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The Ψeminarian

The Seminarian

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ON THESE PAGES ...

It is always our privilege and pleasure to have as part of our seminary community students from overseas. It's doubtful, however, if we do very much to encourage them to speak freely. Pastor Devasahayam's article illustrates the kind of contribution we can expect from overseas fellow-Christians.....But as we turn the spotlight on one missionary challenge, we felt we should also focus on one close to hand. Jim Gunther will be dealing with the problems he outlines in his article in his work this next year.....Jack Timm answers some of the questions we've all had about the "fuss" over the Masons. His article is a shorter version of a longer, more scholarly venture.....Bill Hershey reminds us that seminarians aren't only students, but also part of student Christian movements.....Brooke Walker submits in his article a careful analysis of the relation between sermon and sacrament.....George Koski highlights a concern discussed widely in intellectual circles outside these walls, but echoed here only when students are being censored! It's a whiff of fresh air to have an article which deals primarily with something outside seminary or the Church.....

This "double issue" concludes Volume XX of the Seminarian. I'd like to express my thanks to the staff, and their thanks to all who contributed to these issues. Here's to good reading this time--better (and more) next year!

--PJH

* * * * *

THE SEMINARIAN

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Paul J. Hoh, Editor
David P. Nelson, Business Manager
Harold G. Geiss, Assistant Editor
William E. Maloney, Assistant Editor

Staff: David Godshall, Glenn Appleby, Walter J. Maier
Carl Olin, Randall Peters, R. E. Oudheusden, Floyd Addison.

'Assuredly we bring not innocence into the world, we bring impurity much rather; that which purifies us is trial, and trial is by what is contrary.'

---John Milton

CONCERNING CLERICAL CENSORS

George Koski

It was not so long ago that I watched the Swedish film One Summer of Happiness. I was shocked to see a clergyman (Lutheran, indeed) portrayed most unfavorably. He was a thin-lipped rogue, who solemnly blessed himself at tea just a few minutes after driving his car through a crowd of rebellious youth. For a moment as I sat in the theater, I felt like becoming a censor myself. Later, some friends reminded me that great literature--and life--shows us many pious frauds. Instead of trembling because our 'piety' has been affronted, we should rejoice because the truth has been spoken.

These friends were supporting a vital feature of the Protestant principle: Freedom of expression. Concern for civil liberties has a long and colorful history, and Protestants have often fought this good fight. The colonial Baptist Roger Williams certainly deserves as much church publicity as the later pianist of the same name. The earlier Williams provoked many of the "best people" of his time with his announcement of religious liberty:

'God requireth not an uniformity of Religion to be inacted and enforced in any civill state; which enforced uniformity (sooner or later) is the greatest occasion of civill Warre, ravishing of conscience, persecution of Jesus Christ in his servants, and of the hypocrisie and destruction of millions of souls.'

On another front, John Milton defended the liberty of unlicensed printing in his tractate Areopagetica. His defense was astonishingly orthodox. It is our impiety, our state of original sin, he said, that makes it vital for us to go forth to trial amid the clash of conflicting ideas. This very impurity also renders us incapable of sitting in judgment on the minds of others as censors--for even the most notorious sinners

are in truth no more sinful than ourselves.

Modern, middle-class American Protestants may be less sure in their faith than Williams and Milton were; they are certainly less sure of their political freedoms. The recently issued thirty-eighth annual report of the American Civil Liberties Union shows that some Protestants have adopted pressure-group tactics against books, magazines, and motion pictures they consider dangerous to public morals.

During the last year a new ecclesiastical organization was established to lead in this heroic combat. This group, the Churchmen's Commission for Decent Literature, considered plans for local "voluntary review boards" to deal with newsstand obscenity. These boards would be armed with a published checklist naming specific magazines together with quick content evaluations. The founders emphasized that their list would not be used as the basis for censorship--goodness no! They say they merely want to stimulate public opinion to support stronger anti-obscenity laws.

Actually, this stance makes them all the more dangerous. Private organizations, more than government, are able to subtly permeate communities with a spirit of fear. The motive this group professes is indeed laudable: to protect children from a "flood" of obscenity, crime, and horror. Of course, psychoanalytic study suggests that the militant vice crusaders are often the very ones who most enjoy pornography. It would be wrong for us to dwell on such delicious ironies. Their motives may be the purest. But we can--and it seems to me we must--concern ourselves with this group's aggressive noises. It secures abundant publicity in Christianity Today. Its main support comes from self-styled "evangelical" churches outside the National Council of Churches. Even without the support of the major Protestant bodies, this group does in all truth threaten freedom in our land.

Their agitation seems based on two theories: (a) that "bad" reading leads to bad behavior; and (b) that church leaders have a right to police people's thoughts. As for theory (a), psychiatric studies at Brown University and elsewhere indicate that reading salacious literature tends to neutralize aberrant interests and thereby to reduce (rather than increase) sexual delinquency. As for theory (b), church history shows nothing if not the fallibility of the clergy. Who, as Horace asks, is to have custody of the custodians?

There does not seem to be much loss when some people are denied the right to gaze at photographs of pretty girls. But we had damn well better worry about the implications of this sort of censorial activity, especially because it may eventually grow into censorship of controversial ideas in economics or religion.

It is not only the right-wing fringe groups who are drawn into such crusades. During the year past, The Christian Century presented a curious inconsistency. Ever alert to the Roman menace, the magazine denounced pressures against the film Martin Luther on a Chicago television station. The Century was peculiarly blind to the danger in its own reaction to an unworshipful reference to Albert Schweitzer in Playboy.

I have mentioned only a few aspects of conformist clerical pressures. There are many other issues we might well worry about:

- a planned Nativity scene and Menorah candelabrum in a Chicago high school (apparently based on the original notion that two religious decorations on public property are less dangerous than one).
- the arrest of Amish parents in Ohio for refusal to keep their children in high school up to the minimum legal departure age (should people be arrested for this?).
- the National Catholic Educational Association's plea for public money for parochial schools--this time for "more than" mere lunches and transportation.

In our era of American History, conventional piety seems ready to overwhelm nonconformist dissent. Perhaps an all-wise God will someday bless us with a few more atheists to check the clerical love of political control. Meanwhile, Protestants would do well to question the righteousness of their own causes --particularly when those causes seem tainted with timidity and repression. Despite some exceptions among early reformers and later pietists, despite some authoritarian tendencies within Lutheranism itself, the Protestant traditions supporting freedom of expression are basically strong. We should resist with all our might anyone who would rob us of this noble heritage.

Protestantism was founded by brave men, and only brave men can preserve it.

The Lutheran Church

The Rev. Karlapudy Devasahayam

In view of the various limitations, the treatment of this subject cannot be so broad and deep as the title indicates at first sight. In order to accomodate the lack of space, let us look at this subject under the following: (1) The Lutheran Church in India; (2) Major problems that confront the Lutheran Church in India; and, (3) Needs and necessities.

1. The Lutheran Church in India. Christianity had always retained a foothold in India almost from the Apostolic times. But Christian Missionary Movement began with and has been coincident to the expansion of European political and commercial interests in India. And, as early as 1706 the German Lutheran missionary pioneers, Ziegenbalg and Plutchau, landed at Tranquebar on the South Indian Coast. These were the first Protestant Missionaries to India.

With the attainment of independence in 1947 India is experiencing revolutionary changes in social and economic life. Age-old religions like Hinduism, Buddhism and Islam have become resurgent and contend against the exclusive claims of Christianity. Nationalism has taken on a religious coloring. Along with this religious revival there is also an increasing leaning towards materialism.

In such a land of the most populous democracy in the world, Lutherans are found from North to the South, largely in the eastern half of the country, in widely seperated areas, among different peoples. Within these two hundred and fifty years of life, Lutheranism has grown in India to a strength of over 600,000, distributed among nine different Church bodies. Since 1926, all these different Lutheran bodies are federated for certain of the general interests and this general body is known as the Federation of the Evangelical Lutheran Churches in India (FELC). Missouri Evangelical Lutherans working in India are known as the India Evangelical Lutheran Church (IELC) and are not in this Federation. The federation furthers any matters of joint interest such as the studying of the question of a United Lutheran Church in India. This federation is the Indian National Committee of the Lutheran World Federation working for the "orphaned Missions" in India. It also sponsors another joint enterprise of the Lutheran

In Independent India

Churches in India, viz., the Lutheran National Missionary Society which acts as the joint agency of the Churches for evangelistic work in new areas.

2. Major problems that confront the Lutheran Church in India. Among the major problems engaging the attention of Lutherans in India is that of a closer union among them. But the problem of administration would be formidable. As the Lutheran Churches in India differ in polity, Church order, source of support and language, and are widely separated geographically, one is not able to see how organic union could function effectively among them. There is a move now for regional union. For example, in the South the three Tamil-speaking Churches are considering the formation of a synodical conference as a first step, while the two Telugu-speaking Lutheran Churches are considering a possible merger.

Then, there is the larger question of Church Union in South India which has been holding conversations with the Lutherans for nearly ten years.

3. Needs and necessities. The prime need of the Lutheran Churches in India is for 'Missionaries' - even the 'dumb presence' of the Missionaries with their rich heritage of Christian life is necessary for the onward march of the Church in India. Specialization in various fields of Missionary work is essential, both for evangelistic and seminary work. As the 'Printed Page' has its own lasting effect, we need Missionaries who can be proficient in the study of religions and present the Gospel in its true perspective for the benefit of the common man in his daily vocation.

While there is a United Lutheran Theological Seminary for all the federating Lutheran Churches in India, the Luthergiri Seminary is being chosen to be the avenue of a united seminary for all the Protestant bodies at work in the Telugu-speaking area, the first step towards which is to be taken from the 1st of July, 1959, with the Anglicans sending their students to Luthergiri. Luthergiri is the theological seminary of the Andhra Evangelical Lutheran Church (AELC) in India which was founded by the United Lutheran Church in America through the selfless labors of its Founder-Missionary, Father Heyer. At this very opportune time of its denomin-

ational fronts being widened, it is very generous of the 'Heyer Commission' to help extend the library facilities of this Luthergiri Seminary by donating a liberal gift in money and books this year. I thank the Heyer commission and through the Commission the Faculty, Staff and the Students of the Lutheran Theological Seminary at Philadelphia for the sharing of this their faith with us to promote the knowledge of all the good that is theirs in Christ.

In gratefully thinking over certain of the searching questions raised by the Editorial Staff of the Seminarian, like: (1) What is the real need of the Lutheran Church today in India? (2) How can we as seminarians best help? (3) How can we urge our people to help? etc., I am led to present certain of the following needs and possibilities.

As providing theological training for the Pastors and the lay workers is an ever-pressing need of the Younger Churches, and as it is going to be an insurmountable difficulty, shortly, for the Andhra Evangelical Lutheran Church and its Luthergiri Seminary, our Mt. Airy Seminary, which is the Alma Mater of both Dr. Calvin F. Kuder, the Founder-President of Luthergiri Seminary and three of the present eight Faculty members at Luthergiri Seminary, may think of the possibility of offering some scholarships to students and endow a "Chair" at Luthergiri. Under the exigencies of certain of the national circumstances, though some of the Younger Churches have become 'independent' of the Founder-Churches, I choose to call them not independent, but 'interdependent Churches'. Hence, my approach to this whole question. Under such circumstances I also advocate not only 'student-exchanges' but also 'professorial-exchanges' where possible, not only to afford exchange of other views, but also to keep an ever-growing contact between the Older (Mother) and the Younger (Daughter) Churches.

The Christians are about 2.03% of the total population of India, but I am not disheartened. Was not the lad the human source (Cf. Jn 6:9ff.) in the hands of our Lord to feed the multitudes? The Lord will use this significant Christian minority in India to his glory and for the furtherance of His Kingdom in the whole of India. We may ask, "What are they among so many?", but our Lord says, "Make the people sit down". Help us to make them sit down to be fed spiritually! Of course, it is Jesus Christ, the Bread of Life, that feeds them! One has planted, another watered and God has given the increase, and will give an abundant increase!

Throughout its history the Church of Jesus Christ has been beset by variant views concerning the relationship of the sermon and the Eucharist. Some have said that preaching is all-important, that the sacrament is an attractive but unnecessary appendix to the Christian faith. Others have so magnified the sacrament above all else that preaching has had no place in their liturgy. And then there are those, many in our own fold today, who hold that sermon and Eucharist are equals, that they are two equal foci and climaxes of our liturgy and are not to be played off against one another. I find that I must dissent from all three of these positions. In what follows I propose to suggest a fourth perspective.

SERMON AND EUCCHARIST

The above, first two alternatives, I think, are clearly untenable. Our theology unequivocally repudiates both of them. But such is not the case with the third. On the face of it this sounds good as a solid conclusion from our common cliché "Word and Sacrament". However, it is precisely this terminology "Word and Sacrament" which is the confusing factor. It has led to a great deal of misunderstanding because subconsciously and unintentionally it has come to mean "sermon and sacrament". And this, I submit, is an unfortunate legacy for our church.

Properly understood "and" is not a connective for two different realities, but rather two aspects of the same reality, Jesus Christ. And properly understood "Word" is not the formal sermon of the liturgy but any proclamation of the Gospel in any form whatsoever. So, perhaps it would be advantageous to rid ourselves of this phrase and all its erroneous connotations.

The point is that the claim of equality for sermon and Eucharist cannot be derived from this term. Those who advocate such equality seem to assert that the same gift is

given in preaching as is given in the sacrament and that our liturgy should embody both because Christ commissioned both. The trouble with this view is that if pushed to its logical conclusion the sacrament would be a part of our liturgy only because of Christ's institution of it and perhaps because of the added psychological assurances which it affords for "the weak". If sermon and Eucharist are equals, just two forms of the same reality, then why shouldn't the sermon be sufficient? In other words, in obedience to Christ's command, conceived as a new law, and for the sake of "those who need it" we keep the sacrament. And thus, in actuality this third alternative inevitably leans and tends toward identity with the first about which, I presume, there is general agreement regarding its rejection.

In brief, the fourth alternative which I propose is this. Both preaching and the sacrament have been commanded by our Lord. Therefore they are both indispensable to the life of the Church and are necessarily related to each other. The relationship, however, is not that of two equals. It is a complementary relationship. They need and give fulfillment to each other. In addition I would say that if we are going to speak of liturgical centers or climaxes there is only one. And that is participation in the cultic meal. The sermon of course may be of a climactic nature, but it can never be the center of our liturgy.

To put it another way I am saying that one and only one of God's means of mediating His Word is central to the cultus of the Church. This particular form of realizing the Presence is nevertheless related to, dependent upon, and inseparable from all the other "means of grace". There are many reasons for the centrality of the Eucharist. Perhaps three of the most significant are the following.

First, ours is a Covenant religion. All that we believe and do as Christians is based on, and is a response to the New Covenant which Christ established with His Church. This Covenant was instituted proleptically at the Last Supper, accomplished at Calvary and initially applied to each of us at our baptisms. Our primary responsibility as the baptized is to vertically renew this Covenant at the assembly of the baptized and to horizontally live it in the world. The renewal of the Covenant occurs primarily in the eucharistic banquet, the reality of which provides the basis and justification for

the entire cultus and oral proclamation of the Church. The experience of the Presence of Christ in the Post-Resurrection meal appearances made possible the oral proclamation, i.e., preaching presupposes the meal reality.

Second, the meaning and significance of the Covenant and Supper must be clearly understood. The Scriptures, Creeds, the liturgy itself and preaching all should serve this purpose, insuring that the meaning of the two sacraments is not perverted and distorted. Potentially the sermon is the most important means of doing this but even the sermon itself can be a perversion of or an obstruction for the Word. Who can deny that there is preaching which is not a medium for the Word of God? It is here that the awesome responsibility of the preacher becomes so evident. Granted that Christ is present in His Word and that the sermon is potentially a vehicle of the Word, what degree of certainty is there, compared with the sacrament, that the sermon is indeed the Word of God rather than a corruption of it or the presentation of the ideas and prejudices of the preacher? How can the claim possibly be made that anything as potentially subjective as preaching can be the supreme or even one of the equal centers of the Christian liturgy?

Third, the Biblical scholar, Reginald Fuller, asserting that the Christian Eucharist is the fulfillment of its type, the Passover meal of the Old Covenant, draws an analogy between the two. He notes that the Passover Supper was preceded by a discourse on the historical Exodus events. The people had those events recalled and proclaimed to them so that they would be sure to understand the significance and reality of the meal. Then God was thanked for his saving acts, and to this thanksgiving for and recital of the events God responded by making them and their benefits present. Thus the Israelites renewed their covenant.

Fuller goes on to apply the analogy to the Eucharist. The sermon proclaims the kerygma. The Church responds to the proclamation of the Christ-event by offering itself and its life to God. It thanks him for what he has done (thus the necessity of the Eucharistic Prayer from the Sursum Corda to the Great Amen) and to this God responds by making the Christ-event and its benefits present once again. Thus the Church renews the New Covenant by participating in the sacred meal.

Supping with Christ is the result of having heard and accepted His Word.

Let me make it clear that I am not minimizing the importance of preaching. Our sermons must be kerygmatic and instructional proclaiming the Gospel of Christ and explaining it. By doing so they are the "power of God unto salvation" pointing to the meaning of the sacramental incorporation into the Body of Christ. Nevertheless, if preaching is not complemented by the sacrament it stands in danger of being intellectualism, moralism, or "idea-preaching" and it usurps for itself the position of liturgical center which belongs to the sacrament alone.

The needs and temperaments of our people vary. Some are more intellectual and of sober disposition and are satisfied with hearing the Word of God, and the edification which preaching provides. Others are not so easily satisfied. They feel the need to express adoration and to experience the mystery of the sacrament. The Church however must not be guided by subjective needs alone. Its liturgy must first of all fulfill the Church's responsibility of renewing its Covenant at each of the main services of the Church.

There is widespread agreement today that the Eucharist is central. Aulen, Cullman, Barth, and many others share this view. They understand the relationship of preaching and the sacraments to be a complementary one. This does not mean that any one form of the Word is being elevated to the detriment of any other form, but it does mean one form of the Word is central and yet inseparable from the others. It does mean that the proclaimed Word of the sermon is the subject and creator of faith pointing beyond itself to the sacrament which is the object of faith.

The Eucharist then is the central and most characteristic act of the ecclesia. As such it would be celebrated every Sunday. However, for practical reason this may not be possible. Nevertheless, a weekly celebration should be the norm for which we aim. How can it be otherwise when it is realized that the "liturgy", according to B. VonSchenk, "is not a framework for the sermon but an expression of the sacrament?"

THE CITY CHURCH

James E. Gunther

The task of the Lutheran Church in the inner cities of America is no different from the task of the Church in the world. Basically the Lutheran Church must re-discover what that task is: produce men who dare to do what God wants done; and, offer new approaches to the innumerable problems of the inner city. It is a task filled with anxieties, frustrations, vagueness, innumerable moments of depression, but also many joys and satisfactions for the man willing to accept it.

Stephen Neil describes the task before the Christian and the Church as: "constantly reconsidering their relationship to the society around them and finding new adjustments as circumstances change and as fresh light is given. Christian and Church alike are engaged in an unfinished task." In other words, since the day of Pentecost the Christian and the Church have been commissioned to become involved with the needs of men as a response of gratitude for what God has done for them. Christ himself has said, "Love as I have loved..." and anything less than personal involvement in the problems and needs of man in his predicament of sin is less than Christ-like! One sincerely wonders how many churches in the inner city have been merging or moving for Christ's sake. One strongly suspects they have only selfishly considered their situation and have failed to "reconsider their relationship to the society around them and to find new adjustments." Yes, I know many churches have "adjusted" by picking up their cushions and following their middle class crowd to greener, more economic and social pastures, whereas only a few have taken up their crosses and become involved to the same degree that God became involved at Golgotha! Individual pastors and congregations and seminarians must never forget why they are where they are. I suspect many have.

However, if the Lutheran Church is to remain in the city, she also must constantly re-evaluate her standards of success. We must begin where the people are and not where we think they should be. In the inner city, progress should be viewed in terms of finding new approaches to the innumerable problems which it has in such abundance: problems such as juvenile delinquency, welfare and social problems which it has in such complexity, problems of unfairness and discrimination

in housing and employment which it has in such diversity. The Church and Christian must show society that they are able to do what civil law and authority are powerless to do -- reconcile man and society to God. Letts puts it this way in Life In Community; "The Church says to mankind, there is a force in the world stronger than the war gods, a completely new beginning, a power which can make a new man of an old one, a liberation of prisoners, a forgiveness of the guilty, a restoration of the destitute and energy for the defeated...and all this lies in Jesus Christ who creates new men and nations."

Success may mean doing away with Luther League and organizing other youth groups - like Lutheran Unwed Mothers, Lutherans Out On Bail, etc. It may require holding church services five nights a week in project or tenement houses with a view to opening a store front church. I am trying to say that our ideas of success can not be so heavenly-minded that neither we nor they are any earthly good! We must refuse to be hampered by traditional ways of doing things and allow situations to dictate the need and the best method. For the inner city church, success will best be measured by her ability to adapt to the needs of a given situation and apply the Gospel in such a way that men and women find God and a meaning for existence in Him.

Progress through integration is even more difficult in Suburbia U.S.A. than in the inner cities. Of course, it wasn't too difficult on the day of Pentecost. (Yet things have changed so much since then that even the Apostles would have difficulty getting into some of our Lutheran Churches.) Even then, some jeered and complained, but the leader was a man who dared to do what God wanted him to do. Such a man is precisely what the inner city church needs! Integration presents the Protestant church with one of its major missionary tasks and opportunities. Ethnically we (Negro and White) have been entirely too exclusive and separated when we worship God. We have failed miserably in giving the world the visible, concrete evidence that, inspite of our social, economic and racial differences, we have found unity in "One Lord, One Faith, One Baptism, One God and Father of us all, Who is over all...."

The Lutheran Churches in the inner cities ought not be afraid of the Negro or any other ethnic group in its community. Each group and class is needed. Each has its own

(Continued On Page 27)

Student Christian Movement

You have often heard the fellow in college say, "Luther League? Are you kidding? That's for High School kids!" Maybe you're the fellow that said it. The same type of reaction sets in on the Seminary campus when any type of Student Christian work is mentioned: "The Student Christian Association, are you kidding, that's for college students!" The price you pay for this kind of outburst is high: The Lutheran Student Association and other student Christian movements are robbed of creative leadership and your own total Christian experience is stunted. Let me suggest a few simple things to help remedy this situation:

I. You are still a student and will continue to be a student for the rest of your Christian ministry--that is, if you take your call with any interest at all. Hence, you are and will continue to be a member of the student Christian movement.

II. The Lutheran Student Movement needs men like you to participate in the give and take of solid Student Christian activity--from attending student conferences to writing articles for Frontiers, its journalistic mouthpiece.

III. While in seminary there's the opportunity to participate in the Inter-Seminary Movement and other ecumenical student Christian bodies. You as a Lutheran seminarian can make a rich contribution to the ecumenical conversation and gain much in return.

IV. As a pastor you'll have the responsibility to know the college students in your own parish and to make sure that the contact or campus pastor where they go to school knows them. (A job too frequently neglected.)

V. As a pastor you can add much to the movement in the way of Leadership and encouragement.

In seminary, with all its subtle and not too subtle pressures these can easily be ignored. In the parish it's something which can be sloughed off with a simple, "I don't have the time!" I hope that this article will at least cause you to think about this matter with some real concern. Your response may help to make the Student Christian Movement a living, creative Movement.

Seniors Move On

-B-

"Go ye into the harvest...."

Peter Bornemann -Graduate Work
60 Gates Avenue
Montclair, New Jersey

Harold Geiss -Incomplete Plans
769 Lakeside Drive
Baldwin, New York

Donald Brown -Assistant Pastor
St. John's Lutheran Church
Mayfair
Philadelphia 49, Penna.

Albert Gesler-Incomplete Plans
940 East 22nd Street
Erie, Penna.

-C-

Dean Cheek - "The Place in the
Sun for Retarded Children"
River Crest
Mont Clare, Penna.

David Godshall -Plans Incomplete.
132 Chestnut Street
Spring City, Penna.

-D-

Edwin Druckenmiller -Assistant
Pastor, Christ Lutheran Church
Hellertown, Penna.

Roy Gulliford-Incomplete Plans
7213 Cresheim Road
Philadelphia 19, Penna.

-F-

Kenneth Fieldstadt -Incomplete
Plans.
142-21 122 Avenue
Jamaica, 36, New York

James Gunther
Board of Home Missions Staff
Ministerium of Pennsylvania
2900 Queen Lane
Philadelphia 29, Penna.

-H-

Manfred Fleischer - Incomplete
Plans.
7301 Germantown Avenue
Philadelphia 19, Penna.

Allen Hanson -Incomplete Plans
132-50 58th Road
Flushing 55, New York

Harry Frank - Incomplete Plans
542 West Ellet St.
Philadelphia, Penna.

William Heil - Graduate Study
24 Brownstone Ridge
Meriden, Conn.

-G-

Paul Garrity -Incomplete Plans
28 West Allens Lane
Philadelphia 19, Penna.

Paul Hoh - Pastor.
Christ Lutheran Church
Reading, Penna.

-J-

John Johnson - Graduate Study
52 East Sedgwick Street
Philadelphia 19, Penna

(Continued on Page 21)



DR. REED'S 86TH BIRTHDAY BANQUET



RICHARDS CONGRATULATES DR. REED



Dr. Luther D. Reed



FINAL STUDENT BODY MEETING



JEAN SHEPHERD AND "FRIENDS"



THE NEW AND THE OLD



1958-1959 EXECUTIVE COMMITTEE



1959-1960 EXECUTIVE COMMITTEE

LUTHERAN THEOLOGICAL PHILADELPHIA



1959



W. Heil



D. Wert



R. Seibold



R. Rodarick



J. Gunt



L. Zayas



E. Richards



D. Brown



A. Klingler



C. Wiediger



P. Skemanske



H. Geiss



K. Fieldstadt



R. Schlegel



J. Schueltz



P. Mertelufft



J. Kinard



X. Neys



T. Hugavero



C. Goodshall



G. Wedemeyer



H. Piehler



C. Sigel



H. Ziescher



G. Mocko



P. Pfadenhauer



D. Cheek



C. Olin



K. Ottway

AL SEMINARY



J. Gunther



W. Truby



H. Gesler



J. Steinbruck



J. Mense



C. Werner



W. Reimet



B. Walker



G. Zinsman



J. Ward



P. Hoh



P. Garrity



R. Miller



E. Druckenmiller



J. Mel



R. Gulliford



H. Frank



E. Weinreich



H. Hanson



J. Way



J. Johnson



E. Von Borstel



W. Sunderland



P. Bornemann

SARSONY 1922



REED, BERGENDORF, AND BAGGER
AT SENIOR BANQUET



LUTHERAN BROTHERHOOD BANQUET

DRS. BAGGER AND GERBERDING,
MR. & MRS. WILLIAM HEIL, JR.



SENIOR BANQUET

DR. CONRAD BERGENDORF
BANQUET SPEAKER

LUTHERAN BROTHERHOOD BANQUET



CHARLES WESTMAN, HEIL,
AND PAUL JACOBSEN



DR. BAGGER ACCEPTS TROPHY
FROM ELTON RICHARDS



1958--1959
CHAMPIONSHIP
BASKETBALL TEAM



-K-

Robert Keys - Mission Developer
Fort Walton Beach, Florida

John Kinard - Assistant Pastor
St. John's Lutheran Church
122 East Gorgas Lane
Philadelphia 19, Penna.

Arlen Klinger - Incomplete Plans
222 Biddle Street
Gordon, Penna.

-M-

Paul Mertzlufft - Plans Incomplete.
Endress Road
Hamburg, New York

Richard Miller - Assistant Pastor.
St. John's Lutheran Church
Boyertown, Penna.

George Mocko - Assistant Pastor
Jacob's Outwood Parish
Pine Grove, Penna.

Thomas Mugavero - Assistant Pastor.
St. Paul's Lutheran Church
Byram, Conn.

-O-

Carl Olin - Pastor
Zion's Lutheran Church
Clarence Center, New York

Kurt Ottway - Assistant Pastor
St. David's Lutheran Church
Massapequa Park, New York.

-P-

Paul Pfadenhauer - Plans Incomplete.
86-87 208 Street
Jamaica 27, New York

Herbert Piehler - Pastor
Advent Lutheran Church
Palisade, New Jersey

-R-

Walter Reimet - Pastor
St. John's Lutheran Church
Gibraltar, Penna.

Elton Richards - Assistant Pastor
St. Paul's Lutheran Church
Ardmore, Penna.

Roy Roderick - Plans Incomplete.
1184 Nelson Avenue
Bronx 52, New York

-S-

Richard Schlegel - Plans incomplete.
Main Street
Valley View, Penna.

John Schueltz - Pastor
424 Hill Street
Reynoldsville, Penna.

Robert Seibold - Plans Incomplete.
15 Miles Road
East Amherst, New York

Richard Shemenske - Plans Incomplete.
Beach Road
Wolcott, Conn.

Daniel Shook - Plans Incomplete
R. D. # 4
Bethlehem, Penna.

Charles Sigel - Seminary Fellow
Mt. Airy Seminary
7301 Germantown Avenue
Philadelphia 19, Penna.

Gustave Wedemeyer - Pastor
Christ Lutheran Church
359 Central Park
Rochester 5, New York

John Steinbruck - Plans Incomplete.
7317 Palmetto Street
Philadelphia 11, Penna.

Werner Weinreich - Plans Incomplete.
182 5th Avenue
Brooklyn 17, New York

William Sunderland - Plans Incomplete.
4428 North Marshall Street
Philadelphia 40, Penna.

Carl Werner - Plans Incomplete
6806 Quincy Street
Philadelphia 19, Pa.

-T-

Donald Wert - Pastor
Line Mountain Parish
Leek Kill, Penna.

William Truby, Assistant
Superintendent.
Germantown Home
6950 Germantown Avenue
Philadelphia 19, Penna.

Carl Wiediger - Plans Incomplete.
903 Comstock Avenue
Syracuse, New York

-V-

-Z-

Edwin von Borstel - Plans Incomplete.
410 West Somerville Avenue
Philadelphia 20, Penna.

Luis Zayas - Pastor
Evangelical Lutheran Church
Catano, Puerto Rico

-W-

Brooke Walker - Plans Incomplete.
448 Marlborough Road
Brooklyn 26, New York

George Zinsman - Assistant
Pastor.
Epiphany Lutheran Church
Hempstead, New York

* * * * *

According to the statistics of an article in Life Magazine (October 8, 1956), one out of every twelve American males belongs to a Masonic Lodge--nearly 4 million men. Thirteen of the United States presidents, from Washington to Truman have claimed their membership in some sacred lodge of Freemasonry. And in almost any congregation of the Christian Church throughout the country will be found a representation of the Lodge--with a few notable exceptions.

CHRISTIANITY OR FREE MASONRY

For the United Lutheran Church this matter of Lodge membership has now burst wide open. For years we have been able to step over the puddle and have thus been able to ignore its importance. Now we are faced with a whole swamp, seething with life, which we can no longer ignore. Because the United Lutheran Church has side-stepped the issue for so long, we are now faced with a problem for which no answer can be easily given. And it is obvious that the "compromise" solution introduced at the Dayton Convention has created more problems, than it has solved.

But why is the church so concerned about Freemasonry? A brief survey of clergymen and seminary students has shown a tremendous lack of knowledge concerning the facts of Freemasonry. Illogical prejudices are prevalent---but facts are all but entirely absent (and not because they are unavailable to the non-Mason as the excuse so often goes----a few hours in any good library will reveal wonders.) The facts of Freemasonry, briefly, which have caused so many ecclesiastical eyebrows to raise are these:

(1) Freemasonry is a religion. This is readily admitted by many Masonic authorities and is acknowledged as

true by nearly every member of the lodge. We have proof of this religious character in a simple requirement for membership during which the candidate confesses his "belief in God, the Supreme Architect of heaven and earth." This confession of faith, however, also carries with it a repudiation of all former beliefs. In explaining the degree word, Dr. A. G. Mackey states that "there is not only to be a change for the future, but also an extinction of the past, for the initiation is as it were a death to the world and a resurrection to a new life." (Masonic Ritualist, p. 123)

(2) Freemasonry has its own God. Some of the names by which this god is addressed are: Supreme Architect, Great (Grand, Glorious) Architect of the Universe, G.A.O.T.U., etc.

(3) The God of Freemasonry is not the living God of the Bible. In the words of an official Masonic statement: "Freemasonry proclaims as it ever has proclaimed, the existence of a Creative Principle which it terms the Great Architect of the Universe." This deity is reverently worshipped and adored by Masons within the lodge and professed as the God in the course of every initiation ceremony. To this deity is attributed the character or principle of every other religious persuasion thus allowing Masonic writers to say, "be a man's religion what it may, he is not debarred from our mysteries as long as he believes in the Glorious Architect..." The G.A.O.T.U. is identified with Baal, Allah, Brahma, the Supreme Being of thinkers, the First Cause of philosophers, the First Principle of scientists, and the GOD of the Bible. And Freemasonry holds that all these entities, essences, beings, substances or principles conceived of by man as being Divine, are in the last analysis identical with the Great Architect of Freemasonry. But this god is and remains at best only a principle, not a person.

(4) Freemasonry denies the divinity of Christ. "According to Blue Lodge Masonry, Christ is not a savior, but merely a pattern of virtue and perfection; and although He is grossly ignored in all Masonic doctrine, He is at times classed as a man of great nobility of character. Human sin and imperfection are sometimes mentioned in the ritual, but never in connection with the great sacrifice of Jesus." (From the testimony of Benjamin Holt, quoted in Graebner, Treatise, p. 46.) The name of Christ is the "slight but necessary modifi-

ation" which Masons must omit when reading from the "Book of the Law" (the Bible, in most American lodges). The Christless prayers which are characteristic of Freemasonry is another indication of the attitude toward our Lord.

(5) The God of Freemasonry is not revealed in Jesus Christ. The only "revealed theology" in Freemasonry is the revelation of the world which has come into men's minds by reflection upon the story of Hiram Abiff. It is "Supernatural" human knowledge upon which the degree work is built.

(6) Freemasonry claims for itself a manner of revelation which is superior to that found in Christianity. Standing before the door of the lodge the candidate for admission into the Ancient and Accepted rite....is described as a "poor candidate in a state of darkness...". And further in the first degree the candidate is made to request "light" as the "most predominant wish of (his) heart." Previous to his admission into the Craft the Christian candidate admits that he had been wandering in darkness...his Christian faith offering no light whatever when compared to that offered within the lodge. Freemasonry, in essence, promises all of its members a better and more complete religion in the lodge than is offered by the Christian Church. The fact that Freemasonry grew, out of Seventeenth Century rationalism hasn't seemed to alter this faith of Masons. With dogged determination Masonic writers insist that "Freemasonry is the oldest of all religious systems, dating from time immemorial."

(7) Freemasonry, as a religion, claims salvation for its faithful members. Freemasonry teaches that within its halls is to be found everything necessary for personal salvation. "A Mason who, by living in strict obedience to the obligations and precepts of the Fraternity, is free from sin." (Mackey, Lexicon, p. 16.) By living a moral life---a life by the square, the level, and the 24-inch gauge---the Mason can expect to receive salvation. The prayer read at a Masonic funeral service, as printed in Mackey's Manual, p. 203, concludes: "...may we be received into thine everlasting kingdom, and there enjoy in union with the souls of our departed friends, the just rewards of a pious and virtuous life. So mote it be. Amen."

(8) Freemasonry claims to be able to effect a "new birth" in the individual whereby he is set again in the correct relationship so that by living a virtuous life he may be assured of eternal salvation. Dr. Mackey writes (Manual, p.

220): "There he stands (the candidate), without our portals, on the threshold of his new Masonic Life, in darkness (blindfolded), helplessness (noose around his neck), and ignorance. Having been wandering amid the errors, and covered over with pollutions of the outer and profane world, he comes inquiringly to our doors, seeking a new birth." Whatever the faith the candidate may have had before this time, by asking for admission into Freemasonry he must confess his ignorance, helplessness and desire for "baptism" into the Craft. This new birth is complete only after the "resurrection" ceremony of the third degree when the candidate becomes a Master Mason. The new birth signifies the "death of vice and all bad passions, and the introduction to a new life of purity and virtue." (Freemason's Monitor, p. 54). Further (p. 189) the claim is made that these first three degrees "form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires."

(9) Salvation in Freemasonry is dependent upon the type of life which the member lived and upon what the member did during his lifetime...salvation on the merit of works. One of the most familiar passages from the funeral service is the heart-warming assurance of the departed Mason's entrance into the Celestial Lodge as "the just reward of a pious and virtuous life", and his death is described as "the pass of a pure and blameless life." The clear teaching of all Masonic symbolism declares that a man must build up in his heart a spiritual temple to God by living a virtuous life, and that by thus striving after perfection he can be justly called blessed when he dies. "The definitions of Freemasonry have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder (the six steps of which are: temperance, fortitude, prudence justice, hope, and charity) from the lodge on earth to the lodge in heaven, the Grand Lodge Above." (Encyclopedia, p641)

(10) Freemasonry teaches ethical formulations which are in direct opposition to the spirit of Christian Ethics. I take only one example: The oath of a Master Mason concerning the matter of extra-marital sexual license states: "I solemnly promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, knowing her

to be such." Of course, this says nothing of any woman not so related to a Third Degree Mason, or higher, nor of the female relatives of men not classified as Master Masons. It permits sexual intercourse with these close female relatives of Master Masons providing the man "did not know her to be so related", or if the lady happened to be an unchaste relative of a brother. Now compare the teaching of Christ in Matthew 5:27-28! (For a full treatment of this clause within the Master Mason's oath see: Freemasonry, An Interpretation by Martin L. Wagner, pp. 527-548.)

These are a few----but not all----of the reasons why the Christian Church is concerned with the ever-increasing membership of the lodge. The Church's concern is justifiable when we understand that Freemasonry is a full-blown religion and not simply a benevolent social club. Faced with the choice between church or lodge allegiance many Masons will go to the Masonic Temple!

And what can the Church do now? The difficulties are obvious, as are the consequences of official ecclesiastical ruling. But one element which must certainly be a part of any careful approach is a firm and un-flinching proclamation of the Gospel. Honest, factual education will also play a role. But no matter what decision is made, the area of encounter must always be personal and ultimately private.

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THE CITY CHURCH: (Continued from Page 14)

peculiar contribution to make to the life of the Church. The phenomenal progress made by the American Negro since slavery is an acknowledged fact. Yet the climate of white opinion (including that of Lutheran clergy) in the area of Negro relationships has changed very little. His contribution to the nation, to our society and to the world has been great and will increase. Unless the Lutheran Church in the city re-discovers her task, in a clearly defined way, and becomes completely inclusive and clearly defined in her approach, her future impression in the city and upon the world will be greatly limited.

* * * * *

ONE MILLION DOLLARS

Even though student and faculty opinion at Mt. Airy seems to favor merger with Gettysburg Seminary, such a merger may never occur. Within a few years our Trustees would be faced with the question of spending the income from a large capital gifts campaign. As students we should begin to take a voice in shaping the use to which that fund will be put, even if we are not convinced that it is best spent on the present campus.

The following suggestions are a first effort in that direction. They represent thoughts contributed by a number of students. The very making of such suggestions recognizes the need for a master plan which will provide for adequate facilities over the next fifty to a hundred years, with increased enrollment a certain fact. Such a master plan would undoubtedly require the destruction, sooner or later, of many if not all of the present buildings. If such demolition is accompanied by the erection of more efficient, larger buildings, arranged to yield greater campus area for play and parking, it may be possible to fill the needs listed below on the present campus:

1. A student union building. Needed are meeting rooms, space for the bookstore, lounges (T-V and others), recreation rooms, a gym (with a small stage), an auditorium, administrative offices, perhaps a dining hall.
2. New dormitories, to include accommodations for married students (dining hall possibly in one of these).
3. Adequate play field.
4. Adequate parking facilities.
5. Entrance to the campus from Germantown Avenue (made more gradual), exit onto Boyer Street.
6. More classrooms are needed, as well as seminar rooms.
7. Library facilities, especially for individual study, must be expanded.
8. Decent facilities for the graduate school should be provided or the school discontinued.

Such comprehensive changes cannot be carried out through one campaign. But it may prove helpful to set before us the size of the work that needs doing.

the Editor's Mailbox

To the Editor:

In the February issue of The Seminarian there appeared a column signed by St. Simeon the Younger which does not present a correct picture of the policy of this Seminary. The writer does not indicate on what ground he bases these charges except to record what he himself admits to be a rumor. Frankly, we have no recollection of any case even remotely resembling this reported one.

Men, Lutheran or other, wishing to study theology without preparing for the ministry (frankly stated at the time of application) can be admitted. (There are two in the Seminary now.) Students enrolled in other schools (seminaries or colleges) and members of the faculties of such schools can be permitted to enroll. (There is one attending now.)

St. Simeon the Younger implies in his article that the Seminary's door is open just a crack. Our response is not meant to imply that it is wide open. The seminary operates within certain rules..... These rules establish the basic standards against which all persons desiring to attend the Seminary must be measured. Certainly almost everybody

Dear Editor:

It would appear that in these days of increasing anonymity, even we seminarians are becoming "faceless". I am referring to the growing number of notices....which bear various intriguing pseudonyms. The very pages of the Seminarian are no longer free from this plague.

It would be the highest absurdity for any "St. Simeon" or "Goosey Father" to attempt to hide behind the old platitude of fearing retaliation by the faculty for ideas which are honestly expressed.

It seems to me that the practise of cowering behind a nom de plume, involves one's personal integrity. I hate to think of what would have happened at Worms if Luther had been so fear-ridden about his opinions.

Jack Johnson

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with a valid reason and tolerably adequate qualifications will be given a sympathetic hearing and fair consideration when applying for enrollment.

John A. Kaufmann,
For the Admissions Committee

THE CAMPUS

HEIL GIVEN L.E. SCHOLARSHIP BERGENDORF SPEAKS TO SENIORS

Flickering candlelight and dinner music presented the background for the Lutheran Brotherhood Banquet held at the Seminary on Tuesday, April 28. Students of the Middler and Senior classes, and their wives were guests. Main speaker for the banquet was Dr. Richard H. Gerberding, speaking on the topic: "The Lutheran Brotherhood and the Minister."

Other activities included several vocal selections presented by Mrs. Charles Westman and the presentation of the \$1,000 Lutheran Brotherhood Scholarship. This annual award is presented to a senior in order to do graduate work. The award this year went to Mr. William Heil, Jr., who announced that his work will be done in the field of Systematic Theology.

Also on the program for the evening was a very unusual presentation by Charles West, as he gave the Championship Basketball Trophy to Dr. Bagger. President Bagger assured the student body that it would be displayed in a prominent location.

The evening was brought to a conclusion with the benediction given by Elton Richards.

The annual Senior Banquet in honor of the graduating class was held on April 17, featuring Dr. Conrad Bergendorf as guest speaker. Dr. Bergendorf is President of the Augustana College, Rock Island Illinois, and a member of the Joint Commission on Lutheran Unity. He discussed with the group present, facts concerning the past progress and the future outlook of Lutheran unity in the United States.

Immediately preceding the banquet a Vesper service was held in the Church sanctuary of the Mt. Airy Presbyterian Church, with the banquet following in the church basement.

Master of Ceremonies for the evening was Philip Pfatticher, who moved the proceedings from remarks by Dr. Bagger, Middle-Class President David P. Nelson, Senior-Class President Roy Roderick, to Dr. Bergendorf's presentation. Mr. Roderick presented, on behalf of the Senior Class, a monetary gift for the furnishing of an office for the new Director of Field Work. To round out the evening, several vocal selections were presented by George Williams.

IN ACTION

HEYER COMMISSION ENDS YEAR

The Heyer Commission has come to the end of another year but not without some small degree of success. The thanks of the Commission is given for their cooperation to the Faculty, Staff, and Student Body. Because of their help the Luthergiri Seminary has an addition to its buying power. The Annual Heyer Commission Drive was brought to a conclusion with a Vesper Service on March 17. A check in the amount of \$475 has been sent to the Board of Foreign Missions which will be sent to the Seminary for the purchase of books. The Seminary plans to purchase the complete Works of Luther (as it is published), the Cambridge Bible Commentary and the remainder will be used for the purchase of books in the native language. In addition to this financial gift, about 50 text books are being sent to Luthergiri Seminary which were generously donated from the libraries of the students here at Mt. Airy.

The officers of the commission extend their thanks to all who participated in making this effort fruitful. They would especially express their thanks for the interest and assistance of Pastor Devasahayam during his brief stay with

us here at Mt. Airy.

The final meeting of this year centered around the theme "Your Parish and Missions". Speakers were Miss Betty Edwards from the U.L.C.W. and Pastor Arthur Bauer from the L.L.A. Both gave interesting and informative presentations.

Officers for the Heyer Commission next year were also elected at this final meeting. The election results: William deHeyman, President; Fred Wedemeyer, Secretary; and, Richard Spengler, Treasurer.

The outgoing Commission officers, under the guidance of Carl Olin, extend best wishes to the newly elected officers. It is hoped that to the coming officers the Student Body will lend more support to the organization, not only with gifts of a financial nature, but with the personal participation of the Student Body.

WILLIAMS ASSUMES DUTIES

Henry Williams has recently assumed the duties of Junior Sacristan, in connection with the Chapel program. Mr. Williams will assist Mr. Carl Ficken, who assumes the duties of Senior Sacristan from Mr. C. David Godshall for the year 1959-1960.

CHOIR FINISHES CONCERT SEASON

The Seminary Choir completed its concert season with a performance at St. Andrew's Lutheran Church in Atlantic City, New Jersey. Other concerts were given during the spring months in churches in New York City. One of the highlights for the choir was an appearance at a meeting of the Philadelphia Record Society. This society is a group of professional musicians and other musically interested personalities.

The annual banquet for the Choir was held on May 5 at the Chestnut Hill Hotel. Main speaker for the event was Dr. Reumann of the Seminary faculty. The banquet was the location for the presentation of new officers for the coming year.

Events coming for the Mt. Airy choir include the preparation of two special anthems for the forthcoming graduation exercises for the Class of 1959 on May 15. The Choir will also lead the singing of the festival Matins service.

WIVES CLUB ELECTS MRS. FLOCK

The Seminary Wives Club has held election of officers for the coming school year. Results of this election were: Mrs. Barbara Flock, President; Mrs. Phyllis Helfrich, 1st Vice President; Mrs. Donna Rae Freyberger, 2nd Vice President; Janice Ketterling, Treasurer; and, Diane Kundsén, Library

Chairman.

Final event for the Wives Club was held on Thursday, April 30, when the women took a "Wife's Night Out". An informative source has stated that the wives attended the new musical stage production starring Ethel Merman -- "Gypsy". Our informative source is unwilling to divulge information concerning the agenda for the remainder of the evening.

The newly elected officers extend to the past years officers, their sincere and grateful thanks.

NINETY - FIFTH COMMENCEMENT

The Seminary Board of Directors and Faculty have announced the forthcoming Commencement for the Class of 1959. This, the ninety-fifth seminary Commencement, will be held on Friday, May 15, at 11:00 AM in the St. Michael's Church, Germantown Ave. & Phil-Ellena Street.

Commencement address will be given by the Rev. Dr. Charles L. Taylor, Th.D., D.D. The Rev. Taylor is Executive Director of the American Association of Theological Schools. He is past Dean of the Episcopal Theological School in Cambridge, Massachusetts.

The Seminary faculty and their wives will honor the Senior Class at a reception in the Refectory on Thursday, May 14 at 8:30 p.m., and immediately following the Commencement ceremonies on Friday a luncheon will be held on the seminary campus.

THE FACULTY IN ACTION

STUMP BEGINS FIELD WORK DUTIES

REUMANN TO SPEND YEAR ABROAD

The Rev. John P. Stump will begin his duties as Director of Field Work on July 1. Pastor Stump is a graduate of Muhlenberg College and our Seminary (Class of 1940). He has held pastorates in Philadelphia, Pittsburgh, Brooklyn, and is now serving as Pastor of Foothills Church, La Canada California. In addition, he served as naval chaplain during the latter part of World War II. He has pursued graduate work at Union Seminary and Columbia University, receiving his Master of Arts degree. Further graduate study has been carried on at the University of Southern California.

It will be Pastor Stump's responsibility to put into effect the field work program outlined to the Board of Directors in 1956 by President Bagger. This program envisions an intensified field work program under which all students would receive some clinical training in addition to parish experience. He will also be responsible for supervising those students who may elect the option of an intern year.

It is anticipated that the new program will be put into effect gradually and that relatively few changes will be in effect next fall. Pastor Stump will be given the opportunity to study the proposed program.

On June 18, Dr. and Mrs. John H. P. Reumann will sail to Europe for a year of study under a Faculty Fellowship granted by the American Association of Theologian Seminaries. The Fellowship, offered through the financial assistance of the Sealantic Fund, is one of thirty-nine granted to seminary faculty members upon acceptance of their various projects for a year of advanced study.

The project on which Dr. Reumann will work is in the general area of the New Testament and specifically in connection with "A Lexical and Gramatical Handbook for the Greek New Testament". He will spend the academic year at the University of Cambridge, studying with C. F. W. Moule, H. H. Farmer, and Harald Riesenfeld (from Upsala, Sweden).

Dr. and Mrs. Reumann will begin their European visit in late June with visits to Palestine, along with Dr. Erich Voehringer of our Faculty and Dr. and Mrs. James Jones of the Philadelphia Divinity School faculty. Other locations which the Reumanns plan to visit include: Lebanon, Jordan, Egypt, and Greece. They will return to England in September for a meeting of the International New Testament Congress at Norwich.

LILJE AND REICHE VISIT CAMPUS

The month of April has been the occasion for the visit of several distinguished Lutheran scholars to Mt. Airy. In addition to Senior Banquet speaker, Dr. Conrad Bergendorf these have been Bishop Hans Lilje and Dr. Bo Reicke.

Bishop Lilje, Hannover, Germany, visited the campus on Thursday April 16, in connection with his week long visit at Tabor Lutheran Church here in Philadelphia. He addressed a gathering in the Seminary Chapel and discussed the challenging problems existing in the Lutheran Church in Germany and the United States.

Dr. Bo Reicke, a biblical scholar from Sweden, delivered two addresses at the Seminary on April 21. At the early lecture Dr. Reicke discussed the Apocraphal writings of the Inter-Testamental period. His second was concerned with the topic: "The Historical Jesus and the Kerygma Christ."

BAKKEN TO STUDY IN GERMANY

Another faculty member planning to travel abroad is Rev. Norman K. Bakken who will spend the summer months in Germany. Rev. Bakken will engage in research for his dissertation on "The Historical Significance of Johannine Literature in the Second Century" at the University of Goettingen. He is studying with a Martin Luther Fellowship which was provided by Lutheran Brotherhood and will fly to Germany on May 19, 1959.

ELECTIONS HAVE BEEN II

progress at Mt. Airy for several weeks and below are the officers who will represent the Student Body for the next school year:

STUDENT BODY

President: John Derrick
Vice-President: Donald Knudsen
Secretary: Carl Ficken
Treasurer: John Huenninger

COMMITTEE CHAIRMEN:

Athletics: Charles West
Benevolence: Jack Timm
Bookstore: Fred Wedemeyer
Card & Gift: Paul Weidknecht
Heyer Commission:
Interseminary: William deHeyman

Donald Knudsen, ISM
Rudolph Oudheusden, ALS
Publications:
William Maloney, Seminarian
William Parsons, Publicity
Social: Burton Vincent
Student-Faculty: Gordon Ward
Symposium: Ralph Walter
Refectory: James Henderschedt
Parking: James Keller
Student Work: Walter Maier
Worship: Philip Pfatteicher

SENIOR CLASS

President: Charles Robertson
Vice-Pres: Philip Pfatteicher
Secretary: David Nelson
Treasurer: William Patton
Social: George Frank
Athletic: Richard Fleck

MIDDLE CLASS

President: Charles Greene
Vice-President: Randall Peters
Secretary: James Skelton
Treasurer: Carl Van Lowe
Social: Stanley Phillips
Athletic: Henry Williams

ANGEL ANTICS

TENNIS TIME*

As the Tennis Court is beginning to look inviting to many it has been announced that all those desiring to use the tennis facilities will be required to share in the up-keep of the court. A regular plan for this will be established in the near future. All those wishing to make use of this court during the summer are asked to notify the Athletic Chairman.

BASKETBALL FINALE

The knowledge that we have a championship Basketball Team here at Mt. Airy is not news to anyone. Here are statistics for the 14-3 record:

SOFTBALL BEGINS TO ATTRACT

With the advent of favorable weather, the athletes of Mt. Airy turned their attention to out door sports as Softball began to attract their spirits. It was demanded that these enthusiasts discontinue their practice at the Bagger-Bowl because the power-hitters were discovered to be much to powerful.

The Softball season was officially opened with a loss to the Eastern Baptist Seminary (12-7). In a return match nearly the same thing happened as the Angel's again went down to defeat (12-5).

In spite of these early setbacks, Coach Norman Krapf has high hopes that the team will snap out of its slump.

FINAL BASKETBALL TOTALS

<u>NAME (Gms.Plyd.)</u>	<u>P.Fouls</u>	<u>Goals</u>	<u>Fouls</u>	<u>Rebounds</u>	<u>Points</u>
WEST (16)	39	146	84	205	376
ADIX (15)	34	130	53	140	313
GURECK (16)	39	77	67	84	221
RICHARDS (9)	13	28	23	36	79
REIMET (14)	28	28	6	87	62
DERRICK (15)	15	17	1	30	35
HOH (14)	18	8	6	10	22
FLOCK (13)	11	8	6	5	22
HEINECKEN (15)	11	7	7	9	21
GESLER (14)	20	5	6	19	16
HEUNNINGER (12)	6	5	1	11	11
GEISS (11)	12	3	2	8	8
WALKER (3)	1	0	0	6	0
TOTALS:	247	462	262	650	1186
PERCENTAGES:		40%	64%		

SEMINARY CALENDAR FOR 1959-1960

First Quarter

<u>1959</u>			
Sept.	10	Thursday, 9:00 a.m.	Registration for new students; orientation program begins
	14	Monday, 8:00 a.m.	Ninety-sixth year begins; registration for upper classmen; classes begin
	16	Wednesday, 10:00a.m.	The Communion
Nov.	17	Tuesday, 10:30 a.m.	Meeting of the Board of Directors
	20	Friday, 5:00 p.m.	First Quarter classes end
	23	Monday, 8:00 a.m.	Examinations begin
	25	Wednesday, 5:00p.m.	Examinations end; Thanksgiving recess begins

Second Quarter

Nov.	30	Monday, 8:00 a.m.	Thanksgiving recess ends; classes resume
Dec.	18	Friday, 5:00 p.m.	Christmas recess begins
<u>1960</u>			
Jan.	4	Monday, 8:00 a.m.	Christmas recess ends; classes resume
	6	Wednesday, 10:00a.m.	The Communion (Epiphany)
Feb.	19	Friday, 5:00 p.m.	Second Quarter classes end
	22	Monday , 8:00 a.m.	Examinations begin

Third Quarter

Feb.	25	Thursday, 8:00 a.m.	Classes resume
Mar.	2	Wednesday, 10:00a.m.	The Communion (Ash Wednesday)
Apr.	13	Wednesday, 5:00 p.m.	Easter recess begins
	20-21	Wednesday, Thursday	Pastors' Convocation, Alumni Association
	25	Monday, 8:00 a.m.	Easter recess ends
May	13	Friday, 5:00 p.m.	Third Quarter classes end
	16	Monday, 8:00 a.m.	Examinations begin
	19	Thursday, 2:00 p.m.	Meeting of the Board of Directors
	20	Friday, 11:00 a.m.	Commencement