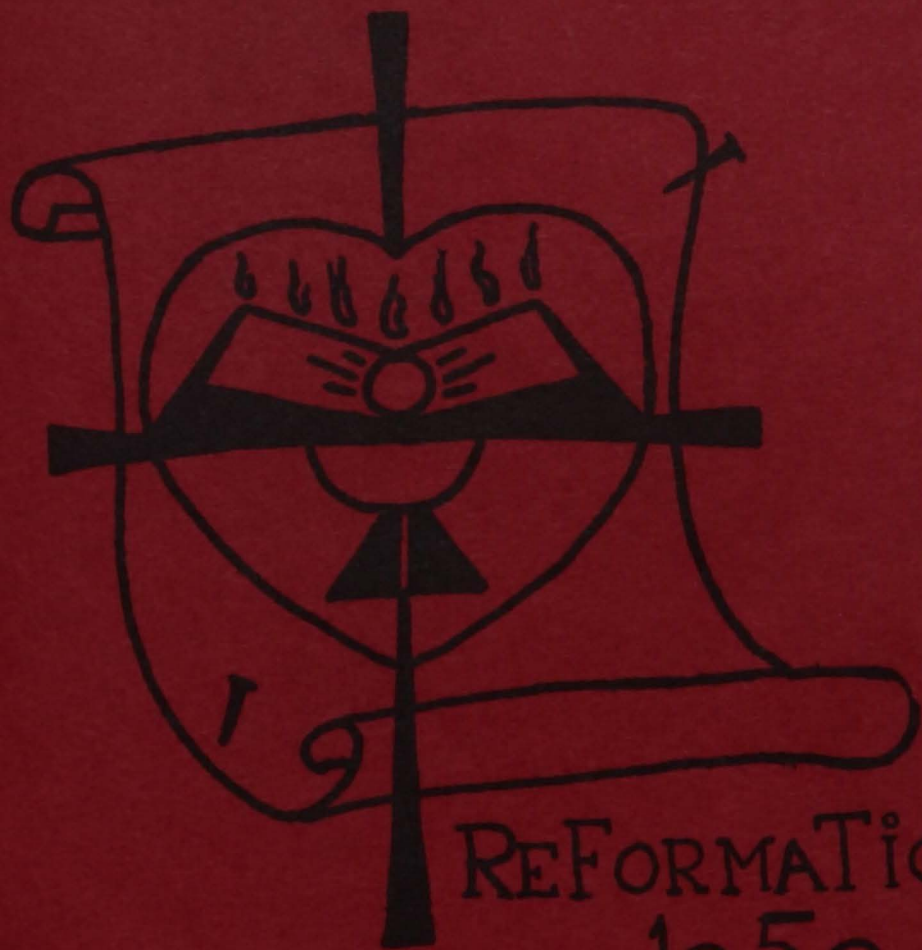


# The Seminarian



REFORMATION  
1959

# The Seminarian

Volume XXI

REFORMATION DAY, 1959

Number 1

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# "hier sitzen wir..."

Over four hundred years have passed since the Protestant Reformation. Since Martin Luther nailed his theses to the church door in Wittenberg and later stood firm upon his convictions - "hier stehe ich"... - the stance of Lutherans, seminarians in particular, has changed remarkably. If our words echo Luther's at all this Reformation day they would probably be: "hier sitzen wir...".

To Martin Luther's intense convictions and enthusiastic dedication to God's Word we have come as seminarians with a wishy-washy piety, shadowy reflections of our own society.

There is an open question in our seminary community as to whether we as seminarians are being transformed by Christ's action or whether contemporary society is doing the transformation job on us. In a very real sense we have become "organization seminarians". Our own specific status symbols have been established: a car, foreign if possible, easy electives, little outside reading, emphasis on a theological trade-school education, hope for soft assistantships in the future or graduate study to avoid the pastorate as long as practicable, little theological discussion among students, no disciplined prayer life, a sophisticated scorn for other faiths and the utter lack of enthusiasm for the responsibility of being Christ's ambassadors in an alien world.

Whereas Luther stood upon his faith in Christ we often sit on ours. Where Luther shouted with Christian compulsion as a man of God we often whisper of Christ, afraid to ruffle our own consciences or those of our contemporaries. Where disciplined prayer life and study conditioned Luther's life, the lack of Christian compassion for our fellow-men and communication with God often softens ours.

With another Reformation day upon us perhaps it would be wise to change our stance and heed the call: "Rise up O men of God...".

# THE RESOURCES OF THE REFORMATION..

## .. AND THE TASKS OF TODAY

BY DONALD P. KNUDSEN

One of the significant realities in the life of the church is symbolized by the proximity of Reformation Day and All Saints Day in the church year. These festivals witness, almost simultaneously, to the continuity of the church on the one hand and to the reformation of the church on the other. It is our belief that the church possesses and has possessed through the ages an authentic apostolic tradition. At the same time, we believe that this apostolic tradition judges our wayward human tradition, causing us to humbly acknowledge our error and to seek recovery of the true church. It is with this constant recovery, this re-forming, of the church that we shall here be concerned.

Though the reformation of the church has been a continuing process since Pentecost, it was not until the sixteenth century that a complete and dynamic concept of reformation emerged. It was then that the criteria for re-forming the church were dramatically understood and applied. The first criterion, one that had been in evidence before but which alone had failed to effect a genuine reformation, was the fact that the re-forming of the church occurs in an historical situation. Reformation is a response to the human needs of a particular time and place. The second criterion, which had also appeared earlier, though in a less uncompromising manner, was the truth that the re-forming of the church occurs on the basis of the Word. Reformation is a response to the divine indicative as we know it in the Word. It is the genius of the sixteenth century reformation that these two criteria were decisively combined in a single act of recovery. The church is re-formed in an historical situation on the basis of the Word.

These, then, in brief, are the resources of true reformation. And these resources are the peculiar possession of no particular group within the church. They are the recovery treasures of the holy catholic apostolic church. They are to be preserved by the church local and ecumenical. But if these resources of reformation are to be preserved as part of the church's living tradition,

they must be cultivated. And this becomes the responsibility particularly of those of us who are occupationally involved in the life and work of the church.

Two things are essential: cultural perception and biblical concentration. If reformation is response to human need at a particular time and place, we must have direct acquaintance with that need at that time at that place. This is not a matter of identification, of knowledge, or of sympathy. It is, instead, experience, life. It is to become and to be a man, a creature capable of reflection and compelled to responsibility, at a time and a place. Furthermore, if reformation is a response to the divine indicative as we know it in the Word, we must give exclusive devotional attention and close mental application to the book which brings us that Word. This is none other than studying the Word in the light of God's saving activity in Christ. Obviously, biblical concentration involves many things. But as significant as any tool with which we equip ourselves for our study is skill with the original languages of the biblical literature. This means that Greek is to be more than a curricular requirement in our theological seminaries during the junior year. It is, rather, an indispensable instrument in all our biblical work. Linguistic proficiency is one of the few safeguards of independent scholarship which we possess. And I speak as one who struggles through the Nestle text with an RSV at my side. In short, then, the resources of the reformation can be preserved only by being true to the Word and true to today. And now, what of the tasks of today?

Admittedly, the following tasks of the church today are viewed from the pre-graduation, pre-ordination, pre-pastoral and pre-practical perspective of a theological student. Perhaps they are viewed at a time when ideals obscure realities. Furthermore, they may not reflect the precise historical situation. These tasks are surveyed from the security and, to a certain extent necessary and valuable, isolation of an academic community. At the same time, and at the risk of some arrogance, this examination is considered part of the service which the church can expect from its students of theology. These, then, are the tasks with which we are confronted and to which we must apply our resources for re-forming the church.

Renewal in the life of the congregation. The renewal of life in the congregation is based upon three realities: the priority of the congregation, its authority, and its integrity. The church is a local fellowship of believers, a company of people who are committed to Christ. The church is the body of Christ which manifests itself at particular places as an assembly. It is a congregation. Although local fellowships may join together in broad groupings for general order, mutual benefits and cooperative witness, God's redemptive claim continues to confront the world primarily through the life and work of a congregation. This is the frontier of the kingdom. The authority for the faith and action of the congregation is the Word, by and about which it is gathered. The assembly's first duty is to proclaim and administer the Word. In all that the congregation does, it must reflect the Word, seek to be true to the Word, measure itself by the Word. In short, it is to bring the Word to the world. It is the authority of the Word which gives the congregation its integrity. There need be no directives from outside. Rightly understood, the Word will generate its own forms of life in response to the needs of a particular place. Only the local fellowship can determine the shape which the ministry of the Word will take in its environment.

Revival in the devotional life of the church. The devotional experience of the church consists of spiritual revival and liturgical action. Spiritual revival without liturgical discipline is disruptive. Liturgical action without spiritual content is meaningless. Both are necessary. Spiritual revival fills the forms of the liturgy. Liturgical action nourishes the awakening of the spirit. The treasures of our liturgical heritage will express, preserve, and deepen the faith of the church only if they are fully utilized. Where the life awakened by the Spirit overflows these forms, it will be necessary to create; where this life is misled, it will be necessary to correct; where this life is obscured, it will be necessary to make clear.

Advancement of theological sensitivity. Because the theological concern (i. e., being true to God's revelation) is central for the church, all of life must be related to God's activity in Christ. This means study and action. It is to

the theological nerve centers--the seminaries and divinity schools--that the church must look for guidance in the problems which confront it. The theological schools must, on the one hand, judge the church from isolation and, on the other hand, serve the church through involvement. This theological impact must reach every area of the church, ordering and directing its witness. Yet the local assemblies are not free from responsibility. They are to be theologically alert and intellectually honest for it is here that study is focussed and action concentrated. There is no phase of human thought and work without theological implications. To ignore them is to be untrue to revelation.

Awakening of church unity. The church possesses its unity in Jesus Christ. It is toward the increased realization and fuller manifestation of this reality that the church is being led. There is a unity of faith, despite denomination and theological system; a unity of fellowship, despite geography and race; a unity of experience, despite time and sex; a unity of vocation, despite station and occupation. Where the world scatters, the church gathers. Where the world loosens, the church binds. The church experiences with joy and humility the totality of God's people which is the gift of the Spirit.

Resurgence of the sense of mission. The function of the church in the world is to be both instrument and realization. On the one hand, it is an instrument of God's saving purpose in history. On the other, it is the initial realization of life in his kingdom beyond history. The fact that the church is both a means for achieving the end of history and the first fruits of that end should saturate its collective conscience. The church is an historical and an eschatological community.

Reformation of personal life. The old and the new man are at war within us. Each day we re-form our lives: the old Adam is drowned; the new being in Christ is recovered. Each day our only prayer can be "Lord, re-form thy church, beginning with me."

These are the resources of reformation. And these are the tasks of today. When recovery comes, it will be the gift of the Spirit. All we can do is be still. This is where reformation begins: "We confess unto thee..."

# REFLECTIONS ON A REFORMATION THEME

BY JOHN H. FAYKMAN

As we reflect upon the Reformation, it seems to me that we should be fortified once again with that spirit which motivated those who initiated our peculiar heritage.

Luther once said this about the preacher: "He should suffer himself to be mocked and jeered of everyone". It often seems the case that in our time, we prefer to take our place among those who "mock and jeer" rather than to suffer ourselves. We are afraid to speak about that which we know is right for fear that we might be mocked or jeered, or lose status in our group.

In acting this way, we forget the very heritage we have as heretics, those who hold opinions "in opposition to the commonly received doctrine". I'm afraid that most of us readily succumb to the pressures of those upon whom we depend for security, support, or status. In most Lutheran circles, the voice of the prophet has been tamed to that of an occasional sermonic jab, without the ongoing concern to promote those issues which we feel are important.

This type of mis-placed reserve can also be more subtle. Many will preach views of the great doctrines of the Church which they no longer believe, consciously neglecting the more sophisticated understanding which they hold in their heart. Performance-plus in the pulpit to satisfy; frustration in the heart from their betrayal of God's gift of understanding to them.

When the Reformers came to new understandings of the doctrines of the Church, to new innovations in the work and life of the Church, they were willing to suffer the "mocks and jeers", to speak out bravely in the face of distrust and suspicion.

Luther wraps up this problem nicely in these words: "I love an honest and well affected mind, that seeks after truth simply and plainly, and goes not about with fantasies and cheating tricks". Let us not betray our heritage.



# A SERMON

By DONALD HELFRICH

The word "togetherness" enjoys widespread currency today. McCall's Magazine, which sub-titled itself "The Magazine of Togetherness", tried to claim exclusive rights to the word's use. Togetherness is a potent concept, financially valuable to those who use it, economically beneficial to those who can sell it. Advertisers recognize in the idea something "emotionally irresistible" and therefore a good medium for creating desire for a certain manufacturer's good. Boats, beer, vacations, television, sumptuous recipes all promote "togetherness" -- so the advertisers claim.

Certainly the idea of togetherness has wide appeal. Wide appeal because it goes directly to the heart of a fundamental human need. The need for fellow feeling; to feel that one belongs, to feel the mystery of other personalities. It is in this sense that whatever speaks for togetherness is emotionally irresistible. But may we not suspect that while the word is in such widespread use and that while anything that speaks for togetherness is so emotionally irresistible the whole idea owes its origin and source to a fundamental lack in our lives? A vacuum which merchants feel they can fill with various goods? A vacuum which juveniles feel they can fill by gangs? What basically binds one man to another? What, if anything, is the accomplisher of togetherness?

Certainly we must be the most "belongingness" people in the history of the race. Americans are hyper-gregarious. There are garden clubs, card clubs, civic clubs, unions, managerial associations, innumerable churches. When's the last time you sorted through your wallet and noted how many things you really belong to? There are membership cards aplenty, wallet-size tickets to the emotionally irresistible paradise of togetherness. But isn't the paradise of belongingness lost when, for example, at our various socials, conventions, weekly meetings we need to wear big badges with our names written in dark script three inches high, so that we can have the pleasing sensation of someone calling us by our first names? Togetherness on the surface maybe; but let's not kid ourselves.

There are many superficial, surface, chance relations in our mutual interests and in our occupations. But what in our multiple associations really binds? What cuts into our shells of isolation and appeals the verdict passed on us that we are but a "lonely crowd"? A lonely crowd, making happy noises, bound together by some passing fancy, but only precariously covering up the void of empty lives. One empty life connected with other empty lives makes a great big void smack in the middle of the much sought after togetherness.

A pseudo-type Christianity joins the ranks of the hucksters of togetherness if their fellowship, their togetherness is merely an association of like-minded, like-heeled people. There have to be deeper roots for authentic fellowship. And these deeper roots, authentic Christianity joyously maintains have been unearthed.

In the days when Christians were a new phenomenon in the world, the fact of authentic fellowship had been observed among them by "outsiders". Pagans observed Christians at their worship, in their group associations, and curiously with amazement noted, "Oh, see how those Christians love each other." Or, saying it in the current idiom, "Oh, look at the togetherness of Christians! Was this togetherness merely the natural cohesive-ness of a minority group under oppression from pagan Rome? Or was it merely the luck of an early group which congealed their adherents because of the lack of distractions at an earlier point in time? Again let's not kid ourselves. For these Christians had roots in something fundamental and enduring. Something fundamental and enduring was the basis of their togetherness. What was it? Do Christians have a secret trick by which they evoke amazing group loyalty? I think not. Not tricks, but the reality of God meeting each Christian personally and alone, but still within the reality of group fellowship. How did this fellowship come about?

If anything is clear in the career of Jesus it is that his most intimate personal contacts were not with those people who belonged. His contacts were with the unworthies, outsiders, and outcasts of his society: a motley crew of Samaritans, the physically alienated, alienated from others by an incapacity for speech, sight, hearing, or by the

stigma of leprosy, and especially the socially alienated publicans and sinners. Make a jovial, sticky morass of togetherness with that group, if you can. But the motley crew did turn into a fellowship, a fellowship with roots of an enduring quality. What bound these alienated persons together? Merely this--the reality of God. The reality and the realization that God had come to them and touched their lives. But this realization was not immediate, nor was the inauguration of Christian fellowship immediate. It took a betrayal and a cross to clarify what was going on. But afterwards, after the cross, it was certain that an eternal perspective had been given to their lives. A perspective that unearthed the fundamental and enduring roots of true fellowship, -- the reality of God coming into human life, offering his fellowship so that man's vain, illfated, selfgenerated attempts to build a fellowship may be seen for what they are. Fleeting, transitory, superficial without him.

You see, Christians base their fellowship in the fact that in Jesus of Nazareth, God had come and through Him continues to enter human fellowship. There was no getting ready for this coming, no extensive course in moral athletics, only the frank admission of -- yes, I am alienated from my fellows, I harbor all sorts of resentments and murmur with annoyance of the fellow who makes too great a claim on my privacy; I foolishly try to belong, inwardly knowing I belong to no one if I do not belong to God. And yet He comes, He comes to me and claims me with his "hound of Heavenly" love and offers me his fellowship so that I might truly have it with the rest of his family. All this because Jesus of Nazareth, broken in body on a Cross, gathered a motley crew of followers who could remember "...on the night in which he was betrayed..took bread...and took a cup....saying, 'Do this in remembrance of me'".

He comes, He comes again today in the very tangible elements of bread and wine. And again today, as in the days of old, his most intimate contacts are with those who feel their alienation and separation both from God and God's family. To them he comes and says, "be healed", "arise, go thy way, thy sins are forgiven": and being concerned enough about us that he spares not His own body and blood so that the fundamental and enduring roots of togetherness are in Him who claims to

be the heavenly nourishment for life. Not life empty and void but life full and abundant.

This is what binds men together. This is the source of the Christians fellowship that the pagans much admired. This is the motivation for their congregational worship, of jubilant hymns and songs of praise. This is the source of their exalted togetherness: the fact of a personal encounter with Jesus Christ and association with brothers for whom Christ died. He has prepared the festival banquet of bread and wine. He comes now. Let us rejoice and be glad.

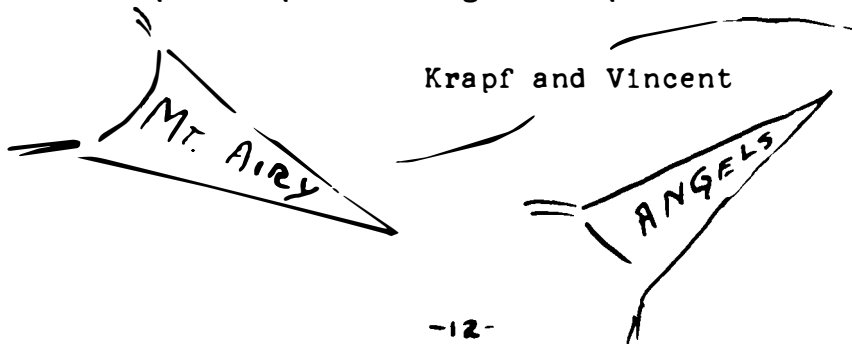
Amen

# ANGEL ANTICS

Despite the loss of several key performers, the overall athletic picture at Mt. Airy appears.....? Although there were a few "croo-cial" softball contests in Bagger Bowl, a clique of revolutionary Juniors under the leadership of "Big Lou" banished softball from the center of the Sports scene to thrust their favorite sport, football, into the limelight. As we go to press, the tennis tournament is in full-swing, with "Little Soren" an odds-on favorite. A quick glance at the sports calendar indicates that the faculty and the three classes will participate in the semi-annual volleyball tournament or as some thespians might call it: The Comedy of Errors. Rumor has it that the faculty minus lecturn and manuscript, will attempt an athletic ad-lib. One can hear the forlorn cry, "Jack be nimble, Jack be quick. Come on home lest we have sixty minutes of athletic pantomime".

Meanwhile, the Seniors, who are looking for their first win in volleyball competition have been dealt a crushing blow. Their request to have the volleyball net lowered to ground level in order that their aged and/or infirmed players might get the ball to the other side has been refused. As for the Middlers, what more can be said than they are the defending chumps, excuse me, champs. Finally, from our observation of the Junior class, it appears from this corner as if they are still lacking a team. Hence, it would seem that the Junior class will go through the season undefeated. May the best participants emerge triumphant.

Krapf and Vincent



# CAMPUS NEWS

## FACULTY CHANGES

While Dr. George Rise Seltzer is concluding a tour of Europe which will bring him back to campus sometime in mid-November, Dr. William Robert Seaman is lecturing in the "Introduction to the Liturgy" course for juniors during the current quarter. Dr. Seaman, well-known for his contributions in the field of devotional literature, is pastor of Emmanuel Lutheran Church, Souderton, Pa. He served on the Joint Commission of the Liturgy and Hymnal.

Responsibilities in the department of New Testament in both undergraduate and graduate courses are being handled by the Rev. Terence Y. Mullins, former pastor of a parish in the Virginia Synod and teacher at the University of Virginia. It is in the stead of Professor John H. P. Reumann who is on leave of absence for the year that Mr. Mullins is lecturing. Prof Reumann is conducting research and studying at Cambridge University.

## STUDENT COMMISSIONS STUDY IN FIVE AREAS

Under the auspices of the student body, five voluntary student study commissions are working during the fall and winter quarters in areas of vital importance to seminary life.

Student body president John Derrick chairs the commission on education; Phil Pfatteicher is chairman of the worship commission, which is exploring the total life of the worship at Mt. Airy; Bill Parsons heads the commission on ecumenics.

"What is witness?" is the first concern of the witness commission under the chairmanship of Don Knudsen. Fifth commission, on drama and literature, is studying the paperback edition Spiritual Problems in Contemporary Literature; Bob Rosenthal is chairman.

Reports on progress, ideas, findings and decisions of the commission will be available in the Seminarian and in reports to the student body.

## BUILDING IMPROVEMENTS

The Canteen of the Main Dormitory was redecorated and refurnished during the past summer.... C Hall, Main Dorm, was completely redecorated.

## PROF GIVES TAPE RECORDER

The latest model of the Wollensak Tape Recorder, embodying many new and useful features, is the gift to the Seminary by Dr. and Mrs. John H. Duddy. This recorder supplements other gifts of the professor and his wife for use in the speech and voice work of Mt. Airy.

Seminary President Henry H. Bagger extends the appreciation of the faculty and students for the generosity and thoughtfulness of Dr. and Mrs. Duddy.

## HEYER COMMISSION PLANS DRIVE

Under the co-chairmanship of Dick Spangler and Bill Seibert, the annual drive of the Heyer Commission will get underway early in January and run through March 8, 1960.

The next meeting of the Commission, to be held on Nov. 10, will feature the topic "Africa Today". A national will speak and a film will be shown.

## DR. TAPPERT TO PREACH

The Matriculation Service for the juniors is scheduled for Nov. 11, 10:00 a.m., in the Chapel, with Dr. Theodore Tappert delivering the Sermon.

Other faculty participants will be President Henry H. Bagger and Seminary Chaplain Dr. Edmund Steimle.

## 50 CLAIM MEMBERSHIP IN CLASS OF 1962

Fifty men claim membership in the class of 1962 which entered on September 10, opening of the seminary's ninety-sixth year. With these 50 men, the total enrollment for the fall quarter comes to 151.

Muhlenberg holds the highest representation in the junior class, with ten of her graduating seniors entered, while 26 other colleges trail with from nine (Wagner) to one. Ten synods are represented. Eleven states and one foreign country (Korea) are represented.

## EDMISTON HEADS JUNIORS

Recent elections in the Junior class resulted in the election of the following officers for 1959-60: Guy Edmiston, Jr., president; Robert Herman, secretary-treasurer; Phil Jurus, social committee representative; Lou Smith, athletic committee representative.

## NEED A POLIO SHOT?

At \$2.00 per, a seminary student can receive the Salk Polio Vaccine from either Dr. E. B. Albright, 512 Mt. Airy Avenue, or from the Public Health Service Center of the City of Philadelphia, 131 E. Cheltenham Avenue.

Current medical recommendation is for four shots, rather than the three suggested when the vaccine first came into widespread use. The second should follow the first by a month; the third should be seven months after the second; the fourth, a year after the third.

## WIFE'S CLUB

Barbara Flock, president of the student wife's club, recently announced plans for a Creative Workshop to be held in Ascension Church on Nov., 10.

The Workshop will be devoted to making gifts to be distributed to guests of institutions in the Germantown area during the Christmas season.

With the mention of Christmas came the news that the annual Christmas Party is tentatively set for Friday, Dec. 11.



# FROM THE HANDBOOK

Due to circumstances beyond our control we were not able to publish The Handbook, a guide to aid junior orientation, this year. On this page are several items that would ordinarily appear in The Handbook for your information.

## FACULTY ADDRESSES

- Dr. Henry H. Bagger, 318 Boyer St. (19) Ch 8-0247  
Rev. Norman Bakken, 1169 E. Hortter St. L1 9-5088  
Prof. Robt. Bornemann, 43 E. Gowen Ave. Ch 7-8324  
Dr. John Doberstein, 7322 Boyer St. Ch 7-5376  
Dr. Martin Heineken, 7206 Boyer St. Ch 7-6804  
Rev. John Kaufmann, 7301 Germantown Ave. Ch 7-5022  
Dr. William Lazareth, 42 E. Gowen Ave. Ch 7-5478  
Rev. Clarence L. Lee, 42 E. Gowen Ave.  
Rev. Norman Melchert, 848 Wynnewood Road  
Rev. William Seaman, 75 W. Broad St., Souderton, Pa.  
Rev. Charles Segel, 295 N. Fairhill St. Ba 5-6620  
Dr. Russell D. Snyder, 7314 Boyer St. Ch 7-6691  
Dr. E. A. Steimle, 7238 Boyer St. Ch 8-0842  
Rev. John Stump, 909 Hunters Lane, Orelan Pa.  
Dr. Theodore Tappert, 7333 Germantown Ave. Ch 7-2235  
Dr. Erich Voehringer, 7304 Boyer St. Ch 7-7586

## PHYSICIANS RECOMMENDED BY THE SEMINARY

- Dr. Edwin P. Albright  
512 East Mt. Airy Ave.  
Office hours by appointment only, call Ch 7-2841  
Dr. Frank M. Ramsey, Jr.  
620 East Willow Grove Ave.  
Office hours by appointment only, call Ch 7-2640