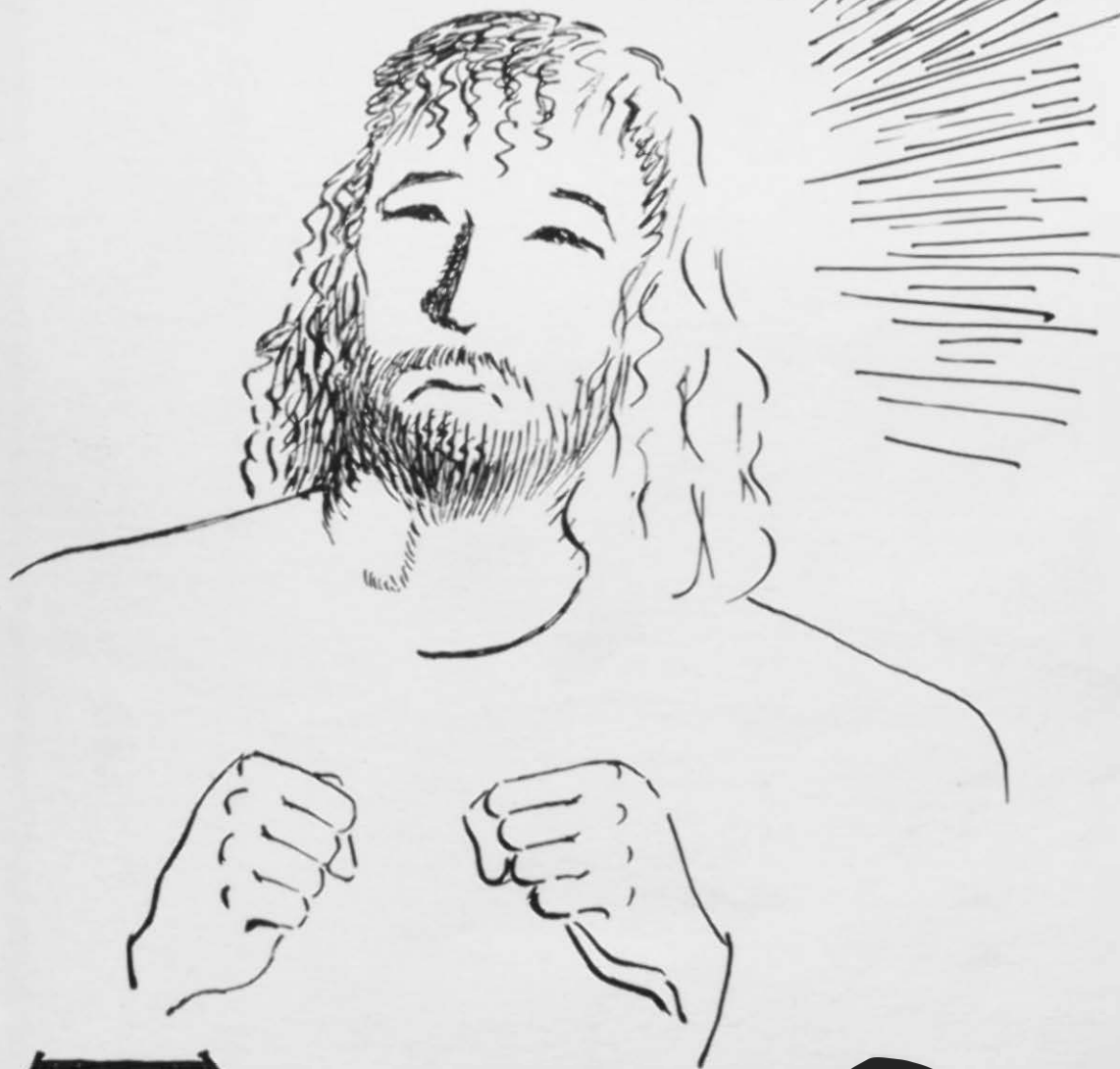


V3310
L9 P54 Q2

17

KRAUTH MEMORIAL LIBRARY
LUTHERAN THEOLOGICAL SEMINARY
MT. AIRY, PHILADELPHIA



The Seminarian *

The Seminarian

FEATURE:

Luther's Hill	2
Sanforized Efforts...	3
Some Comments...	11

NEWS:	5-9
-------	-----

CARTOONS:

Mike Viise	8
Don Bravin	9

COVER: CHRIST IN THE GARDEN

BY HAROLD HASENAUER

" And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him....And he withdrew from them about a stone's throw, and knelt down and prayed, 'Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine be done....' And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground." (Luke 22: 39,41,42,44)

LUTHER'S HILL

G. Devasahayam

The Andhra Evangelical Lutheran Church in India, one of the daughter churches of the U.L.C.A., has her only Seminary in Rajahmundry, the center of Andhra culture and literature. The Seminary stands on "Luthergiri" (Luther's Hill), an elevated stretch of forty acres of land overlooking the Godavari River--one of the seven sacred rivers of India. The Seminary is generally known as the Lutheran Theological College.

The two-storied Seminary building has six class rooms on the first floor, and a chapel and library on the second floor. Residences for three missionaries and four Indian faculty members are provided on the campus. In addition, there is a dormitory for thirty family students, and twelve blocks for sixty more students with families. The dormitory is used by the theological students training for the gospel ministry, and the twelve blocks are for the Junior Bible Class students. The latter students train two years in order to become either teacher-catechists, catechists, or evangelists. There are also two hostels on the campus for the unmarried students.

The majority of the students are married, and most have children. Hence, to meet the immediate needs of the Seminary family on the campus, there is a dispensary ("Hilma Levine Werner Infirmary"), a kindergarden, and an elementary school which conducts classes up to the fifth grade for approximately 200 Seminary children.

A large well on the campus supplies water for the Seminary. Before the recent floods, it produced a scanty water supply, and therefore rationing was required.

Since 1915, the Seminary has been offering to high school graduates a three year theological course as preparation for the ministry. In 1939, a class for college graduates, leading to the Bachelor of Divinity degree, was started. In July, 1953, this graduate department was transferred to Madras "Gurukul", and is known as the "Lutheran Federation Theological and Research College"--meant for all Lutheran Churches in India.

The wives of the Seminary students are expected to pursue the courses of Christian training. Educationally qualified wives take the two year course leading to a Junior Bible Class diploma. The less qualified wives take a two to three year course which consists of Old and New Testament, Life of Christ, Catechism, Health, Christian Home, Needle Work, Singing, and practical evan-

gelistic teaching. In addition, an Adult Literacy Class is conducted for the illiterate wives. Faculty wives render free teaching services in this connection.

The Seminary begins its day with the Chapel Service every morning. Regular evening family prayers and mid-week prayer services are also held, and twice a month, meetings are conducted by the Luther League, the Student Christian Movement, and the Women's Association. Moreover, once a week, both men and women go to the surrounding villages to preach the Gospel.

The Seminary Family supports out of its Sunday Service offerings the church work which is carried out in six village congregations, including one for lepers.

I would be doing injustice to the spirit of the mission of the article if I fail to mention an important fact about the Seminary children--the hope of our Church. Not having facilities for games, they run up and down the stair-case of the Seminary building, and at times are badly injured. A small gift of \$100 from any individual or body would enable the Seminary family to get either a see-saw or half a dozen swings for the kids!

* * *

SANFORIZED EFFORTS WITH SPRINKING POSSIBILITIES: IN ESSENCE--VALID:

The following poem provoked intimate examination:

The Chinese is a curious bird.
He muses on things that occurred
About 3000 years ago.
And on the endless ebb and flow
Of all the countless tides of men;
Then says: What was, will be again.
Give the bird's-nest soup another stir!
Today's friend is tomorrow's foe,
Tomorrow's virtue may be vice
In some six hundred years or so--
So what the heck--Please pass the rice.

(Dublin Opinion, Eire)

An intimate examination provoked the following:

"Build an imaginary castle, and then live in a hut";
No content and overflow of speech;
Some conversation reveals the leech.
Stress worthy ideals plus forms and ethics;
Nature must struggle with Naturalists;
Economy's salvation lies in Economists.
Pursue mutely Nietzsche and Zarathustra;
Minds devoured by warts and scum;
Gods of stone and muck prove their sum.
Conceive Christianity as for the wretched weak;
Fools classify faiths as wastes;
Alas! From horses come pastes.
Contemplate; speculate; manipulate muscles of the brain;
Suppressions are dripped out by twisted souls;
Great truths will always seek better molds.
Are heaven and hell enveloped in other dimensions?
Byrd explored into earthly limitations;
Maddened geniuses weave pseudo-creations.
Fanatics and monks safe from obligations and sins;
Ecstatic souls spin wildly from plains to spheres;
Salutes and screams gnaw at the scars of fears.
Creatures lesser than angels chose between God and sod;
A flickered forked tongue and men's fall into mire;
Milleniums will echo quenched freedom's desire.

* * *

Martyrs fell to their knees in prayer,
Torn flesh and agony did reap;
Souls in anguish not always so fair,
Bodies left over loaded to a heap.

He who loses his life so cherished,
For the God of Every Direction;
May reach forth his hand while perished,
To find his Eternal Resurrection.
"Hail, Thou King of Victory."

William H. Rittberger

SEMINARY OBSERVES FASTNACHT WITH SKITS, FOOD, SONGS



THE EXIT OF THE CAN-CAN

Ascension Church basement was a den of laughter on Tuesday, March 2, when the social committee and the Wives' Club sponsored a Fast Nacht Social for the student body, wives, friends, faculty, and staff.

The juniors staged an all-male can-can, a pantomime of a woman preparing for a date, (done by Ernie Schmitt), and impersonations by Carl Weaver.

The middler two-scene skit portrayed high end low churchmen meeting to prepare a new service book, and the "Death of Beale Schmucker."

"A Day in the Life of a Married Seminarian" was the appropriate title of the Wives' Club skit. The wives and their husbands, and assorted "bachelors" caricatured the

home life of the married student, and included portrayals of the seminary faculty and administration.

Concluding the festivities was a more serious note, when a group of seniors sang four choral selections under the direction of Paul Strockbine.

Pre-show entertainment was provided by the community's own band-- guitar, piano, banjo, and "bass fiddle."

Before the first act, a French magician named Henri Bravin was strapped into a straight-jacket to perform his famous escape trick. By the show's end, he was still trying to perform.

This fine evening of fun should indeed set the pattern for more social events of this kind. Even the coffee was good. A word of appreciation, then, is due to Al Patterson and his committee for this very attractive evening.

"THE INK-SPOTS"



THE SEMINARIAN

THE STAFF

Kenneth Shirk, Editor;
Ray Best, Alex Black, John
Scherch, Fred Aman, James
Harrison, Don Bravin, Al
Potter, Paul Bosch, Marion
Hinman.

Published seven times the
school year by the Student
Body of the Lutheran Theolog-
ical Seminary, The Board of Stu-
dent Publications and Public-
ity. Subscription price --
twenty-five cents per issue,
one dollar and twenty-five
cents for the school year. Ad-
dress subscriptions to **THE
SEMINARIAN**, 7301 Germantown
Ave., Philadelphia 19, Pa.

MR. ZIEBER RETURNS TO CAMPUS, RECEIVES STUDENT OVATION

After a long absence and
serious illness, requiring a
major operation, Mr. Elmer E.
Zieber, students' friend, in-
structor in voice, and director
of the choir, has returned to
his campus home.

A measure of the high regard
and esteem the student body
holds for Mr. "Z" was shown
when, upon his first meal in
the refectory, he was greeted
by a standing ovation and sus-
tained applause.

After spending a total of
26 days in the hospital, Mr.
Zieber has been recuperating
for three weeks at the home of

MRS. BLACKWOOD TO ADDRESS WIVES, GUESTS ON THURSDAY

Wives of students from East-
ern Baptist and Westminster
Presbyterian Seminaries will
join the Wives' Club this Thurs-
day evening to hear Mrs. Andrew
W. Blackwood, author of The
Pastor's Wife. Following Mrs.
Blackwood's address and in-
formal discussion, refreshments
will be served.

On Tuesday evening, March 23
Mrs. Wilbur Zieger, President
of the Women's Missionary Soci-
ety of the Ministerium, will be
the speaker. Mrs. Zieger will
discuss "Women's Work in the
Church."

The new officers of the
club, elected at the March 9
meeting, are planning a square
dance for the Senior Farewell
Party, but as yet, no date has
been set for this event.

These new officers include:

Pres.	Helen Blank
1st. V. P.	Marion Hinman
2nd. V. R.	Chris Haversat
Treas.	Evelyn Neilsson

It is hoped that Irene Davis
(Mrs. William), former member
of the Wives' Club, will visit
the club early in April to dis-
cuss her experiences after
almost one year of parsonage
life.

--Marion Hinman

friends, the Luther Yeagers,
in Fleetwood, Pa. Here, too,
he was under constant care,
and had the services of two
doctors and two nurses.

Mr. Zieber expects to re-
sume teaching his classes at
an early date.

ANDERSON, MT. AIRY JUNIOR,
ACCOMPANIES LATOURETTE ON TOUR

Nine countries in four months? That's the plan of George Anderson, a member of the junior class.

George, a graduate of Yale University, left Mt. Airy on March 4, to meet Dr. Kenneth Scott Latourette in New York; from there, the two men flew to Denmark for the first stop on their journey.

Dr. Latourette, retired professor of Missions and Oriental History at Berkeley College, Yale University, and an internationally known writer and lecturer, was George's scholastic adviser at Berkeley.

When George returned to college in 1952, after a summer of working in a London boy's club, he remarked to Dr. Latourette that he would enjoy another visit abroad.

Professor Latourette kept this in mind and recalled the remark when he was asked to go on a European lecture tour; he notified George of the tour, and asked him to accompany him. After consulting with the faculty and administration of the seminary, George eagerly consented to pack his bags and travel.

The men will cross the ocean by plane, both ways, and expect to visit Denmark, Germany, Finland, Sweden, Scotland, Norway, England, Belgium, and France.

While on campus, George completed a semester's work, except his final exams which he will take in September

--Don Bravin

HEYER FUND FAR FROM GOAL

As of March 10, only \$274.30 of the proposed goal of \$400 had been raised in the Heyer Commission fund drive for flood relief in India. This is only approximately 70% of the desired goal, and according to reports received by the drive chairman, only 60% of the men have contributed.

A break-down, by halls, according to figures reported to the chairman, show the following percentage of men contributing in each hall: A Hall, 0%; B, 50%; C, 88%; D, 90%; E, 0%; F, 100%; G, 80%; North, 88%; Grad, 100%; Hagan, 0%; Married Men, 85%.

The drive has been extended, and the solicitors are continuing to contact men. Hopes are still high that the entire goal will be met.

HARRISON ELECTED TO SADTLER
FELLOWSHIP POST

By vote of the faculty, the Benjamin Sadtler Memorial fellowship for 1954-55 has been awarded to James A. Harrison. This award carries a stipend adequate to provide for the necessary expenses for a year's study.

Mr. Harrison plans to enroll for the regular graduate school curriculum here in the fall and to continue studies at the University of Pennsylvania. He will begin work on his M. A. degree there this summer in the field of American civilization.

* *
* *

ANGELS HEAD FOR PLAY-OFFS

The Angels are still flying high! At this writing, they have a record of ten victories and four defeats in league competition, and an over-all record of 12 victories and six defeats.

They are firmly entrenched in fourth place in the league, and have but two games remaining. Should they win one of these, they will be assured of a spot in the league play-offs.

Assuming that they do advance into the play-offs, their stiffest competition should come from the team sponsored by Hope Church. This is a tall, good-shooting squad who previously defeated the Seminary by seven points. Inasmuch as the title games will be played on another court, one much larger,

this height should not prove an insurmountable factor.

The team, greatly strengthened by John Kulsar, should fare quite well in the remaining games. Kulsar has proved to be a good floor-man and an excellent rebounder. Besides, he has greatly aided in the intangible department, namely team spirit.

Of special interest: In his last game before departing on his European tour, George Anderson had quite a night for himself. After going scoreless for the first twelve games, George went wild in his 13th, and scored nine points to help the Angels defeat Trinity by thirty-some points. It's a shame George left; his shooting and spirit will be greatly missed during the final games.

— Ray Wolfert

MOTTO OF FAST SERVICE: "MY CUP RUNNETH OVER"—PS XXIII



BEETLE BOSCH IN ACTION

LETTER FROM PHILIP --

Dear Editor:

I'm not really a chronic complainer, and this letter is more of a query than a complaint, anyway. I'd just like to know if anyone is aware of the fire hazard existing in the dorms; why, some fellows have candles burning all the time.

If the fire inspectors ever get wind of this, the Seminary will probably have to shut down; and if one of these flames ever tips, poof! Up'll go the wholeplace, candles, prayers, and all!

I'm not even sure what the things mean. One of my friends tells me that a prof told the Middlers that, originally, candles were burned to Poseidon the sea god, a pagan if ever there was one.

Guess Lincoln was wrong when he said you can't fool the people. Some of these guys have certainly been fooled. Just think: All this time, they've been thinking that they're worshipping God.

Philip

RESERVATIONS FOR SENIOR BANQUET DUE SOON

Within the next two weeks, members of the Senior Banquet Committee will begin receiving reservations for the banquet, slated for Friday, April 30, at Advocate Church.

As in past years, each senior will be able to bring one guest, free of charge, and



"Tom's determined to be the highest Churchman on Campus"

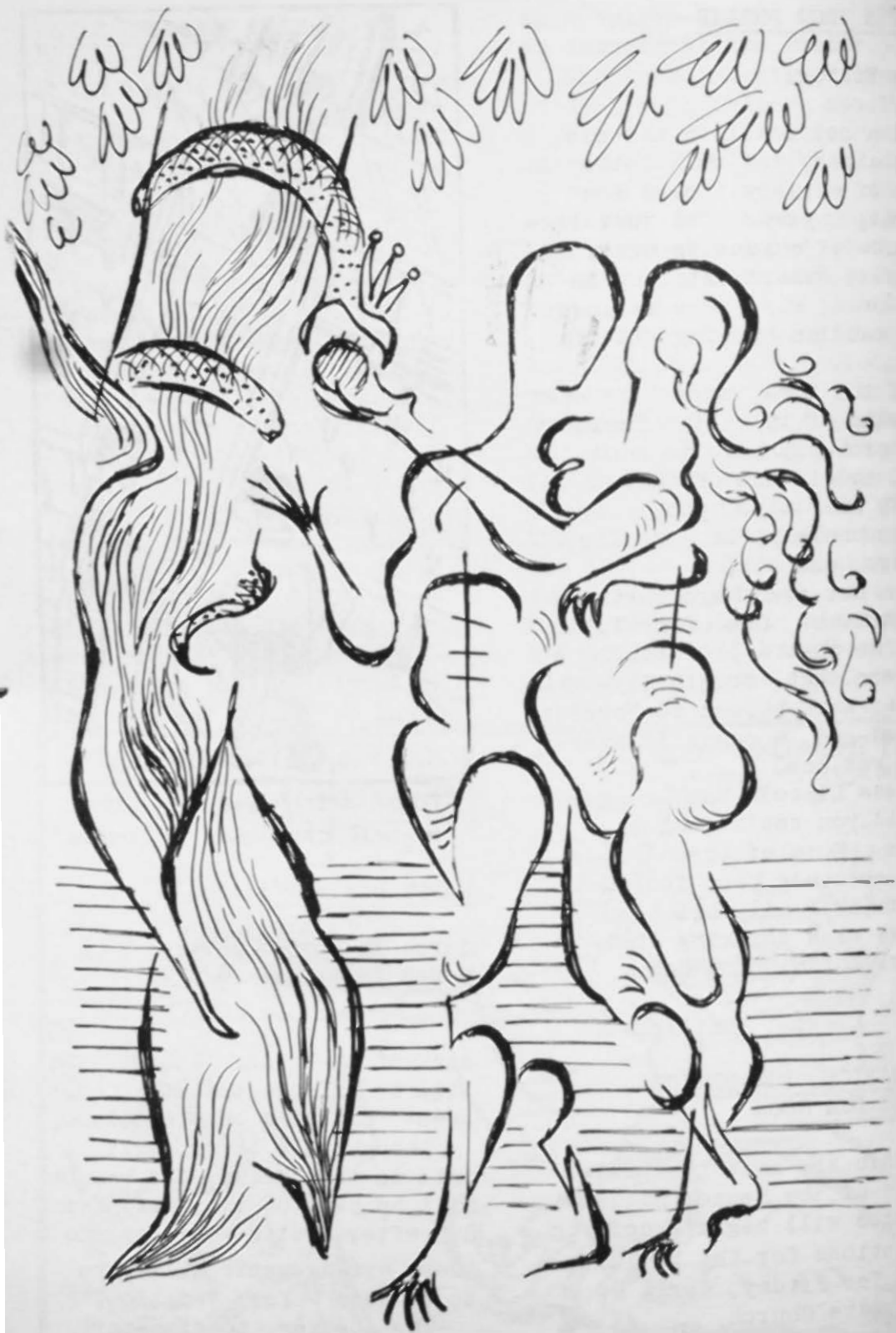
HAPPY BIRTHDAY!

- March 15 --- Dr. Seltzer
- March 21 --- Dr. Reed

each of the underclassmen, too, will be able to entertain one guest, but at a cost of \$1.50.

Though this is an early date to make plans, the banquet will be held on the first Friday after Easter vacation, so these arrangements will have to be made before vacation.

The speaker, toastmaster, and portions of the program will be revealed in the April Seminarian.



ADAM AND EVE--P. F. Bosch...After a Woodcut by Albrecht Durer

COMMENTS ON EURIPIDES' ELECTRA AND SARTE'S THE FLIES

Dr. Martin J. Heinecken

Our day is experiencing a revival of interest in ancient Greek tragedy, concomitant in many with the rebirth of a tragic sense of life. Optimistic world views have shattered on world events and the meaning of all life and history is genuinely threatened. So once more there is appreciation of the sinister, unrelieved, escapeless tragedy of the human situation. Men see themselves helplessly ground to pieces between the upper and the nether millstones. On the one hand there is blind and ruthless fate (moira), inexorable and meaningless, taking no account whatsoever of what is a man's just due. On the other hand, man is beyond all power of dissuasion that everyone should eventually get that which in the eyes of all-seeing justice he deserves. It is this which at bottom constitutes the unrelieved tragedy of life-- that the sense of justice is outraged. There is a cosmic war going on, involving even the gods, between order (Zeus) and creativity (Dionysus), and the tragedy is that the one devours the other. Creativity is impossible except at the price of order and as soon as you have order you stifle creativity. This reduces itself again to the problem of justice, for it is really at the price of justice that creativity is bought. Only because someone suffers innocently, even if it be the god, is creativity possible. So Prometheus steals the fire from heaven for the benefit of mankind and he sits forever chained with the vultures gnawing his entrails.

There are many facets to this basic problem, but let us see only how the one aspect of a just retribution is dealt with in Euripides' *Electra*, and then let us compare this with Sarte's atheistic, existentialist treatment of the same theme.

This is the story as told by Euripides. In the background are the events of the Trojan war. Agamemnon and Menelaus had married sisters, Clytemnestra and Helen. Paris of Troy had been promised the most beautiful woman in the world by the Goddess Aphrodite, and he had subsequently successfully lured Helen away from her lawful spouse. Then when Agamemnon had set sail to redress this wrong he had sacrificed his own daughter, Iphigenia, in order to make the winds propitious. This had set stirring in the heart of Clytemnestra, the mother, deep and bitter feelings of resentment, for she was not persuaded that Agamemnon's motives were altogether disinterested. There are

intrigations of an affair with Helen. So while Agamemnon is at the wars the age-old story of the boy next door recurs and Aegistheus seduces the not too unwilling Clytemnestra--on which Euripides has Electra (daughter of Agamemnon and Clytemnestra) comment: "Any woman that cultivates her beauty when her husband is far from home you can write down as a wanton. There is no need for her to display a face made fair unless she is looking for some mischief." (p. 35)

When Agamemnon returns from the wars Clytemnestra murders him in his bath, and Aegistheus ascends the vacated throne. Orestes, the son of Agamemnon and Clytemnestra, is banished to a far country, while Electra is married, when the time comes, to a peasant of the land in order to prevent her from having noble progeny prone to exact vengeance.

It is at this point Euripides' play begins. The peasant proves a nobleman at heart, refusing to touch his unwilling bride, saying: "Someone might call me a fool for taking a young maiden into my house and then not touching her; such a man measures temperance by the naughty yardstick of his own character." (p. 4) When Orestes returns, seeking retribution, he finds Electra living only for the same purpose. The opportunity presents itself and while Aegistheus is engaged in sacrifice intending to insure him protection against another avenger, Orestes slays him and also his own mother who has been lured to the peasant's hut under pretext of seeing her non-existent grandchild, a lure which no mother's heart could resist.

Now that one deed of perfidy has been avenged the chorus sings: "There is a tradition...that the sun turned his golden countenance and removed from his warm station because of human unhappiness, for the sake of mortal justice. These tales that make men fear are to the advantage of religion. But you remembered them not, mother of the glorious pair, when you slew your husband." (p. 25) and Electra exults: "Justice that sees all, you have come at last...Be damned, unsuspecting fool; for your sins, which time has discovered, you have paid the penalty. Let no evil doer think, if he has run the last lap well, that he has outrun justice: let him first come to the final mark and round the goal of life." (p. 31)

Nevertheless, the case is not so one-sided. Clytemnestra has her grievance too, because of the two brides her spouse had brought into the house. Neither can she forget what he had done to her daughter. "There he stretched my Iphigenia over the fire and slit her white throat....Women are silly, of course, I do not deny it. That being the case, when the husband strays and neglects his bed at home, the wife is apt to imitate her husband and to acquire another friend. Then people glow with indignation at our conduct; but the husbands who are really responsible, are not criticized at all," (p. 34) thus revealing that the double standard found as little favor then as now. But again Electra

counteraccuses: "If a man corrupts another's wife with secret dalliance and then is forced to marry her, let him know that he is a poor fool if he thinks she will possess chastity in his house when she did not with her first husband." (p.30) "...You destroyed the bravest man of Hellas; and you hold out the pretense that you killed your husband for the sake of your child! People do not know you as well as I ... Your lover was not exiled, though your son was. Your lover was not slain, I was. Yes, though I am alive, he has inflicted on me double my sister's death. If blood for blood is the law, then must I and your son, Orestes, kill you to avenge our father. If your conduct was right then this must be right. You will be the bride in the house of Hades of the man with whom you slept in the world's light...God gives each his due at the time allotted." (pp.35-37)

Even there the matter does not end, but the tension of the tragedy is stretched a notch tighter. Matricide is reckoned the most fearful of crimes and, having perpetrated it, Orestes and Electra stand grief and conscience stricken: "See, we cast these mantles about her, that we hated and love...Matter enough for tears, my brother, and I am to blame. My anger burned furiously against this my mother, who gave me birth, her daughter." (p.38) Like Cain of old, Orestes must flee, "What host, what pious man will look upon the face of the matricide?" (p.38) "Nobody will ever persuade me that this oracle is good." (p.32) Electra laments; "Woe is me, woe! What dame can I join? What marriage? What husband will receive me in his marriage bed?" (p.38)

Once more the screws are turned and the tragedy heightens. Castor and Pollux appear and speak their judgment: "She has received justice, but what you have done is not just...You must do what Zeus and Fate have decreed for you...The dread Furies, those dog-faced goddesses will trundle you about, a lunatic and a vagabond." (p.40) This is the height of tragedy as the furies close in to haunt and torture the guilty conscience.

But then, unlike the older Aeschylus, peer of the tragedians, Euripides weakens. Electra is allowed to marry the noble Pylades: "When you have fulfilled the destiny decreed for this murder, you shall be freed from these toils and live happy." (p.41) For Orestes, there is a refuge from the Furies on the hill of Ares where he shall stand trial before a tribunal of the gods and where "equal votes shall save you from the penalty of death," and Apollo (Loxias), who really prescribed the murder, "will take the blame upon himself," while, "in the future this law shall be established: the defendant shall always win if the votes are equal." (p.40)

This is as far as Euripides can get in this tangled web of justice and fate. There are all the intricate complications that reach back to the jealous vying of Aphrodite, Hera and Athena and the choice a mortal must make between power and wisdom

and passion. Then one involvement leads inevitably to another. Aphrodite must keep her promise and Hera and Athena in offended pride must try to thwart her. Helen must be lured away and declared a wanton because for all the infidelities there is always the recognition that lovers should be faithful. Iphigenia must become the innocent victim to insure success in a war of dubious justice. Clytemnestra is thus wronged and must seek redress. Yet two wrongs cannot make a right. Her infidelity and her murder of her husband must be fearfully avenged and Aegistheus too must pay just penalty.

And what of Orestes and Electra? The gods themselves cannot decide whether or not they are guilty. The votes are equal. The blame, therefore, falls back upon the gods and the riddle remains inexplicable. Justice still cries out against fate. Euripides says that "the dread goddesses, in anguish at this defeat, will sink into a chasm in the earth...which shall be a sacred oracle reversed by men." (p.40) Yes, it will be a place to which men go, vainly seeking escape from tragedy. The note, therefore, on which the tragedy ends is small solace, standing as it does in contradiction to the facts. Castor and Pollux say: "We go through the spaces of ether; we bear no assistance to those that are polluted, but those to whom piety and justice are dear in life we free from their heavy toils and preserve. So let no one will to do wrong, let none voyage with men perjured. I am a god that publish this to mortals," and the final words of the chorus are, "Farewell! The mortal that can fare well, and meet no hard calamity, will have happy days." (p.42)

Now let us briefly see what Sartre does with the same problem. The facts are in the main the same, except that Sartre pictures all the people of Argos plagued by flies in retribution for their having known of Aegistheus' and Clytemnestra's perfidy and having done nothing to stop it. Instead they hid themselves to their beds and enjoyed themselves sadistically while their king was being clubbed in the bath. As a result they are now plagued with repentance. All of them, from Clytemnestra on down, live constantly in a "nice, bitchy odor of repentance," and so Aegistheus keeps them under his thumb. In addition he has invented the fiction that once a year the dead return to plague the living with their sins. "Do you not know the dead have no mercy? Their grievances are time proof, adamant; rancour with end... They can see us, read our hearts, and we are naked in the presence of the dead." (p.103) So, tormented by all their past, they slobber and wallow and whine and are easy prey for the tyrant. This is Sartre's original twist to the story, which is the foil for the display of his own philosophy of defiance.

Orestes is Sartre's hero. He, too, is caught in the web of fate. "He, too, is doomed; tangled up in his destiny, like a horse whose belly is ripped open and his legs are caught up in his guts. And now at every step he tears his bowels out" (p.112)

But he is the only one who dares to defy his lot and to assert himself in his freedom. Electra has lived only for the moment of vengeance; "I have no use for noble souls; what I need is an accomplice," but once the vengeance is accomplished she weakens and the one little price that Zeus asks of her if she would escape the furies she is willing to pay: remorse.

Not so Orestes! Zeus himself uses all his wiles to keep him from asserting himself in his freedom, "What good to me is a carefree murder, a shameless, sedate crime, that lies light as thistle-down on the murderer's conscience?" No, he must have men at his mercy with a guilty conscience. Since, however, he has made men free he is helpless to achieve even this. This is "the bane of gods and kings. The bitterness of knowing men are free." (p.134) So gods and kings must use all their wiles to mask the power of this freedom from the masses. Both Aegistheus and Zeus sacrifice everything for order. Says Aegistheus: "I have lived without love, without hope, even without lust, but I have kept order." (*idem*)

Yet man's freedom gets the better of both gods and men. "Once freedom lights its beacon in a man's heart, the gods are powerless against him." (p.136) Orestes' cry of defiance is: "Your whole universe is not enough to prove me wrong. You are the king of gods, king of stones and stars, king of the waves of the sea. But you are not the king of man." (p.156) The assertion of himself in his freedom is the only absolute good. "I have done my deed...and that deed was good. I shall bear it on my shoulder as a carrier at a ferry carries the traveler to the farther bank. And when I have brought it to the farther bank I shall take stock of it. The heavier it is to carry, the better pleased I shall be; for that burden is my freedom. Only Yesterday I walked the earth haphazard; thousands of roads I tramped that brought me nowhere, for they were other men's roads. Yes, I tried them all; the haulers' tracks along the riverside, the mule-paths in the mountains, and the broad, flanged highways of the charioteers. But none of these was mine. Today I have one path only, and heaven knows where it leads. But it is my path...I am free. Beyond anguish. Beyond remorse. Free. And at one with myself." (pp.140-1) Yet the play ends with the shrieking furies flinging themselves after him.

Here then we have the problem of human existence and two attempted solutions, the one a compromise, that must jar with its falseness every sensitive soul; the other a bold defiance that does not succeed in cloaking the bottomlessness of its despair.

There is another answer, which tells of the only possibility beyond tragedy. Anselm was right. For an infinite guilt only the infinite God Himself can atone with a love and a suffering that are infinite. It is only on the background of man's unending search for true justice and the undeniable fact of his guilt

that the seeming tragedy of the cross becomes the true victory, as it opens the door to life out of death -- real life out of real death. Here we move forward and not backward, through the miracle of atonement and forgiveness, through the death of sin swallowed up by love, God's infinite love, into the resurrection of the dead. Here is the true and only beyond tragedy, and here alone is the true freedom in him "cui servire est regnare".

* * * * *

References are to:

Euripides, Electra, translated by Moses Hadas, N.Y., The Liberal Arts Press, 1950. #26 in "The Little Library of Liberal Arts."

and

Jean Paul Sartre, The Flies, translated by Stuart Gilbert, N.Y., Alfred A. Knopf, 1947.

PRAYER

Thou, who didst once wander on earth, leaving footprints which we should follow; Thou, who still from Thy heaven dost look down upon each wanderer, dost strengthen the weary, encourage the despondent, lead back the erring, comfort the striving; Thou, who also at the end of days shalt return to judge whether each man individually has followed Thee: our God and our Savior, let Thy example stand clearly before the eyes of our soul to disperse the mists; strengthen us that unfalteringly we may keep this before our eyes, that we by resembling and following Thee may later find the way to the judgment, for it behooves every man to be brought to the judgment, oh, but also through Thee to be brought to eternal happiness hereafter with Thee. Amen.

Soren Kierkegaard, The Gospel of Suffering, (tr. David and Lillian Swenson), Augsburg Publishing, 1948. p. 4.