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The Feminarian

The Seminarian

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THE WORSHIP LIFE OF THE SEMINARY COMMUNITY

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GREETINGS...

One of the freedoms that our seminarians enjoy is that of publishing The Seminarian. One of the privileges that I am given is that of writing an occasional paragraph of greeting. All this is, I think, as it should be. A hearty welcome, then, and the hope for a good year for all.

This summer, in an off-hour, two of my grandsons, aged six and four, urged me to play croquet with them, with the understanding that I would "play poorly, Granddad!" The six-year-old won, Granddad played poorly and came second, and the four-year-old gleefully shouted: "I am the third winner!"

He was really right. He had done his best and he was taking proper pride in it. That is what I hope the staff of our seminary and the members of the student body will all do this year.

Henry H. Bagger

THE SEMINARIAN

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OUR PRAISE IS FAINT

George Koski

What life have you if you have not life together?
There is no life that is not in community,
And no community not lived in praise of God.
--T. S. Eliot, The Rock

BENE PRECASSE EST BENE STUDUISSE.
--Martin Luther

Serious religious life in America has all but disappeared. The psychologist Anatol Rapoport reaches this conclusion in an article published, appropriately, in The Humanist. Almost every American "believes in God." But ask him further questions: The God you believe in--what is he like? When did you last speak seriously about God with another adult? How has God intervened in your life, either to bless or punish? Almost everyone responds either with embarrassed silence or a hasty stereotype.

The automobile, the sports hero, the deep freeze, the TV "personality"--all these receive considerable admiration as local baals. But the deity of traditional Christian faith seems to have little influence on behavior in our culture. Crusades for "religious revival" occur periodically, and many congregations adhere to a calendar of services. But otherwise religion goes largely unmentioned. American civilization in 1958--restless, mobile, incomplete--makes us theological students wonder whether our worship really means anything.

Some influences on this campus tend to combat these cultural suspicions. Our library furnishes us with books by men like Niebuhr and Tillich, who can write circles around the opposition. Our lecturers sometimes speak with startling relevance. For all its architectural poverty, our chapel has not lost the richness of sacramental life. We Lutherans cannot completely escape pride at the fact that we are using the most glorious collection of public services in the English language.

But for all that, the Seminary has failed--and failed ignominiously--in one crucial part of its life together. It has of-
GEORGE KOSKI, a Middler from Gloucester, Mass., is a graduate of Amherst College, '57. He is a member of the new Committee on the Seminarian.

ferred the student too little encouragement to develop his inner resources of prayer, to wait quietly on the Holy Ghost. Many of us, who sometimes try hard, share the lack of a sense of growth in devotion. As soon as we enter the full-time parish ministry, our hosannas will probably languish. Prayer, Bishop Aulen insists, can be a means of grace and a lifelong joy. But nobody here will be too surprised if it dissipates into a mechanical rattling.

How have we come to the edge of such calamity? Those of us who live on God's little acre have to take some of the responsibility upon ourselves; we cannot put all the blame on the big bad world outside. The mutual suspicions generated by our catholic-protestant tensions at Mount Airy have not played a small part. It is with the greatest difficulty that I refrain from criticism of the reduction in frequency of Holy Communion at the seminary chapel. This effort at thought control has done much harm to our devotional life. But those of us who strongly protest this decision must nevertheless admit that it was offered as an answer to a genuine problem. There really are a few churchmen here and there who engage in elaborate series of adorations seemingly to compensate for personal inadequacies in the give-and-take of everyday life.

But we should not brood about these failings on both sides. Rather, we must ask: Where do we go from here? The key to advance in this aspect of our common life does not lie in our hands. Prayer is not a relationship which we can manage and control to suit our fancy. Nevertheless, I present these ideas for your consideration:

- 1) An off-campus quiet retreat, preferably for a couple of days out in the country. Or at least a full day of prayer and silence in one of the downtown churches, away from the vexations of academic life. Perhaps this retreat could be shared with some other divinity school in this city.
- 2) Further pruning of the curriculum to provide more "leisure" time for the student's personal growth.
- 3) Regular devotional consultations with faculty advisors. This would not be a time for prying, but for comfort and personal exhortation--and, if needed, individual instruction on how to pray. At least once per quarter, each student should be asked to discuss his devotional problems in confessional privacy with one of our faculty. Perhaps this practice would help us avoid a painful and destructive collapse.

From a particular concern--the prayers in chapel--something of the deeper problems underlying our worship becomes clear....

COLLECTED THOUGHTS ON COLLECTS

C. David Godshall

Near the end of each chapel service, the reader offers three or more prayers on behalf of those who are at worship. To reflect that which is in the hearts of so many men and present it before our God in the formal framework of the collect is no easy task. Yet it seems that an old game with a new twist, what we might call "Collects and Prayers Lotto," is the practice on the part of many readers when they select the variable collect.

What can we say is the cause of such a practice? Is it failure to know the variety of collects available? Is it disinterest in present situations for which we could be praying? Is it a lack of understanding of the kind of prayer involved? Or is it first plain laziness on the part of readers who feel that conducting a chapel service is an infringement on their time? Since all of these are probably involved, more or less, we shall speak briefly to each.

In addition to the appointed collects for the Church Year in the Service Book and Hymnal, there is a sixteen page section titled "Collects and Prayers." Here, under various headings are gathered 123 collects--some for specific needs, others more general in character. Additional collects are to be found in the Bidding Prayer and throughout the occasional services. A further source of collects is Collects and Prayers, a book prepared by the Common Service Book Committee. A copy of this book is kept in the sacristy of the chapel for the use of any student who does not own it. Other collections of collects are also available, but the variety provided in the above sources is wide enough so that any reader can find a collect which speaks to a situation which he feels merits the community's prayer.

Since a wide variety of collects is available, perhaps the irrelevancy of the collects used in chapel is caused by a lack of concern for current social, economic, and political events.

DAVID GODSHALL, Muhlenberg '56, hails from Spring City, Pa. He is serving this year as Senior Sacristan, in which position he has acquired much experience (too much?) from which he writes.

Surely it is the responsibility of one who shortly will be bringing God's message of salvation to the world to be interested now in what that world is like and to be concerned with events in it.

The crux of the problem, however, seems to lie in the fact that too few of us understand the kind of prayer involved in our chapel services. The first collect is taken from the Sunday just past. This is usually quite general in character. The final collect reflects the time of day and our needs in that time. The chosen collect(s) therefore should reflect a more specific need. Surely, at times we will be interested in our own needs, but we should also be aware that we, as a community at worship, can and should intercede with God for the needs of the world. It is here that our awareness of these needs and the intelligent use of the available collects may find expression. The plea of this article is that when our country faces a crisis, either external or internal, when a disaster has occurred, when an individual in our community faces grief or serious sickness--at such times let us, as a worshipping community bring such needs before our Lord in prayer.

To the lazy reader we can say only this: Leading a service in the chapel is much more than personal practice in the techniques of conducting worship. It is as much an act of worshipping God on the reader's part as on the part of the men in the nave of the chapel. Therefore, minimum preparation for this duty and sloppiness in fulfilling it are quite inexcusable. While details such as the omission of the first "and" in the benediction can be overlooked by all concerned, the responsibility of presenting before God the relevant intercessions of the worshipping community ought to be taken very seriously.

It is earnestly hoped that all who enter the chancel of our chapel to lead us in worship will reflect upon the matters we have raised here, so that the services become not mere exercises, but true acts of worship and intercession.

The whole man is involved in worship. But some "involve" him in different ways.....

REFLECTIONS UPON A DYING ISSUE

Philip H. Pfatteicher

Man is incurably sensual. Such an observation is not to be taken as in any way a deprecatory judgment, but simply a statement that man is so constructed that he can do nothing at all without in some way involving his senses.

It is this same framework within which our religious attitudes and action are to operate. One cannot simply sit and engage in intellectual speculation, for we are not gnostics. Nor can we flee everything sensual or physical in our religion without denying the fundamental goodness of our God's creation and rendering the very Incarnation meaningless.

The barren church appeals in its austerity to the senses of man just as much as does the lavish cathedral in its richness, and absence of liturgical form and ceremony and gesture appeals in its very omission to the senses just as much as does the mass and incense and genuflection. He who would deny the sensual is in much the same position as the man who claims to have no creed; both assert in their reaction what they attempt to deny.

Our question then can never be liturgical practice and gesture or not, but rather which liturgical practice and gesture shall I use? Some in our communion would seek to retain and to restore many of the traditional activities of the church by which to express their devotion, and so employ the sign of the cross, bowing, genuflection and such like. Others seek to approach their God by the omission of such practice, that their reception of His coming be not distracted. Both these emphases are sorely needed in every church, and that church which follows only one of these two paths is poor indeed and by this loss stands in great danger of a collapse into partisan wildness. There should be no surprise or shock in our communion at any liturgical practice that is employed as a devout means of making the divine Presence real. Our purpose in public worship is not to meet our fellow men, to observe and to be observed.

PHILIP PFATTEICHER, another Amherst graduate writing in this issue, is a Middler from Ridley Park, Penna.

It is as a corporate entity to offer our sacrifice of prayer, praise, and thanksgiving in a common liturgical form that binds us to our history and tradition and which best expresses our contemporary needs. Within this unity there must be room for freedom to apprehend this common liturgical expression and to make it personally real and vital. Our concern must never be for regulation of liturgical gesture. If a man genuflects upon entrance into the house of God, kneels in unworthiness before his God, makes the sign of the Cross to make the sacrifice of his Lord real and personal, bows his head at the Name of the most holy Trinity and at the holy Name of Jesus, if he stands for all prayers out of respect for his God, if he elevates his head at the Name of the triune God in adoration, if he stands for all hymns as he offers his praise, if he sits solidly in his pew for every part of the service realizing that "God looketh inwardly", if he prostrates himself before the altar in utter self-negation, if he stands on one foot as a symbol of the precariousness of the human situation, all this is no concern of ours. Our eyes must be fixed only on our goal, whatever means we choose to make this real and vital is incidental. Ours must be the intrepid zeal of St. Ignatius, who with eyes fixed solely on his goal could cry, "Only let me get to Jesus Christ!"

A portion of the Catholic Church has just buried its pope. In his death all Christendom must read a lesson that brings all this clear. In the face of the existential realities, at the hour of death, all these liturgical and even theological differences so real to us fade quite far away; and all that remains is a man alone with his Saviour, about to see Him face to face. This is finally the only important thing.

Our Saviour has summed up our duty to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We are to love with all that is ours, with everything that is in us. Our prime concern is to be with our own relation to our God and not criticism or evaluation of the practice of others, for another man's genuflection bears a similar relation to us as does the color of his underwear. Tolerance, cosmopolitanism, ecumenicity, catholicity--call it what we will, the real question is finally, "How am I to offer my sensuality to my God and how am I best to employ it in His service?"

REPORT ON COMMUNION

Norman P. Melchert

The controversy--for so I think it may fairly be described--which arose last year over the frequency of Communion in our seminary community gave birth to a Committee on Worship and Devotional Life. This article is a report of the proceedings of the Committee.

Numerous discussions gave rise to two statements, each about a page and a half in length. The first concerned the nature of our community; upon this there was general agreement among the Committee members. The second spoke of the nature of the Communion and its place in a Christian community; about a section of this statement there was rather vigorous disagreement, which was not resolved before school closed. I shall summarize each of these statements. All quotes are taken from the statements themselves.

I

The word "congregation" is first defined. It does not refer primarily to an organized local group of believers, but to the whole body of believers in Christ (Augsburg VII, Large Catechism III, Washington Declaration A-IV-1). Only secondarily does the one congregation take on the characteristics of what we ordinarily call a local congregation--an "institution with order and a membership roll." It is to be noted that this second meaning of the word is derivative from the first. It is not the case that many local congregations added together make the Church. "A local group can rightly be called a congregation, not because it is local or organized, but because the Church is present in it, i.e., there are Christians present."

Concerning the Word and Sacraments, signs of the church's presence: "The Word and Sacraments do not belong to a congregation because it is a legally organized group of people, not to a synod, not to the ULCA.... The Word and Sacraments belong to the Church as the body of Christ."

On these grounds it is concluded that no group of believers assembled in Christ's name is without the rights and powers of the Church. These rights and powers belong to any and all of NORMAN MELCHERT, Wartburg '55 and Mt. Airy '58; is the Saddler Fellow, studying in the Graduate School here and at "Penn".

the above-mentioned groups, but only because they are representative of the one congregation.

To the members of the seminary community, as members of the one congregation, "it becomes the obligation of the Church to provide a full pastoral ministry."

II

The Communion has two uses: to "awaken and confirm faith in those who use it" (Augsburg XIII); and as a witness before men. Clearly the second is subordinate to the first.

The Communion is a sign of God's gracious will, but a sign which also confers what it signifies--grace and forgiveness, life and salvation--to those who receive it in faith. It is a mistake to set it over against the Word as though it conferred something different from the Word, but we receive Christ in a different manner in the sacrament.

It is emphasized that "it is not in harmony with our doctrine to minimize the importance of the Communion....on the ground that it offers nothing more than the Word offers." The Church is under command to administer and proclaim.

At this point came the paragraph upon which there was disagreement. The statement read as follows: "Therefore there must be compelling reasons or the Church has no right to deny the Communion to believing members who wish to receive it, and these must be reasons of faith and/or discipline, and not merely matters of polity or custom."

This was interpreted to mean that individual believers may have communion any time they wish to receive it--e.g., once a day or even oftener. The Church (or minister responsible) dare not refuse them if they are in good standing. This point of view was defended with vigor, but an opposing position was also held. Here it was stressed that the Communion belongs peculiarly to the body of believers as a community. The community, then, must decide the practical matters of when and where the Communion is to be offered. The individual is in this subject to the will of the community. Reasons too numerous to mention here were provided by both sides.

The relevance of these statements--and perhaps peculiarly of the disagreement--to the frequency of Communion in our community (or rather to the method of deciding frequency) is too obvious to belabor.

The road to unity in our worship in spite of the bewildering maze of "alternates".....

THE SETTINGS OF THE SERVICE

Richard G. Miller

Seven months ago American Lutherans saw for the first time the long-awaited Service Book and Hymnal. As expected, there were immediate varied reactions to the book--bravos, raised eyebrows, and yelps of pain. But it has taken hold. By the end of 1958 more than a million copies will be in use. Perhaps more remarkable than its rapid acceptance has been the division in choice of settings for The Service. Those who expected the first setting to gain widest acceptance have learned what American manufacturers have long known: Americans are unpredictable. But that does not say they are right. Therefore, it should be our duty, as future leaders of worship, to familiarize ourselves with the strengths and weaknesses of both settings. Only then can we choose and discard intelligently.

For those who criticize the choice of settings as a barrier to church unity, it must be pointed out that the variations lie only in the music. The Service is one in arrangement and content. And what about "all those alternates" (as for The Offertory)? The alternates need not result in division among our churches. Unity can be found by having each congregation use all the choices at some time or another. What better way could be found to prevent the inroads of deadly ceremonialism?

But if there is agreement in the words of The Service, there certainly is not in the music. And here we should recognize, at the outset, that the music is always secondary to the text. Thus we are discussing a matter of lesser importance in the liturgy of our church. Nevertheless, as music serves, in a sense, to strengthen the liturgy and to encourage responsive congregational worship, it should receive our close attention.

First, the matter of speech rhythm. Setting I succeeds rather well in adhering to this principle by a discreet choice of Anglican chant tones and by careful pointing. Notable exceptions are the Sanctus and the Agnus Dei. The Freylinghausen melody for the Offertory also offers resistance to those bent on speech rhythm throughout the setting. The discrepancy in the RICHARD MILLER is presently serving as intern at Holy Trinity Lutheran Church, Hershey, Pa. Organist for the choir last year, Dick is returning to play at Advent Vespers this year.

Sanctus and Agnus Dei, as well as other minor responses, is caused by the Communion Office being made up largely of plain-song or chorale-like adaptations of plainsong. The ante-Communion portions adhere to the Anglican tradition however. The danger of vertical, metrical chanting is avoided if the meaninglessness of the notes' value is kept in mind.

Setting II is consistently plainsong in form. The tempo at which it is sung on the official tape issued by the Commission gives to the second setting a distinctly European and pietistic flavor. It is pleasant to listen to, but it is not speech rhythm, of course. This can be remedied by increasing the tempo. The melodies lend themselves quite adequately to flowing speech rhythm. The Kyrie of Setting II is not speech rhythm, but neither is that of Setting I. Once again, the notes should serve only as guides in tempo.

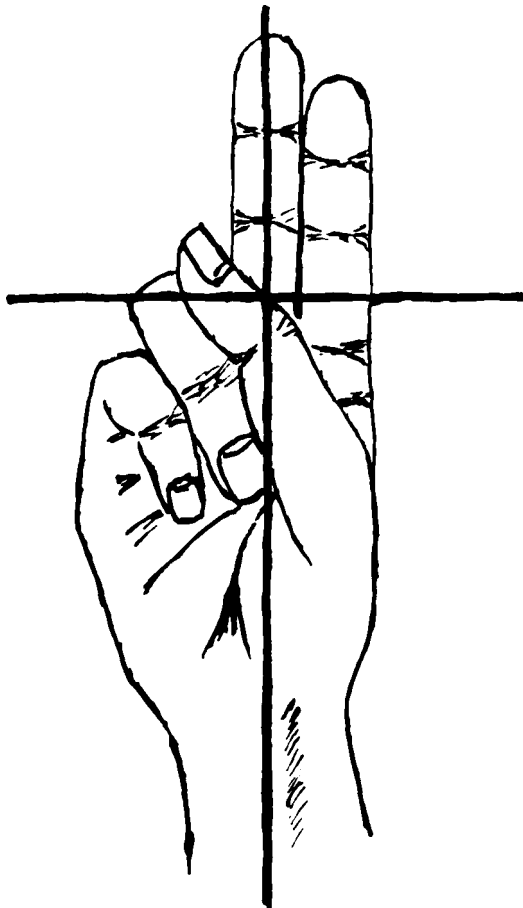
Second, we have spoken of the first setting as being primarily Anglican chant and the second setting as plainsong. Neither is an unmixed good. The first setting does relate better to the minor offices (Matins and Vespers) because of its Anglican form. Yet, Setting II is consistent, offering less of a "hodgepodge" of forms by its single plainsong quality. Moreover, the sectioning of a response into several pairs of couplets to fit an Anglican chant form has a way of disrupting thought. Plainsong carries straight through. Compare the Nunc Dimittis of both settings to see how this works.

Third, as future pastors, we might take note of certain other things. There is a variance in keys between the two settings. Setting II is in a lower key, easier for the average parishoner. Setting I might be transposed as **suggested** in the Preface to the Liturgy (p.ix). As to the singing of parts, it is doubtful if the liturgy is less effectively sung in unison than in parts. Those who prefer unison will have to caution over-zealous tenors and basses if they use the first setting. Users of Setting II will find that unison singing is here a natural.

To sum up, we will be most fair to our new settings if we realize that both are quite suitable for worship. For, while the first setting employs primarily music inherited from England and the second, music inherited from the Scandinavian lands, both have been modified to fit modern needs. Both can be used **within** the framework of speech rhythm. I have heard them used in this way--successfully! This fact underscores again the possibility of many congregations learning both. Thus, the two settings can be used to unite our church. Those who begin by learning the Anglican setting will find parts of it in the se-

cond setting. And this works in reverse for advocates of Setting II. Only if our people are thus brought into contact with all the music of the liturgy can we learn which setting--if either--strikes the most sympathetic chord among our congregations. This one they will eventually choose by common consent and usage.

And here is where our seminaries enter the picture. For if we are to introduce our people to both musical heritages of our American church--English chant and plainsong, we must have pastors in the parish who have some knowledge of both settings. And it should be a working, not an academic knowledge. Such a working knowledge can come only as one actually worships within the framework of a particular musical setting. I would hope that our Scandinavian brethren avail themselves of the English forms even as we should most certainly make use of Scandinavian forms. There is all too much danger that we adopt a militant attitude against that which is unfamiliar without testing its worth, not only academically, but also spiritually. The text of our liturgy we already possess in common. Now we need but to open our hearts and our minds to possess the music--all of it--in common also.



A line is drawn from "pepper bags" to "cheesecake" to reveal the hidden Platonism of our worship.....

THE WORD WAS MADE FLESH

Manfred P. Fleischer

I

Some time ago, I bought a triptych at the Publication House. Many Lutherans do not like these imports from Italy because they remind them of Popery. However, when I opened the triptych and saw the Madonna of the Street by Feruzzi, I felt as if I had opened the Bible. For here I saw that the Word was made flesh and dwelt among us.

It is a pity that the Reformed churches excluded the fine arts from the service of God. They did not do so merely because of their different understanding of the Decalogue. The true reason was perhaps their desire to turn our minds into monasteries. They figured if neither images, nor icons, but only abstract ideas could come to our minds, our thoughts would remain pure and undefiled. This Platonism is most apparent in the Society of Friends. Here all forms of worship have been abolished, so that only the oxygen of a spiritual atmosphere may feed the inner light. In the Lutheran church, only music and metaphysics were elusive enough to escape this iconoclasm.

In modern theology, we have repudiated Platonism, because it pits mind against matter, as if one was more sinful than the other. But in practice we still try to worship in "spirit and in truth," not recognizing that our spirit may be more evil than the flesh. Besides, the unbiblical split of body and soul backfired in another direction.

By divorcing the flesh from the spirit, we perverted the former and evaporate the latter. By forcing the fine arts to become profane, we have not only thrown pearls before pigs, we have also turned artistic taste into vulgar appetite. A straight line may be drawn from Rembrandt who had to paint "pepper bags"---a nickname for Dutch merchants---because there was no room for him on the white-washed walls of his church, to the modern artist who must produce "cheesecake" in order to make a living.

II

The other day, I picked up at a rummage sale a piece of plas-

MANFRED FLEISCHER is a Philadelphian, a Wagner graduate in '55. His plans look toward the parish ministry after May.

ter of Paris which was supposed to portray St. Luke. When I painted the statue, I came across a palette at the feet of the evangelist. This reminded me of the legend according to which St. Luke was a painter.

It was not by chance that the form critic H. T. Kuist discovered a key to the Scriptures in the principles of painting. St. Luke he calls a master of curvature and contrast. Almost every prophet, apostle, or evangelist painted with the pen.

As a preacher, you, too, must praise the Lord with a paint brush. You must cultivate a taste for color, and study the laws of composition. The Word which was made flesh cannot be preached apart from shape and color. You must paint pictures, and make images in order to make your points. You must turn your sermons into stained glass windows, so that the eternal light may shine through.

This plastic and colorful proclamation of the good news is well within Lutheran tradition. After the Thirty Years' War, the Austrian emperor allowed the Lutherans in Silesia to build three so-called Churches of Peace. These Friedenskirchen had to be built without the city walls, without tower, and without natural stones. The Lutherans, poor and persecuted, could not even afford architects, while the Jesuits lavished on the landscape the baroque of the Counter-Reformation.

So, the craftsmen in the Lutheran congregations had to carry out their own building program. The carpenters did the woodwork. The bricklayers built the walls. The painters became artists, and the stone masons, sculptors. I only knew the Friedenskirche in Schweidnitz, because it was close to my hometown. The last Kaiser, himself a Calvinist, who had access to all the art treasures of the world, called it the most beautiful evangelical church in Germany, and often came to see the sanctuary. Here, the statues started to preach, and the paintings proclaimed the glory of God.

Of course, you can be a cultured despiser of the gospel. But that does not give you the right to become an uncultured despiser of the Word which was made flesh.

CAMPUS NEWS

CHOIR BRINGS LENEL TO CAMPUS,
PLANS ADVENT VESPERS DEC. 18

FIRST SYMPOSIUM HELD

Seminary students participated in the first Symposium of the year on Monday, Nov. 24, 1958. The meeting was held at 8:00 p.m. with Mr. Clarence Lee as Moderator. Panel members for the discussion question "The Liturgical Movement" were Dr. Edgar S. Brown from the ULCA Department of Worship and Dr. Edward T. Horn, III, pastor of Trinity Church in Germantown. Discussion for the evening revolved around the positive and negative aspects of the liturgical movement. Following a stimulating discussion refreshments were served those in attendance.

STUDENT BODY ACTS ON BOOK CO-OP

A special meeting of the Student Body was called to order at 7:30 on November 4, 1958 by Elton Richards, President. The purpose of the meeting was to accept or reject proposed changes to the Bookstore Constitution. A presentation of the proposed changes to the constitution was made by Carl Wiediger, Chairman of the Bookstore Committee.

The two major changes which were incorporated into the proposed constitution were as follows: (1) Membership in

"Modern Music In The Church" was the topic under discussion by Mr. Ludwig Lenel of the Muhlenberg College Music Department on Thursday November 20, 1958. The meeting was under the auspices of the Choir with the Seminary community invited to attend.

An earlier choir meeting at the Bornemann's dealt with the start of polyphonic music. This served as background for the work the choir is doing in preparation for Advent Vespers on Thursday evening, December 18. Included that evening will be the "Officium Pastorum", an expansion of the Christmas introit into a dramatic form.

The Choir's first concert of the year was given at the Reformation Service at St. John's, Mayfair on Sunday eve, October 26.

the cooperative shall be made contingent upon the deposit of fifty dollars by each student into the association, and (2) changes in the distribution of the net profit from the bookstore.

After lengthy discussion on each of the above issues a motion was passed to accept the changes to the Bookstore Constitution.

COMMISSION SETS VARIED PROGRAM

The Heyer Commission has had two successful meetings thus far this year. The first dealt with the problems facing the church in the middle-east Asia area. The second meeting concerned the work of the Board of American Missions. Speaker for the latter meeting was the Rev. Howard Lenhardt of the New Jersey Synod.

Mr. Carl Olin, Commission Chairman states that it is the hope of the Commission to be able to cover all aspects of the mission field in the year, including Foreign, American, and Inner Missions.

Next meeting has been announced and will be held at the home of Professor Voehringer c December 9, 1958. All students and wives are cordially invited to attend this meeting.

WOMEN'S AUXILIARY HEARS REED

Dr. Luther D. Reed was speaker at the Lutheran Theological Seminary Women's Auxiliary meeting in the Fellowship Hall of the Chapel on October 21, 1958. About 200 members were present to hear Dr. Reed discuss the seminary as it was when he was a student, and how it has developed since that time. The present project of the Auxiliary on the campus is the construction of a building to be used as a professor's home.

JUNIOR CLASS ELECTS OFFICERS

Mr. John Hayner was named President of the Junior Class at an election held on September 18. Following his election Mr. Hayner took the chair and presided over the remainder of the election which resulted in the following Juniors named to office: Floyd Addison, Vice-President Ray Ubberröth, Secretary Carl Adams, Treasurer Stanley Phillips, Social Chm. Charles West, Athletic Chmn.

Membership in the Class of 1961 which entered Seminary on September 4, 1958 numbers 48 students.

Of these 48 students 28 colleges and universities are represented with Muhlenberg College leading with 10 graduates in attendance. Wagner College is represented by 6 and Wittenberg, Gettysburg, Thiel, and Wartburg each with 3. Hartwick College, Wesleyan College and Syracuse Univ. are represented by 2 students. Colleges and universities with one graduate in attendance are as follows: Lenior Rhyne College; Temple Univ.; Emory Univ.; St. Olaf College; William and Mary; Oberlin College; Youngstown Univ.; West-Chester State Teacher's College; St. Vincent College; Kutztown State Teacher's College; Univ. of Delaware; Wilkes College; Queens College; and Univ. of Connecticut.

WIVES CLUB SPONSORS SPEAKER ON
HUSBAND-WIFE RELATIONSHIPS

The Seminary Wives Club invited husbands and single men to their last program, a speech and discussion on Wife-Husband Relationships led by Mr. Hay from the Marriage and Counseling Service at the University of Penna. Mr. Hay's frank comments included the observation that many women who want to marry ministers have guilt feelings and expect some of their husband's holiness to rub off on them! (Of course, a woman might report other things he said!)

In addition to a potluck dinner in September and a gala square dance at Hallowe'en, the gals have had other, more serious meetings, among them a very fine "Worship Workshop" led by Earl Knaus from the LSA Eastern Regional Office.

The Club is looking forward now to the Christmas Party on Friday, December 12, at the Refectory. (So are we!)

ADD THESE TO YOUR HANDBOOK!

Mr. Robert E. BORNEMANN
1169 E. Hortter Street, CH 7-2300
Dr. John H. P. REUMANN
7300 Boyer St., CH 7-4117
Dr. William H. LAZARETH
42 E. Gowen Ave., CH 7-5478
Mr. Clarence LEE
42 E. Gowen Ave., CH 8-4190
Mr. Norman K. BAKKEN
1169 E. Hortter Street,
LI 9-5088

(Letters will be welcomed....)

LETTERS

Dear Sir:

I formulated some theses about our chapel services and twice posted them, once signed and on the right board! But even proper procedure did not suffice to spare them from the hands of those whose devotion to neat bulletin boards is so moving! So now I commit these ideas to immortal print (i.e., The Seminarian).

1. That the leading of worship in the chapel is not mere exercise in techniques for men who will some day be pastors, but is in fact serving God in leading real worship.

2. That the proclamation of the Word, while not limited to the sermon, finds a unique expression in preaching.

3. That the student who is asked to lead a chapel service be understood to have the option of including a sermon, fitting in length and character.

Debate on these would be healthy. No action is necessary except that of individuals willing to try to deepen our corporate worship by such an offering of themselves as a channel for the Word.

Of course, we may not feel up to it. Commentators can say so much in three minutes--preachers seldom can!

Yours faithfully,

St. Simeon, the Younger

ANGEL ANTICS

ANGELS TOP PRESBIES IN V-BALL

The Mt. Airy Vollyball team played host to a squad from the Westminster Theological Seminary on Thursday afternoon, Nov. 20, 1958. At the beginning of the afternoon it looked bad for the Angels as they lost the first game by a score of 21 to 13. As the second tilt got under way the Angels began to look like a team, carrying the game into several extended periods to win 27-25. In the final game of the series the Angels came forth to win 21-15.

JUNIORS TAKE VOLLEYBALL TOURNY

A strong Junior team came forth to begin the tournament by decisively romping over the Middlers in three straight contests. In the next set of contests the faculty bowed to a superior team from the Senior Class who were then defeated 2 games out of 3 by the Juniors.

BAGGER BOWL SAW EARLY SOFTBALL

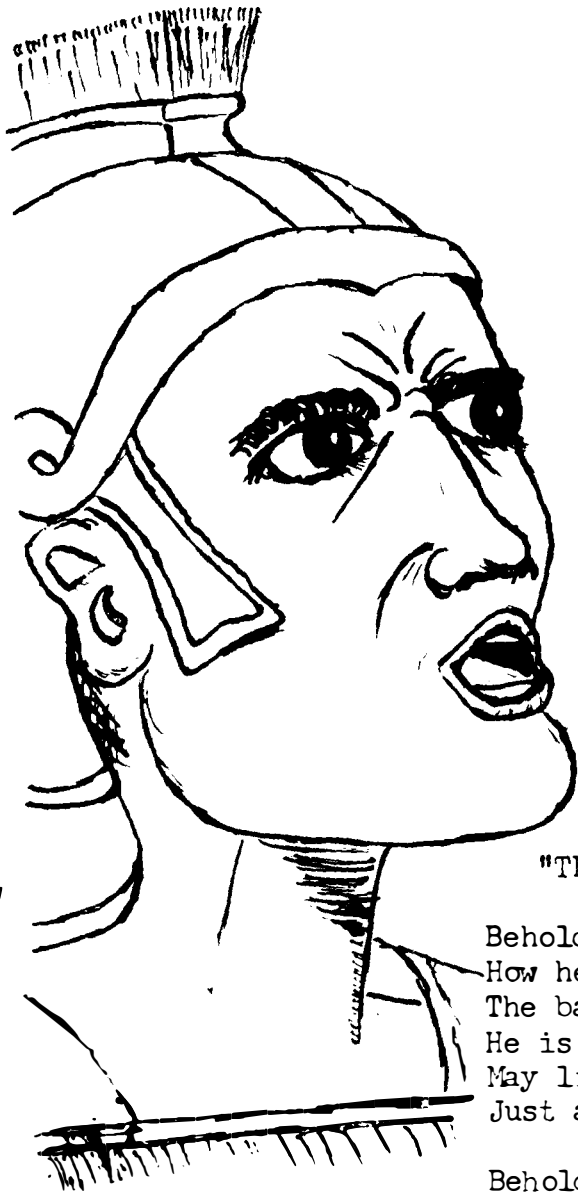
During the first few weeks of school, Bagger Bowl was the scene of many a spirited softball game. Careless fielding, inept pitching, and sloppy baserunning marked the contests. One of the greatest games of the year was a tight pitching duel between Bud(3-0) Vincent and George(Smoky) Williams. The final score was 26-21 and the game was called by darkness in the top half of the second inning. Never in the annals of Mt. Airy athletics have we seen its equal.

BUCKET-BOYS ROMP TO TWO WINS

Under the careful eye of Coach Richards the seminary basketball squad has opened their season with two wins. In the first game the score was Mt. Airy 73, Watertower 37 and in the second Mt. Airy 68, Ebonies 54. Below are the total Box Scores for the first two games.

TWO GAME BASKETBALL TOTALS

<u>NAME (Gms.Plyd.)</u>	<u>P.Fouls</u>	<u>Goals</u>	<u>Fouls</u>	<u>Rebounds</u>	<u>Points</u>
Adix (2)	5	26	6	23	58
West (2)	2	16	6	20	38
Gureck (2)	4	10	9	14	29
Derrick (2)	1	2	0	6	4
Flock (2)	1	1	2	2	4
Walker (2)	1	0	0	5	0
Heinecken (2)	1	2	0	2	4
Gesler (2)	2	2	0	1	4
Hoh (1)	1	0	0	0	0
Geiss (1)	0	0	0	0	0
Heunniger (1)	1	0	0	0	0
TOTALS	19	59	23	73	141



BEFORE A ROMAN RELIEF
CALLED
"THE FACE OF THE THIRD CENTURY"

Behold the horseman!
How he bares his teeth!
The battlecry
He is about to breathe
May likewise draw your lips apart,
Just as this masterpiece of art.

Behold the horseman!
How he swings his spear
Begetting bloodshed,
And inspiring fear.
He calls for war, and takes the sword
Up to the glory of his lord.

Behold the horseman!
Our age
Is a reflection of his rage...