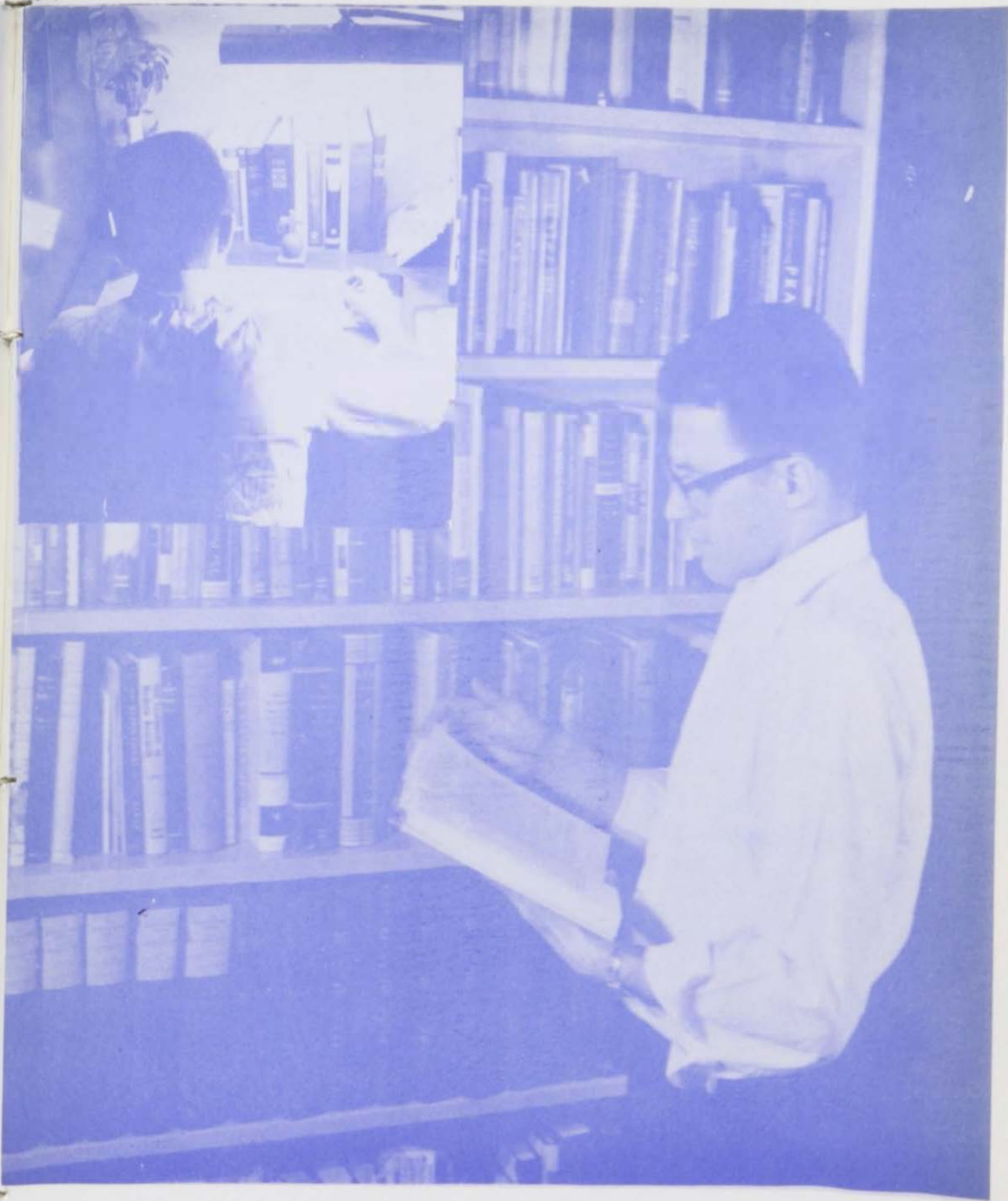


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# The Feminarian

# The Feminarian

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## ON THESE PAGES. . . . .

Viewing our seminary education, Paul J. Hoh, Seminarian Editor, opens this issue questioning the effectiveness of the education presented at our seminary. He then proceeds to support his critique with a theoretical newness which should prove refreshing to many members of the seminary community.

Two following articles concerned with the theological education problem serve to complement Mr. Hoh's theoretical approach with responses of a practical nature, to us, of the present generation. Carl Wiediger takes a "look in the mirror" to discern just how overworked the modern day theological student really is and proceeds to present a practical solution to the development of a clinical training program. Leon Phillips would have us bring our religion up to date with the addition of a modern and realistic approach to the social Gospel.

James F. Patterson presents a factual discussion concerned with the history of the question of merger between Philadelphia and Gettysburg seminaries, which he then follows with a careful and creditable analysis of the various possibilities for merger between these two seminaries today. William Heil follows in the footsteps carefully placed by Mr. Patterson and discusses more fully the reasoning in favor of merger, questioning the foresight of making permanent renovations to this campus.

Our articles are brought to a dramatic close by Brooke Walker, who writes a very convincing and pertinent appeal for possible changes in our public school program. He attempts to arrive at the source of responsibility for educating our children, and raises the possibility of our churches moving into action within this area. Good Reading to all--W.E.M.

### THE SEMINARIAN

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"Enlarge the place of your tent, and let the curtains of your habitations be stretched out: hold not back, lengthen your cords and strengthen your stakes.....for the Lord has called you." (Isaiah 54.2,6)

# THREE YEARS IN A HOTHOUSE

Paul J. Hoh

The gap between the picture of the minister shown on movie and T-V screens and the portrait of the long-sought candidate for St. Stephen's in Suburbia is as wide as the actual range of men in the ministry. The diversity is almost as great among those who enter seminary.

It is no easy matter to design a curriculum which will meet the needs of all. Nor is the curriculum the only problem. The three years in seminary are a total experience, with dorm life, worship, activities, refectory interchanges, and the many other facets of our "life together" holding equal importance in the end product: the seminary graduate.

This is not a sermon. Nevertheless, the text above suggests the two functions of these three years of special preparation. The lengthening of the cords to enlarge the tent reflects the need of each of us to broaden the reach of our experience, to include within our horizon as much of the life of our fellow-men as is humanly possible. And yet at the same time, in fact to support the larger habitation, it is necessary to strengthen the stakes of our faith, increasing both in our understanding and in our commitment within the circle of believers.

Neither this use of this text nor the title for this article are original. But the thoughts recorded here are my own, the expression of three years of continual dissatisfaction with the general tone of our seminary.

This should not be taken harshly or personally by anyone. It is intended to be constructive and is offered in that spirit. There is much that is sound and healthy in our seminary life. I think immediately of the orientation toward theology which dominates our campus. I treasure also the intimacy and openness of students' relations with the faculty, and in fact I shy from

the talk of merger because of fear that this quality will be lost.

There are many other good things, more than enough to make me grateful for these years, and happy that I came here. But I know I am not alone when I say that I am not satisfied with Mt. Airy. Not only are we not perfect--the falling short which is human is not my concern--we are not what we could be.

It is my belief that the deep-seated cause of many of the inadequacies which so many lament and so few work to correct is a misunderstanding of the heart of education itself, and a seminary education particularly. The philosophy of education held by the majority of the entire community is basically a restrictive view. It sees the center of our life here as the transfer of a body of content material from faculty and library into the working knowledge of the students. Even on the basis of such a goal we're not doing very well. Witness the way advance courses in an area of the curriculum begin all over again rather than counting on much retention of previous material. I would personally be scared stiff to take the Church History finals now!

But judging by the goals of lengthening cords and strengthening stakes, we do even worse. There is little more broadening of outlook or deepening of love of Christ and his church during these years, in my opinion, than three years of normal maturation would insure anywhere. And is it any wonder that men who spend so much time sitting and listening--not to creative ideas but to facts--should grow so little?

We need a new method of education here at Mt. Airy. Or, if you will, a transformation of a restrictive atmosphere into one of freedom. Freedom from lecture rooms, freedom from set ideas and handed-out systems (whether of ethics or Sunday School administration). Freedom from hours spent preparing for factual tests, freedom from too long hours of concentration on classroom material. Freedom from over-specialization on the technical concerns of the pastorate, whether dogmatics or liturgics--in short, freedom from too much theology. Freedom from each other, occasionally, and even intermittent breaths of freedom from the church.

But God preserve us from a vacuum! There must be planning and requirements, scheduling and direction, in order that there

may be..... Freedom to discuss, freedom to formulate and articulate what we believe, where we stand. Freedom to dig after ideas and the roots of true principles, freedom to read the journals, novels, newspapers. Freedom to share in the vital concerns of other men through involvement in business and political circles in the city, freedom to grapple with the issues that face our nation and our world. Freedom to go other places, see other things, delve into the cultural life around us, taste the environment of slum and suburb in which our "tower" is set. And in all these things, freedom to relate one to the other, and to bring the total experience together into one's own world view.

Radical? Yes, but we live in a day when the old patterns slightly improved on are not good enough. God will get the church through this day as he has in the past--but our reliance on the old, easy, familiar ways is faithless stewardship, not worthy of his church.

Idealistic? In the sense of impossible, no! There will be some who will say it won't work. But given our best thought and preparation, it will work at least as well as what we have now, with far more lasting results. Others will say that only some of the men would benefit. The "slower" students need the spoon-feeding of the present set-up. But a system based on freedom as I have suggested would not only open the way for real study by the top men, it would nurture the slower, demanding from them what is not now demanded: development of their own articulation of what they believe. Quite possibly the students would not "receive" as much material--almost certainly they would retain more, in a more relevant way.

So much more could be said. This is no blue-print for a seminary education. Nor does it deal with all the many things that deserve comment.

But is the idea of creating such an "atmosphere" in which to grow for three years touches a responsive spot in enough people with enough desire to change things, there will be time to work on "blue-prints". Until then, it may be important simply to raise before the eyes of each of us the goal of lengthening our cords and strengthening our stakes, not holding back, "for the Lord has called you."

So little time? ..... Is a clinical program possible?

# LET'S LOOK IN THE MIRROR

Carl G. Wiediger

Much has been said and much more will be said concerning the field of practical theology in our seminary training. Perhaps too much of what has been said has been negative and usually such negative criticism has been directed toward the curriculum and toward the faculty, and too little toward us students. We seemingly forget that training of any type is a two way proposition. Let's look in the mirror. Looking closely we find that we are all guilty. In the parish none of us will enjoy preaching to empty pews, to people who read books and magazines under our noses. Yet we expect a professor to overlook such. It's all right to "gab" all during a lecture. It's okay to catch up on magazine reading. It's just fine to "cut" and get the notes from someone else.

It is very easy to criticize someone for not giving enough material, for not covering enough areas in his field, or for being repetitious. But golly it is easy to overlook our "just meeting" the requirements, and doing that only by repetition. The whole world would fall in, if work of a practical nature were to be assigned just for the sake of being practical--minus credit. We are geared to just doing what will result in 139 units worth of work.

The cry "so much to do and so little time" may be justified in some quarters, but not all of them. Most of us have a pretty fair amount of spare time. But enough of negativism--what would I suggest positively in this area?

First of all, I would suggest that we stop kidding ourselves that we have too much to do all of the time. Then we ought to be willing to give up a fair amount of this spare time to practical theology in an expanded way. We might find that, within our present curriculum as it is set up, we could devote many more hours than we thought possible, to a well-planned, well-integrated, clinical training program.

If it is deemed impossible to fit a thorough-going clinical program into our present curriculum, then I would advocate

(Continued on page 21)

AN EDUCATIONAL SYSTEM is inevitably bound together with the world situation in which its teachers and students exist. This is as true of education into Christian truth as it is of indoctrination into Marxist materialism. Neither system can isolate itself from the world of which it is a part and hope to emerge with a relevant and meaningful message.

For centuries Christianity has recognized the importance of this fundamental fact. Long before Marx and Lenin conceived of translating the dialectic into bread and butter the teachers of Christianity were formulating its timeless truths in the

# SOME THOUGHTS ON... EDUCATION

Leon Phillips

thought patterns of their age. Saint Paul wrote in the universal language of his day. Saint Augustine tackled the problems of his time; and Martin Luther made Moses speak German. All these were applications of Christian education to the world in which it existed.

But Christian education has seldom existed without its antithesis. Saint Augustine could not attack successfully the problems of his day without first educating his readers against the schisms that divided the Church. Martin Luther could not make Moses speak German without educating his followers against a church that would silence his voice of reform.

Today, too, Christian education has its antithesis. As it was in days past, it is a part of the whole situation in which we participate. And we cannot escape it by running back to the time-worn controversies of another age that have long since ceased to speak to our own day.

It is at this point that our modern approach to education fails miserably to prepare students for their Christian mission.

Our classroom education occasionally strives valiantly to apply ancient Christian truths to our present situation, but we rebel. The entire educational atmosphere in which we prepare for the all-important ministry of the Gospel is permeated with concepts and controversies that make it next to impossible to proclaim that Gospel to our fellow man.

These are the concepts and controversies of a long dead



age. Yet in an isolated situation they come alive again, and we become so engrossed in liturgical propriety and the evils of Roman Catholicism that we don't see our brothers struggling and groping for the answers Christ alone can give. We can become so involved in fighting again the battles of the Reformation, or in peddling our pet ideas on predestination or demythologization that we completely overlook the great antithesis that faces Christian education today.

This antithesis is ignorance. It is an appalling ignorance about the very heart of Christianity.....Jesus Christ. The average man searching for truth today is given lectures on morality, on peace of mind, on the evils of Roman Catholicism and Marxism, or the saving advantages of American Democracy. And he is told very little about Jesus Christ. Perhaps this is because we ourselves often relegate Him, the most important ingredient in any education, to second place. Or perhaps it is because we have so successfully isolated ourselves that we are unaware of the tremendous struggle and constant prayer with which a Christian must preserve his faith.

In no other time has Christ had so many powerful competitors. We live in a world where everything from tranquilizer pills to world communism seeks to impart to man the final answers. And where they succeed it may be because we have failed to confront man with Jesus Christ. It may be because we have not shared together the struggle and toil of a living faith. It may be because our involvement in issues of the past has made us dead to the problems of today.

As it has had for all ages, Christianity has a message for our times. I suggest that as we continue our education we begin to share together this message, that we put the Jesus Christ of our chapel services and devotions into the daily discussions that form such a vital part of our education.

But this is not enough. We must also become acquainted with the world situation into which we would bring our Lord. This, too, must be a part of our education. Perhaps this would be best accomplished by the addition of several atheistic professors to our faculty, or (much less radical) the scheduling of several non-religious speakers on Wednesday mornings. But I'm afraid we're not quite ready for such drastic measures.

In the place of these radical proposals we might well fill the vacuum ourselves. This can be done by keeping up with world news and political developments, and including these in

(Continued on page 22)

# Of Two Seminaries

James F. Patterson III

The question of a merger of the Gettysburg and Philadelphia seminaries has arisen at various times for almost seventy years. These attempts at merger are, perhaps, best understood in the light of the history of the two seminaries.

Gettysburg Seminary was established by the General Synod in 1826. The Ministerium of Pennsylvania, however, was no longer a member of the General Synod, having retired from it in 1823. In 1853 the Ministerium rejoined the General Synod but retired from it again in 1866.

During this period when the Ministerium was not a member of the General Synod ministerial training of candidates for the ministry was conducted by parish ministers. The other alternative was to attend Gettysburg Seminary which did not offer instruction in German homiletics. The need for a seminary in the eastern part of Pennsylvania, which offered instruction in the German ministry and which was more confessionally orientated, was recognized and, in 1864, the resolution to found a seminary in Philadelphia was approved. The succeeding October fourth witnessed the inauguration of the professors and the opening of the course in the rooms of the Lutheran Board of Publication at 42 North Ninth Street. In the autumn of 1889 the seminary was moved to its present location - this was necessitated by the number of students and the need for library facilities.

Soon after the establishment of the Philadelphia Seminary at its present site overtures were made to Gettysburg Seminary concerning a merger. This attempt brought no immediate reaction and the thought lay dormant until Charles M. Jacobs became president of the Philadelphia Seminary in 1927. In his inaugural address Dr. Jacobs mentioned, as one of his main objectives, the attempt to merge the Philadelphia and Gettysburg seminaries. The Philadelphia Seminary's Board of Directors accepted this plan and passed a resolution to raise over one million dollars either for use in establishing a new, merged seminary or to expand the facilities on the Philadelphia

campus. The fund raising effort was defeated by the depression of 1929.

Also, in 1929 the Ministerium of Pennsylvania, along with the New York and New England Synod approved plans to merge the seminaries under the following plan: (1) The result of the merger would be located within a twenty mile radius of Philadelphia. (2) The charter would be that of the Gettysburg Seminary. (3) The professors would conform to the doctrinal standards of the United Lutheran Church in America. (4) The Board of Directors would be elected by the constituent synods in ratio to the number of their members. Although, numerically the vote was in favor of a merger under these conditions, each voting synod received one vote, and on this basis the resolution to merge was defeated by the remaining synods involved.

Future attempts at merger were thus suspended through the depression and the war years. Recently these attempts have been revived and overtures made to Gettysburg Seminary.

At present no definite decision has been made concerning the merger. It is more necessary that some type of answer be given to the existing and future problems of the Philadelphia Seminary.

In 1960 the Augustana Church will merge with the ULCA. This will create a decided additional strain on the Philadelphia Seminary's already overtaxed physical facilities. Other considerations in favor of a merger would be the increased library facilities and a larger faculty and staff. Doubtless there are other practical considerations such as economy but this should not be over-stressed inasmuch as a seminary's main objective is thorough and proper training of men for the Lutheran ministry. A side product of a merged seminary would be a fully operating and well equipped graduate school.

Arguments against a merger range from economy to pride in history and to general theological and practical views of those involved.

The following are a few of the proposals made for the merger:

1. Relocation of the merged seminary on a neutral site.
2. Merger on the Gettysburg campus (with Mt. Airy as a possible graduate school).
3. A course of study of four years duration - the first two years at Gettysburg, the last two years at Philadelphia.

There have been many arguments, pro and con, on the above mentioned proposals. It seems desirable to present, at this time, a few of these opinions.

The proposal to merge on the Gettysburg campus had been met with the argument that Gettysburg is too far removed from a metropolitan center (Gettysburg is approximately 80 miles from Washington, D.C.; 60 miles from Baltimore; 120 miles from Philadelphia; 180 miles from New York City). The desirability of a location close to such metropolitan centers seems self-evident. Further, the proposal to use Mt. Airy, if this plan be accepted, as a graduate school fails to take into account the problems of an adequate faculty and library. (It is interesting to note that, at present, there are no graduate schools in the United States which are completely separate from an undergraduate institution.)

The arguments set forth in favor of this proposal are the relative inexpense (compared to building a whole new physical plant) and the continuance of at least one of these two historical and traditional Lutheran seminaries.

The "four-year plan" had, as its basis, a course of study of basic courses such as Church History, Old and New Testament, Systematic Theology and Confessions for a two year period at Gettysburg and a two year course in Practical Theology, Homiletics and field work at Mt. Airy. This would, of course, necessitate the division of the faculties and would break the vital ties between the academic and practical aspects of the ministry. Other objections range from objection to four years of training above the college level to the inconvenience placed upon students, especially married ones, by moving from one area to another during the pursuit of a single degree.

Another proposal, which has not been previously mentioned in this article, is to relocate the merged seminary on the Mt. Airy campus. This seems to be defeated merely by looking around this campus. If the Mt. Airy seminary had the ground space to expand the question of merger would not be so vital.

The final and most controversial proposal is to build a complete new physical plant on a neutral site. This site would

most likely, be east of Reading, Pennsylvania. Arguments in favor of this proposal include: (1) The desirability of having a modern educational institution which would have room for possible future expansion and a full-time Lutheran graduate school of theology; (2) This would cut all sentimental ties and, perhaps, help to curtail any sort of disagreements which might arise if one of the two present seminary sites was used, i.e., a fresh start for a completely new seminary, not a merged seminary; (3) This would be the most economically sound move and be the most financially practical (why invest a considerable amount of money into something which will still be old and soon out-dated?).

Opposition to this proposal is generally: (1) sentiment (loss of identity as an independent seminary); (2) disinclination to spend such a large sum; (3) conflict which might arise over the choice of a site.

Regardless of the opinions of one or more groups, it seems impossible for the Philadelphia Seminary to remain at its present site for many more years. The problem of limited and inadequate class-rooms and dormitory space does exist and some solution to the situation will, of necessity if nothing else, be demanded in the near future.

\* \* \* \* \*

### L U L L A B Y

The teacher reads his manuscript.  
The class is at a loss.  
The teacher reads his manuscript  
To get his point across.

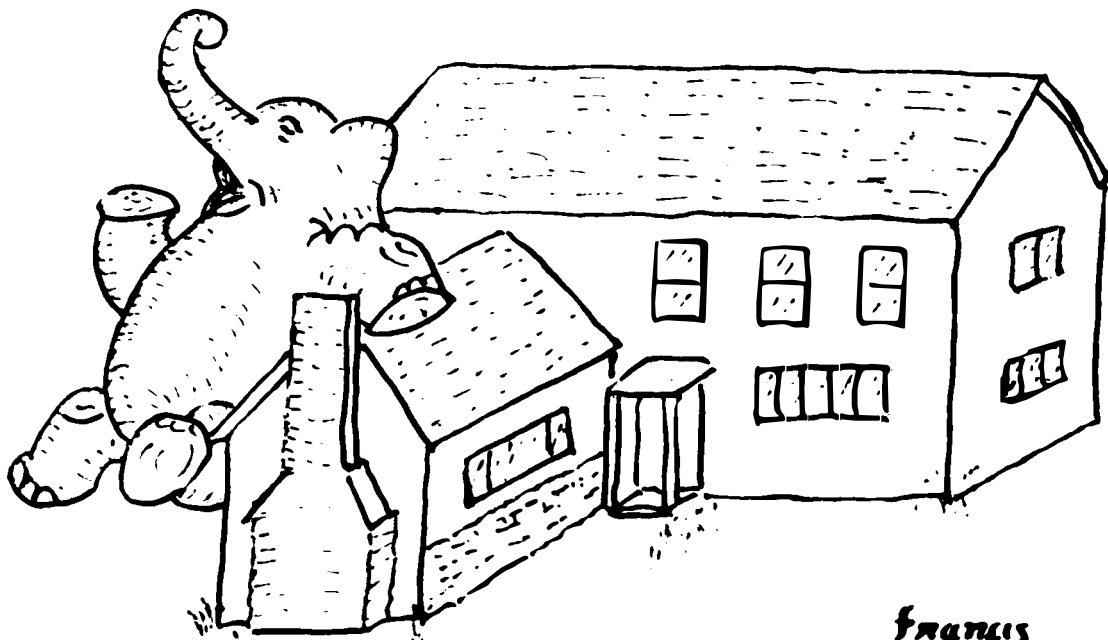
The teacher reads his manuscript.  
The students raise their hands.  
The teacher reads his manuscript,  
Though no one understands.

The teacher reads his manuscript  
Above the students' head,  
As if the purpose of the course  
Was that his notes be read.

Father Goose

Surveying the history of often abortive attempts to effect a merger between our seminary and Gettysburg can lead one to regard all too easily the most recent discussion along these lines as but another phantasia in a long line of mornings--after. But as Mr. Patterson has pointed out in his article, the need for some sort of amelioration is becoming increasingly obvious. I would like briefly to expand on some of the reasons for a merger which he had indicated.

## PINK ELEPHANTS OR WHITE?



Limitations of space are felt by us all. Limitations of available courses, especially electives, has become especially striking during this year, as an often over-worked faculty is called upon to implement an expanding curriculum. Judging from the student opinion poll taken last year, many students feel that library facilities and resources need improvement. A part time graduate school is better than none, but it does not seem to be fulfilling the function to the church that a full-time graduate school at our institution could. It seems to be rather ironic that an institution of Mt. Airy's caliber cannot take

full advantage of the resources of its faculty in influencing theological thought in the Lutheran church and beyond because, under present conditions, a full-time graduate school is not feasible.

It would seem also that two schools with such occasionally striking differences in tradition could engage in a more mutually beneficial exchange of viewpoints if they were brought into a closer relationship. Merger for the sake of merger is perhaps an increasingly distressing sign of the church's succumbing to the pressures of its environment, but when important considerations for the future of our theological education are involved, then lethargy and a provincial isolationism are even more distressing.

At this writing, a committee has been appointed by our Board of Trustees to meet with a similar committee, yet to be appointed by the Gettysburg Seminary's Board of Trustees, to discuss the possibilities, pro and con, of such a move. This committee will have a difficult task in approaching the whole problem. It is to be hoped that they will approach the problem with the thorough investigation, far-sightedness, and, above all, the enthusiasm that it deserves.

Quite a number of students have questioned the advisability of making large-scale and possibly postponable additions and renovations to our campus in light of the fact that with a merged and relocated seminary, much of the capital investment on these would be lost. Perhaps we could now take the initiative in directing our questions and opinions into channels where they will be heard (and possibly taken into consideration) by those, including the supporting synods, involved in this whole proposal. It seems remiss that with such a large segment of the student body in favor of a solution to the problems we are facing and which we will face in greater intensity in the ensuing years, problems which a merged seminary might very well solve, we have not made our voice heard.

Opinions and comments, questions and suggestions would be appreciated by the Seminarian and by the Student-Faculty Committee. Please submit these in written form, and every effort will be made to direct them into channels where they may have some influence.

"Who has the right to educate?" FAMILY? CHURCH? STATE?

the case for...

Brooke Walker

# Christian Day Schools

In the previous academic year the Seminary community shared the opportunity of listening to and participating in a symposium on the pros and cons of Christian Day Schools. At the time the discussion centered primarily on the practical issues involved. Little attention was directed towards the deeper theological presuppositions of the matter. And so I would like to suggest several thoughts for consideration.

Perhaps the key question here is, "Who has the right to educate?" Is it the family? The Church? The State? Within Lutheranism there are two approaches toward an answer to this problem. One says that the family is the basic (core) unit of society, that it has the right to educate, and that it may delegate this right to the Church or State. The other asserts that each Order of Creation (family, Church, State) has the right to educate and that each receives this right directly from God, i.e., there is no delegation from One Order to another.

In either case there is no such thing as a "right" to educate without a corresponding responsibility to educate in the sight of God as he desires. This holds true for any of the so-called "rights" of man. No rights without responsibilities. This means that neither family, Church nor State has the right to educate unless such education presupposes and points to God as Creator, Redeemer, and Sanctifier. What then is the significance of this for the contemporary American situation?

1. The family is the basic Order of Creation. It normally exercises the dominant influence on a child for the first five years of life at least. But in our extremely complex and technological world the family is generally inadequate as an educating unit in preparation for world citizenship and citizenship in the Kingdom of God. Most parents are simply unqualified to instruct their children in these matters. And the few who are so qualified either don't have the time or the inclination. Therefore the Church and the community must play a role in education.



2. The Church has received a mandate from its Lord to teach all nations. And if the church is going to baptize people, then it has the responsibility to educate them into the meaning of their baptism and all that it implies. The only variable here is the form which such education may take.

3. The Community (State) has a right to educate or to supervise education (insuring that minimum standards of facilities and health, etc., are met) not arbitrarily but under the Word of God. Even if the State receives its right to educate from God and not from parents, it still holds true that this right is dependent on and conditioned by the State's recognition of itself as the agent of God.

In America today the Constitution has been juridically interpreted in such a way that the public school is prevented from being what its founders had intended for it. The present situation requires that our public schools be neutral in their approach to religion (and rightly so). But actually such neutrality is impossible. In fact our public schools are increasingly becoming secularized and are teaching the religion of democracy or science or life adjustment. This of course is not the case in all public schools. But the point is that it is increasingly the case whenever and wherever the Courts are called upon to render decisions. There is no mistaking the trend to secularization. It is evident in all aspects of our society. The handwriting, so to speak, is on the wall.

No conscientious Christian can be satisfied with this situation. Several solutions have been suggested - vitalization of our Sunday Schools; the creation of Saturday and week-day schools; released time; etc. Another answer has been the Christian Day School as a substitute for the public school. Not a parochial school in the Roman Catholic sense, i.e., under hierarchical or clerical control, but a school under the auspices of one or more Christian congregations and using the educational facilities of the parish. Not a Church (institutional) school, but a school which is Christian in its presuppositions and orientation. A school in which teachers may witness to their faith explicitly as well as implicitly. A school in which the Gospel is brought to bear on all subject matter and all areas of life, directly and indirectly, not as indoctrination but as Christian nurture in the Body of Christ for the Universal Priesthood.

I think that the time has come for us to admit that the vast majority of our church people are religious illiterates

unable to articulate or defend their faith, or to relate it to their living. The Christian Day School can be an answer to this situation, not the only answer, but an important one. The Christian Day School has a right to exist both theologically and historically. In the United States the public school did not emerge until 1839 and then only as a supplement to the already extant private and religious schools.

There are many practical issues involved: financing; facilities; securing of teachers; whether such schools are divisive; their effect on the public school system; their use as a means of parish evangelism; etc. Unfortunately I do not have the space here to treat these issues. But it is my firm conviction that in practical matters the arguments for Christian Day Schools so far outweigh the arguments against, that such opposition need not be taken too seriously.

Many in the United Lutheran Church in America are willing to admit that there are certain areas and situations where Christian Day Schools are desirable but that such areas are few and far between. I would say just the opposite, that there are only certain (rural) areas where such schools are not desirable. Our population is increasingly urban and our urban situations need these schools.

Today in America there are more than 1700 Lutheran elementary schools and over 40 secondary schools with a total enrollment of nearly 190,000 pupils. It is my belief that God is calling for an increase in their number.

\* \* \* \* \*

### The New Look--Our Thanks

It won't be until the playoffs begin in March that we shall know whether or not Mt. Airy Basketball Team is the best team in the league. But there is one thing that we can be certain of now. Mt. Airy is the best dressed team in the league. For this we are grateful to the Jacobson Agency of Lutheran Brotherhood Life Insurance Society who has so graciously donated twelve new uniforms and jackets to the seminary basketball team.

Mr. Charles V. Westman, the **district representative**, has had a close contact with the seminary community this year and is usually on the campus every Monday. He has evidenced considerable interest in the affairs of the Seminary, and we are certainly grateful for his initiative in securing new uniforms. Lutheran Brotherhoods local office is located at 26 Main Line Professional Building, Narberth, Pa.

# THE CAMPUS..

SHEPHERD COMES TO MT. AIRY

On the evening of January 21, members and friends of the seminary community gathered to hear what was expected to be a symposium on, "Man's Silence in a World of Mass Communication."

Whatever the expectations of those assembled, few anticipated an analysis to the dimension reached during the moments that followed. The program's format was roughly that of a panel discussion. Dr. John Reumann performed the task of moderator; the panel speakers were Professors Hein-ecken and Steimle and Mr. Jean Shepherd, humorist gadfly.

In addition to giving frank opinions on the projected theme, Shepherd answered openly to the free questions posed both by his colleagues and the audience.

In his criticism of the church's apparent failure to communicate the gospel thru mass media, Mr. Shepherd offered this explanation: only artists can "reach" people thru mass media. The Church has not come forth with artistic people to perform the task of mass communication. The artist, in Mr. Shepherd's opinion, is one who is "able

HEYER COMMISSION - DRIVE BEGINS

At this time all students have in their possession banks for the annual Heyer Commission Drive. The drive this year is to benefit the Luthergiri Seminary in India. (Ed. Note: Since the Seminary is situated on a hill, the name Luthergiri is very appropriate, that name in the language of the country means "Hill of Luther.") Students and faculty have accepted \$500.00 as their goal for this year's drive. The money raised will be put in a special fund in order to purchase books for the Seminary Library.

Pastor Devasahayam, who is working on his Master's degree here at Philadelphia, is a member of the faculty at Luthergiri Seminary. All members of the student body and faculty are acquainted with him and know how appreciative the Seminary in India will be of our gift.

The drive will come to a close on Tuesday March 17, 1959 with a Vesper Service in the Seminary Chapel at which time Dr. Erich Voehringer of our faculty will deliver the sermon.

to bring the vision that he has, into a form which in itself can psychologically and aesthetically communicate, what he has to say is secondary."

# .. IN ACTION

## JANUARY JUMP HELD

The Student Body presented the "January Jump" on January 30, 1959 in the Dining Hall of the Campus Refectory. Gala decorations provided the background for dancing to very enjoyable recorded music.

The affair was attended by both students and faculty. The dance seemed to add a spark of enthusiasm to the lagging social life on campus.

The committee is now busy planning for another social evening to be held April 10. Music by a well known combo is expected to add enjoyment to this dance. Our advice is to mark your calendars 'PRONTO'.

## PANEL ON FAR EAST CONDUCTED

The Jan. 29 meeting of the Heyer Commission brought many of the student body and a few faculty. The program centered around a panel discussion moderated by Dr. Bagger. The topic was the challenge of the Far East to the Lutheran Church. Participating were: Rev. Davasahayam from India, Rev. Feil, missionary to Japan and Rev. Situmpul of Indonesia. At next meeting, Gus Wedemeyer will show slides of our newest mission field in Malaya. He took the slides while on his recent 'round the world jaunt' last summer. All are welcome.

## CHOIR AT MESSIAH AND WEDDING

The Seminary Choir has sung twice since Christmas vacation. At Messiah on January 11 they took part in an anniversary service at which Dr. F. Eppling Reinartz preached.

The choir sang at the wedding of David Eichner and Carol Foerster January 24. The selections were "Hosanna to the Living Lord" and "Jesu, Joy of Man's Desiring." The marriage ceremony, set in the context of a service of worship, set a good example for the unmarried men (as well as **all those who would be helping couples in the future to plan a wedding!**).

Dr. George Selzer spoke to the choir on "Glimpses of the Ministry" at a meeting on January 22.

A full schedule of concerts has been arranged for March: Easton, Pa. on the first; Immanuel, Phila. on the eighth; Queens Village, N.Y. on the fourteenth; Grace and St. Paul, N.Y.C. on the fifteenth.

A concert at Spring City on April 12 and one in Atlantic City May 3 complete the Spring concert series.

# THE EDITOR'S MAILBOX

Letter to the Editor:

This letter is a plea for cooperation and toleration.

This year, there is "ungentlemanliness" being displayed in our refectory--(It sounds like a herd of wild animals!) There is a new-born baby in that building.....Such negligent persons should try calming a child after it has been startled out of... sleep.

The meals this year have been pretty good.....I would like to see someone eat elsewhere for the price--HE WOULD STARVE!

The third point is the high and low church attitudes. Beating each other over the heads is getting us nowhere. Notes from the "Phantom" will not get us anywhere. We were asked to act like Seminarians. Let's start.

James L. Henderschedt, Jr.

To the Editor:

Extrasensory perception is something that I usually have viewed skeptically, but it was certainly at work in the matter with which my article dealt in the first issue of the Seminarian this year. Quite as soon as the article was written and well in advance of its publication, there was marked improvement in the selection of collects...in the chapel services. My commendation and thanks to all those who are.....blessed with the "sixth" sense. David Godshall

Dear Editor:

It seems that these sacred walls are thicker than first--or even second--sight would indicate. An outsider can hardly invade our fortress even to learn a little about us, or about our faith. How Jean Shepherd got in even for a few hours is beyond me! The guardians of our purity must have dozed.

Not long ago, it is said, a professor at a nearby university asked permission to take a few courses in theology--even offered to pay tuition, I imagine. But was this eager soul questing for knowledge allowed to drink from the well-filled cup?

Of course not. "...the purpose of theology is not to answer questions..." (The Catalog, 1958-59, p.13). According to our Charter--let's see, how long ago was that written? --the purpose of this institution is "to educate and train worthy and competent Christian men for the public ministry of the Gospel, especially in the Evangelical Lutheran Church." And only that.

So unless such a seeker is willing to lie about his ministerial intentions, or take in full the prescribed curriculum, the drawbridge is drawn. If Dropsy operated on the same principle one of our faculty men would doubtless be a Rabbi by now. But our Charter SAYS!

Evidently our forefathers

that the Seminary program be expanded to four years. Within such a program I think the following ought to have a place:

1. It should have a full-time director who will co-operate as closely and as integrally as possible with all the departments in the curriculum.
2. It should consist of a full year of closely supervised training with as broad a coverage of the practical field as possible. The areas of pastoral ministry, homiletics, Christian education, and parish administration ought all to have a role in such a training experience.
3. Community resources should be drawn upon and be made use of as much as possible.
4. Such a program should foster actual student participation on the field, supplemented by lectures, interviews, and group discussions.
5. Everything should be approached in the light of our confessional position--being thoroughly integrated with the theoretical training of the Seminary.

Though such a program would demand much more work to be set up and run, I think it would have definite advantages that would far outweigh those derived in either internships or assistantships. Within the context of a clinical program--All would get actual experience, in as many areas as possible, under good supervision, during their seminary career. Such a program would be a definite asset to all concerned.

The time has come to stop thinking about such a program as being "desirable". The time has come to do more than "look" for a full-time director of field work. The time has come to get a program under way.

\* \* \* \* \*

MAILBOX (Continued)

saw what bedlam might result if just anybody was allowed to learn theology. Today everybody wants to be a theologian. These modern times. We have to do something about them!

On the other hand, maybe we should do something about the Charter.

Sincerely,

a not quite fossilized  
St. Simeon the Younger

\* \* \*

**DON'T FORGET THE**

**ANNUAL**

**FASTNACHT**

**SOCIAL**

**FEBRUARY 10 8:00 P.M.**

**CHAPEL BASEMENT**

our discussions. It can be done by maintaining at least a nodding acquaintance with the literature our contemporaries are producing. All these are important to the relevance of the Gospel today, and yet they are sadly neglected.

But most of all, we can pray. We can pray that in the midst of confusion and ignorance we may again proclaim the pure Gospel of Jesus Christ. We can pray that in the timeless message of Christianity men may again discover the meaning of all existence.

\* \* \* \* \*

#### STUDENT BODY HOLDS MEETING

The Seminary Student body met on Thursday, January 15, 1959 with Pres. Elton Richards presiding.

Three items of Old Business were considered: (1) The revamping of the Canteen in the Main Dorm will proceed during the summer under the direction of Mr. Kaufmann. Students are invited to present comments in this line to Elton Richards. (2) A faculty rating system was presented to students which later will be presented to the faculty for their approval. (3) President Richards strongly urged the adherence by the students to several seminary policies which were enacted by the student body: (a) Students are requested not to remove the newspapers from the various lounges or to clip from the current day's papers; and, (b) Students are urged to obey regulations by wearing coats and ties in the Refectory.

Under new business Thomas Mugavero discussed a plan

for organizing a special weekend to bring college men who are considering the ministry to the seminary campus. Other action established a Tape-Recording library with the purpose of preserving outstanding campus events

#### SEMINARY WIVES' ACTIVE

One of the main purposes of the Seminary Wives' Club is to provide our future pastors' wives with some sort of training. It doesn't pretend, of course, to prepare them as fully for their roles in life as it would like to do. However, a little help is better than none at all.

Mrs. Robert Bornemann was responsible for another entertaining and informative meeting on January 15. Her topic for the evening was: "The Hostess with the Mostest!" The most recent meeting of the club was held on January 27, when the topic was: "Life of the Wife". Led by three pastors, the discussion concerned the role of the pastor's wife.

# Basketball by Piehler

The Mt. Airy Angels have completed the first half of their schedule in the Watertown Recreation League and are presently actively engaged in the second half with a very respectable record to date of 9 wins and 2 losses. This record gives them a good chance of becoming eligible for the post-season playoffs, which in turn will determine the league championship. The Angels are the surprise team of the league, as they won only one out of twelve games last year.

This sudden upsurge in basketball proficiency can be attributed primarily to three members of the Junior Class, all of whom have been on the starting five since the beginning of the season. They are Charles "Lonny" West, John Adix, and Henry Gureck. West and Adix last year were the leading scorers for Wagner College and Wartburg College respectively. Their talents compliment each other perfectly, giving the Angels both inside and outside punch. They are both averaging better than twenty points a game and each has had one thirty point performance, Adix scoring 31 points against two opponents and West scoring a season's high of 37 against Moran A.C. Gureck, who played Jayvee ball at Wagner College, has been a valuable rebounder and is averaging a very steady 14 points a game.

The Angels were hampered by the temporary loss of Elton Richards, top scorer last year, who missed the first six games of the present season because of an operation. He has rejoined the Angels for the second half of the season and certainly will give the team added ball-handling and scoring strength.

Other members of the team, who have all contributed to the Angels' success by their ability and hustle, are John Derrick, Wally Reimet, Al Gesler, Dick Flock, Ted Heinecken, John Henninger, Paul Hoh, Hal Geiss, and Brooke Walker.

It's been very inspiring to witness the student and faculty interest in the fortunes of the Angels. Very often the majority of the spectators at these games have been students and faculty members from the Seminary. The basketball team certainly appreciates their fine support and hopes that it will continue for the second half of the season. We can all be very proud of the fine spirit which the efforts of this year's basketball team have inspired.



M. Theodore Heinecken  
Petite, pious, and prayerful, Paulus Petri Plipp pattered down the pavement towards his parsonage. "I'm late," he muttered, and smoothed a stray whisker. The day glowered, and a tiny sound of feet echoed nastily behind him in the gloom. "The church door," he breathed with relief, and ducked into a sweet smell, familiar and friendly. Outside the door, the feet stopped, a scratch was heard on the thick oak panel, no more.

--Safe. Sancta, sanctum sanctorum, salus. The air sweet--the gloom not here, but there. Fides, fidei, fidei, fidem, fidei. Right? Maybe ablat-dative fidea. Feminine word. Fem outside.

Shuddering he pushed himself back from the door and stopped outside the nave, sadly surveyed the place it should be, the aqua sancta--beatifica? Holy water--to remember baptism, nothing more. A faint scratch heard broke the motion of his hand. Hastily to the nave.

--Magnus, magnus. Magnus--magna ecclesia. Fem again. Nasty child, that. Following here all the way from Jonas Street. Uncouth. Gentle hiccough.

--Una sancta, undefilable from without; Blessed Martin Luther firm within the una. No doubt of it. Silly to question it. He kept Satan on the outside. These walls firm shall be--nice opening line that would be for a hymn. In old solid Doitche chorale setting. Nice. These walls firm shall be. . . Trinity?

Complete silence under the high arches. Now, straightening, forward he reverently walked, tiny mincing man strong in the spirit, feeling the vastness of it all within him. Vision of floating on a pool of tears without. . . . Infinity?

Straight to the high-pitched Gothic altar (Eccl. Arts Cat. AL391) brave he walked--rosewood reredos, genuine ivory corpus. At the gradua he turned. . . . Sublimity?

Rising. I rise to Thee, Lord. Open your arms to welcome Me. But a noise--a sneeze. A wide grin. A grave hookah-puffing face, a two-headed double torso joined at the center. . . Firm shall be / Worm shall be.

Apparitions only. Cast out these demons, Lord. Preserve me. Thundering voice from above--O Horeb Revisited.

The trial over, the battle won. Prostrate. A small waif-girl turns from the door of the cathedral, walks away into the rain. Smiling.

A ray from the high-arched nave seeks out the crumpled little man below. He whimpers post-orgastically and sighs his relief.