Banquet on April 24, by Mr. Paul Jacobson, Lutheran Brotherhood representative. The recipient of the \$1000 award was Gunars J. Ansons. Mr. Ansons plans to do graduate work at a German University.

Earlier in the year two fellowships were awarded members of this year's graduating class. Norman Melchert received the Sadtler Fellowship and James Haney the Robertson Scholarship. Mr. Melchert will do graduate work at the University of Pennsylvania and in the Seminary's graduate school. Mr. Haney has recently resigned the Robertson Scholarship.

* * *

Officers were elected at the last meeting of the HEYER COMMISSION on April 22. They are: Carl Olin Jr., president; William Gillespie, secretary; and William Seibert, treasurer. It was also reported that the Commission's drive had thus far netted \$462 toward the \$500 goal.

At the present time the Heyer Commission is conducting a book sale. The books were a gift of Dr. G.H. Bechthold, retired executive secretary of the Ministerium's Board of Inner Missions. Proceeds from the sale are to be used for a Heyer Commission project.

A record attendance of 181 at the Alumni Banquet pointed to the LARGEST PASTOR'S CONVOCATION yet held at the Philadelphia Seminary. With this figure as an accurate tally, it is probable that well over 200 alumni of the seminary returned on April 9 and 10 to renew friendships and to be challenged by the thoughts of the men who spoke at the Convocation.

Speakers for the two-day affair were The Rev. Edgar S. Brown, "The Validity of the Liturgical Movement"; The Rev. G. Elson Ruff, "Behind the Ecclesiastical Iron Curtain"; The Rev. Wilhelm Pauck, "Luther and the Schwärmer"; and The Rev. Robert S. Graetz, "The Stumbling-Block of Christian Brotherhood."

Future plans of the Alumni Association include the publication of a Biographical Record in connection with the Seminary Anniversary Appeal in 1962. The Record will include a history of the institution, a biography of the men who have served on the faculty, photographs of the faculty and property of the seminary, and a complete listing of the alumni with brief biographical notes.

* * *

A fresh insight into "second hand things" was given by Dr. Robert D. Hershey to nearly two hundred persons attending the 1958 SENIOR BANQUET on April 24. Dr. Hershey noted that while there is much of a first hand nature which we must make use of, there is also an important place for "seconds." He included five such "seconds" in the remarks which followed a vesper service and banquet at St. Paul's Church, Ardmore.

First, there are the "second thoughts", those thoughts which restrain us from impetuous and unwise actions albeit sometimes making us overly-careful. And there are also the "second fiddles", those indispensable men on whom the pastor can rely to do the really thankless, behind-the-scenes-work in the parish. The "second glances" are also needed so that we see things, not in a perpetually optimistic or pessimistic way, but as they really are. Also we can use that "second wind", the word or act which renews us when failure or disappointment had begun to weigh heavily on us. And there is, finally, the "second" -- or third or fourth -- "chance" which we have in Christ, in whom all Christian love, forgiveness, and salvation finds its center. These "seconds", concluded Dr. Hershey, will fall into place for those who have a "first hand faith." The ministry of such men will be a success.

William Heil was toastmaster for the banquet. Paul Pfadenhauer served as general Chairman of the Planning Committee.

* * *

Dr. Theodore Tappert was the guest speaker at the annual CHOIR BANQUET which was held on Tuesday, April 29, at the Cresheim Arms Hotel. The occasion brought to a close one of the most active years of the Seminary Choir.

The choir's spring activity focused on two highlights. On March 8, the choir traveled by bus to New York. After a Saturday afternoon in the big city, members traveled to Baldwin, N.Y. Sunday morning the choir gave two concerts in Baldwin. The tour ended with a concert in Incarnation Lutheran Church, Brooklyn, Sunday evening. The hospitality which was shown to the choir in both places helped make the weekend one which will be long remembered.

The choir was honored this year by the request from the commission on the new liturgy to record Matins. Copies of this recording will be available to the public in the near future.

Other concerts were given in Audubon, N.J.; Manasquam, N.J.; Overbrook; and Allentown. A concert was also given in Philadelphia at Ascension Lutheran Church. The choir sang at several student body festivities including Dr. Reed's birthday celebration.

* * *

Stage three of operation "new look" began in THE REFECTORY on April 14 when veteran waiter Al Gesler moved up a notch to become Headwaiter. In the Fall, his supporting staff will be: Carl Olin Jr. (Assistant Headwaiter), Gus Nelson, Al Hanson and Walter Maier. Hal Geiss may join the staff in the fall.

Behind the scenes, "pit-men" Bill Seibert and Dave Nelson will be washing dishes while reading the operating manual for the new dishwasher to be installed this summer - compliments of Mr. Kaufmann! As an initiation for part-time novices, Fred Foerster and Dwight Huseman, it has been rumored that they are to memorize Is. 24:22 in Hebrew: "And they shall be gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Bill Gillespie replaces "lifer", Art Haimerl, who was paroled after serving three years on the "pots and pans" detail.

ANGEL ANTICS

Thomas R. Clay

Play ball! This familiar cry is ringing throughout the grounds of the campus again. Softball is enjoying renewed vigor this spring, and the cooperation has been unbelievable. Up until now the games following the evening meal have been of short duration due to the Philadelphia curfew-darkness. With the advent of Day-light Saving Time this could change; I say "could change," because even blacker days and nights are fast approaching--final examinations.

"Bud" Vincent is the season's leading hitter thus far. "Bud" says he has had a total of 26 hits for 18 times at bat. Herb Piel-er has the best earned run average for pitchers. It seems only fair to add, however, that Herb refuses to pitch before it is reasonably dark.

The spring volleyball tournament will consist of a series of three games. The first of these took place on April 23 when the Senior Class triumphed over the faculty by the convincing scores of 21-9 and 21-11. The scores are somewhat deceptive, for things might have turned out differently if Captain "Jack" Reumann, Dr. "Hans" Doberstein, and "Hooks" Bagger had been present. The seniors now await their final opponent - the winner of the middle and junior classes.

No, we have not forgotten water sports! The cry of "balloon" throughout the grounds is holding its own against "play ball." Probably the best buy of the season was Fred Foerster's recent purchase of 144 balloons for \$1.00. Oh yes, congratulations are in order to Fred for his election to the office of student body athletic chairman. This office is fast becoming a tradition in "A" hall....shades of the Ambrosians!

Have a good summer and keep fit by working hard. Mt. Airy must maintain her position in the world of sports.