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FEATURE:

Some Unregenerate Reflections on the
Current Observation of Lent.....2

Pastor and People.....14

BOOK REVIEW:

Walk with the Devil, Elliott Arnold.....3

NEWS:6-13

ART:

Cover: Paul Bosch

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SOME UNREGENERATE REFLECTIONS ON THE CURRENT
OBSERVANCE OF LENT

Dr. Edmund A. Steimle

"Lent is a time for self-examination Lent is a time for soul-searching Lent is a time for self-denial." The almost universally accepted announcements of the purpose of Lent in the Church have shifted the emphasis - ever so slightly from, "Turn ye even to me with all your heart..." to, "Turn ye even to yourselves with all your heart."

This is an old and dreary story, of course. Man has never been content to let God hold the center of the stage for long. But it is a little disturbing to note that the one citadel which one might suppose could prove impregnable to man's continual fascination with himself has been taken captive: the citadel of the first half of the Church Year where, presumably, the events of God's invasion of time in the birth, life, death and resurrection of our Lord are central in the life and worship of the faithful.

But man - even when disguised in ecclesiastical bib and collar - is not one to overlook a good thing when he sees it. You catch the drift of it in the accents of sermons, church papers and promotional literature for the various seasons of the Church Year. Comes Advent and the question is raised, "Are we ready?" Then Christmas - and even the positive "Christ is born" becomes soft background music for, "Have you received Him?" Epiphany offers a change of pace. The spotlight shifts from ourselves, to be sure, but it skips lightly over the star to inquire, "Have you thought about Foreign Missions lately?"

But these are only preliminaries to the main event. Come the "zesimas" which provide the warmup: "Everybody all ready now to examine yourselves?" Then Lent at last with its mass pulse-taking and head-shaking, a delicious six-week celebration of soul-searching! Even the usually astute and wily Screwtape ever looked this one.

No one will quarrel with the fact that a good healthy look at ourselves at the foot of the Cross is an inevitable result of the proper emphasis in Lent. But when purpose and result get confused, not only exegesis but the life of the Church comes a cropper.

One of the less appetizing by-products of this - ever so slight - shift in emphasis in Lent is the spiritual hypochondria which wallows in gushing, subjective hymns for forty days and then dissolves in tears for three hours on Good Friday. Tears

are hardly the measure of a man's looking sin straight in the eye. When our Lord looked steadily into the measureless abyss of human sin in the Garden he was dry-eyed! - but his sweat "was as it were great drops of blood falling down to the ground." I suspect if we were again to focus attention upon the Cross in Lent, rather than upon our spiritual health, our spiritual health would profit tremendously.

But then comes Easter with its tremendous sense of release. And I simply wonder if this glorious sense of release is prompted by the victory over sin and death or by the fact that for once we can get rid of ourselves and focus our whole attention upon God, - What He has done and is now doing. At least I haven't noticed that any ecclesiastical cliches or promotional schemes have taken captive the triumphant, "Christ is risen!" But I am not entirely at ease in my mind on that account. What a simply slick slogan for an "All Parish Soul Renewal Campaign" or for a "Triumphant Raise the Church Finances Crusade" this would be: "Christ is risen!" Think of the possibilities!

Book Review

WALK WITH THE DEVIL (265 pp.) --Elliott Arnold -- Knopf.
the

Walk with Devil is not great literature. Author Elliott Arnold demonstrates no developed capacity for description. His characters are not powerful, nor for that matter are they durable. It is far more probable that the plot will remain vivid long after the names and traits of characters have passed into forgetfulness. Walk with the Devil is, however, at one with the vast majority of the really good contemporary literature. Its sensitivity to the snarls and contradiction which frustrate the best of human ideals is acute; it indulges itself in the at-least-one minimum incident of illicit sexual relationship and develops skidding reference to others.

This novel of 265 pages exposes with a clever surgical incisiveness the fiction upon which modern idealism rests. Idealism inevitably views the contradiction between what is and what ought to be as capable of resolution by a deliberate act of the will. This conclusion is not difficult to reach if one will but stand, as an idealist, on the presupposition that the ethical contradiction is internal, i. e., between my present self and my better self. Tragically enough, however, such ethical optimism is continually confounded by the introduction of external forces before which individual human minds or the collective

will of society is powerless.

Guy and Bartolomeo are brothers, sons of Italian immigrant parents. Bartolomeo finds outlet for his will-to-power in prohibition rum-running, and post-prohibition gambling, prostitution, and dope-smuggling. Guy's talents and ideals lead him to the law in consequence of which he becomes an assistant to the U.S. Attorney for Southern New York. As assistant to the racket-busting U.S. Attorney, Tom Dewey, Guy completes the government's case which results in his brother's deportation.

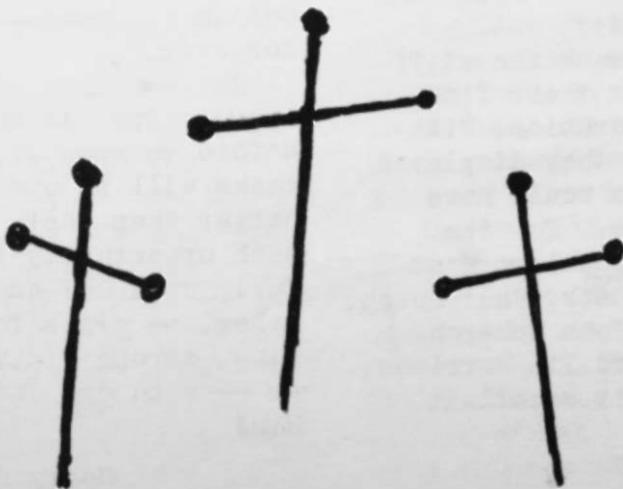
Then comes World War II. Guy becomes a captain in the Italian section of O.S.S. In that role he is given the assignment to contact his brother. Bartolomeo, since his return to Italy, has established himself with the Fascists. He resides in a small town commanding a narrow gorge over which is spanned a steel bridge. It is apparent that in the event of an Allied advance, the retreating Axis will demolish the bridge; and it is equally apparent that an Allied attack down the one side of the gorge and up the other, always in range of German and Italian artillery and rifles, would be at best costly and probably disastrous. Therefore, American Intelligence has hit upon the scheme of enlisting Bartolomeo Bertini, ex-undesirable, in the cause of freedom and justice. It is Guy's assignment to persuade his brother to use his influence on the Italian garrison commander to stop the retreating German demolition crew from destroying the vital bridge. Guy loathes the plan. But in the interest of saving lives, and under orders, he starts through the Italian lines. He makes contact. Bartolomeo immediately perceives that the bridge is crucial to Allied planning and suspects that his brother must have been authorized to agree to any terms for Bartolomeo's aid. Bartolomeo sets his price: restoration of American citizenship, early return to the U.S., \$50,000 in cash, and the final devilish condition -- sole right to set up brothels in the American Army area. The wheel has come full turn. For Bartolomeo the score is evened -- his honorable brother is now forced to become a partner in a dishonorable business.

Guy returns to American headquarters where his report creates a storm. His immediate superior (an archaeologist turned chicken-colonel for the duration plus six months), in the name of vague principles, refuses to go along with the scheme. The commanding general, who, while recognizing the limitations of the Italian campaign, is nevertheless intent upon securing his military reputation by means of a brilliant victory, is furious. It might well be that the colonel's protest will set off an investigation and open him to scathing rebuke. A victory would help him in justifying his move -- but what of defeat? Finally a solution is reached. The Americans will agree to Bartolomeo's terms, but when it comes time for him to open his brothels, they will find it impossible to let him have any buildings. But on Guy this solution is disastrous. Before, he was engaged in doing a dis-

honorable business in an honorable way; now, not only is he compelled to walk with the devil himself, but he is the deceiver and his brother the dupe. In such a situation it is common sense that one should start out on the hazardous task after a good night's sleep. The supple body of the general's WAAC secretary relieves all tension and thus proves to be an adequate soporific. Guy penetrates the lines for the second time, prepared to play this diabolical game to the end. He convinces his brother that the Americans have agreed to his terms. Days pass. The necessary Italian officers are taken into the plan. Then the American advance commences. However, at the last crucial moment Bartolomeo is repossessed of that animal-like suspicion born of the crooked dealings of New York gangsterdom. He orders his wife to bring a crucifix and commands Guy to swear on the crucifix that the Americans have accepted his conditions in full. Guy hesitates. This is his betrayal. Bartolomeo pulls a gun, wounds his brother, and reaches for a telephone in order to reveal the plot to the local German commander. But he does not reckon with his wife's inordinate desire for security--Uncle Sam offers more than the crumbling Axis. She knocks the gun from his hand. Guy retrieves it and now realizes that he is compelled to kill his brother if the plan is to succeed. This is the final irony. Bartolomeo, the criminal, has fulfilled his part of the bargain, and now he is to die at the hand of his brother Guy who, in the name of democracy, justice, and freedom, has been the deceiver. And his death is only necessary because he has discovered the deception. What mockery!

When a man faces the crises on life's way he puts aside his ideals with his toys; but he never reckons in finding the devil walking in the empty spaces where once stood those ideals. This is Guy Bertini's story and perhaps this is everyman's story.

John H. Stadtlander



THE SEMINARIAN

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This will be the final issue

This will be the last issue
 of The Seminarian for the
 school year. The publication
 has been in a state of flux,
 but the staff hopes that these
 inconsistencies and innovations
 did not detract too much from
 your reading enjoyment.

I wish to thank the staff
 and faculty for their fine
 spirit of cooperation. With-
 out the spirit they displayed
 the publication would have
 been impossible. To the
 following a special word of
 thanks: Alex Black, Paul Bosch,
 Ray Best, and John Scherch.
 To Al Potter and Jim Harrison,
 thanks for their excellent
 typing.

FRS

THE MAN WHO NEVER WAS

Have you read The Man Who
 Never Was? It is a recent book
 that tells, I understand, of a
 remarkable British hoax in
 World War II, whereby the Ger-
 mans were badly misled and
 successfully deceived in a
 critical place and hour. It is
 not too likely that I shall
 read the book, but its title
 intrigues me!

Its title intrigues me and
 will not leave my mind. It
 keeps reminding me of the man
 I've wanted to be, should have
 been, could have been -- but
 never was! Perhaps it will do
 as much for you who read these
 lines. That may be wholesome
 enough, at that!

At any rate, the thought
 fits well the Lenten season
 with its call for us to look
 upon the life of Christ and to
 review and renew our own in its
 light and by the power of His
 Spirit. It is appropriate to
 the theme of Spring and Easter
 as well, with their challenge
 that in us "the new man shall
 daily come forth and rise that
 shall live in the presence of
 God in righteousness and purity
 for ever."...

The seminary year is fast
 approaching its end. Almost
 before we know it, our summer
 tasks will be upon us. What
 better than that, utilizing
 each opportunity to wait grate-
 fully upon God and to spur each
 other, we press forward to a
 fine, strong finish? Togeth-
 er -- with one another -- with
 Him!

Henry H. Bagger

DR. HAROLD ALBERT OF COLUMBUS
LISTED AS APRIL 30 SENIOR
BANQUET SPEAKER

The Rev. Harold R. Albert, D. D., pastor of the First English Lutheran Church, Columbus, Ohio, has been announced as the headline speaker for the annual Senior Banquet, set for Friday, April 30, at 6:30 p.m., at Advocate Church.



BANQUET SPEAKER

Dr. Albert served as chaplain and preacher to the ULC convention in Seattle in 1952. He is a graduate of Wittenberg College and Hamma Divinity School, and received the degree Master of Sacred Theology from the Oberlin graduate school of theology in 1945.

Wittenberg College conferred the degree of Doctor of Divinity upon him in June, 1953.

He is a member of the Wittenberg College Board of Direct-

GEBERT, BEST-MILLER TEAM
VICTORS IN PING-PONG TOURNEY

Don Gebert edged out Charlie Oberkehr in the finale and thus stands as singles champ. Ray Best and Jerry Miller teamed up to defeat all comers and walk off with the crown in the doubles tournament.

Columbus Council of Churches. He is chaplain of the Ohio Senate for 1954.

Toastmaster for the affair will be Gil Doan.

As announced previously, all reservations for the banquet must be made before the Easter recess, and underclassmen who are bringing guests must have their \$1.50 guest fee paid by that time, also. Jerry Miller is committeeman in charge.

Advocate Church is located on a triangular plot at Wister Street, Sixty-fifth, and Wyncote Avenues. It can be seen and reached from Chelton Ave. If travelling by trolley, take the 52 trolley on Chelton. Maps and other information will be posted on the bulletin boards.

Members of different classes will be expected to enter the dining hall by different entrances. Signs and members of the committee will be at each entrance to direct you.

The committee composed of Alex Black, Paul Bosch, Al Gibson, Bob Grochau, Harold Hasenauer, Gordon Joyce, Jerry Miller, Robert Loucks, Elwood Semmel, and Charlie Kampmeyer has been working hard to make the banquet an entertaining one.

DR. DEATON SLATED AS SPEAKER
FOR COMMENCEMENT; VOEHRINGER
INSTALLATION SET

Speaker for the seminary's Ninetieth Commencement Service on Friday, May 14, will be the Rev. Dr. John L. Deaton, '18, pastor of Christ Church in Baltimore.

Included in the commencement program will be the installation of Dr. Erich Voehringer as the head of the Department of Christian Education.

Dr. Deaton, father of L. Crosby Deaton (Jan., '54), has been pastor of Christ Church, Baltimore's largest Protestant congregation, for the past 20 years. He was recently honored by a 20th anniversary celebration, at which one of the featured speakers was Maryland's governor, Theodore McKeldin.

At that time, his congregation presented him with a new automobile. Dr. Deaton is a former pastor of Advocate Church in Philadelphia.

STADTLANDER AWARDED TREXLER
FELLOWSHIP FOR FOREIGN STUDY

It has been recently revealed that senior John Stadlander has been awarded the Samuel Trexler Fellowship. This award will make it possible for him to study abroad from August, 1954, to August, 1955.

John has chosen the University of Tübingen in Germany, and hopes to study in the department of systematic theology. His main interest is in the particular field of Lutheran Confessions and

STUDENTS MAY ATTEND PASTORS'
CONVOCATION, APRIL 21-22

It has been announced by the administration that it will be possible for interested members of the student body to attend the Alumni Association's annual Pastors' Convocation, arranged for April 21-22, here at the seminary.

Those interested may contact Mr. Kaufmann, registrar for the convocation, concerning reservations and fees.

Included in the program will be an address on "The Church and Social Problems," by the Rev. Morris S. Greth, Ph.D., '25, professor of sociology at Muhlenberg. Other speakers include the Rev. Abdel Ross Wentz, Ph.D., of Gettysburg Seminary, who will speak on "World Lutheranism and Present-Day Trends"; and the Rev. Henry P. Van Dusen, Ph.D., President of Union Theological Seminary, whose presentation will be "Preview of Evanston."

Banquet speaker will be the Rev. Wallace E. Fisher, M.A., '43, of Trinity Church, Lancaster, who will speak on the subject, "Christianity and Communism Confront Each Other."

Chaplain for the meeting will be Mr. Bornemann.

how they have made themselves apparent in contemporary German theology.

John, wife, and family expect to leave for Germany late this summer. He is a native of Brooklyn, and is a member of the Lutheran Church of the Redeemer there.

PLAYERS PRESENT "EVERYMAN"
TONIGHT AT 8:30 IN CHAPEL



FALSE GOODS LURES EVERYMAN

Three hundred years before Martin Luther rebelled against the church and morals of his times, people were extremely concerned with the morals of men. As in the sixteenth century, the average man felt that the only hope for salvation lay in the confines and teachings of the church.

In order to dramatize these ideas, morality plays were produced. In these plays, man and his vices and attributes were characterized.

As death approached, man's struggle between good and evil was shown by the personification of such characteristics as strength, beauty, etc. Although abounding with Roman Catholic theology, these plays are still valuable to all, be-

cause of their moral, as well as religious, impact.

Tonight, the Mt. Airy Players will present such a medieval morality play, Everyman. The play is true to the character of the thirteenth century morality plays, but the dialogue, though in verse, is in fairly modern English.

The Players are ably directed by John Ziegler, a junior from Muhlenberg, who gained a great deal of experience in dramatics while there.

Everyman is portrayed by Gil Doan; (Mrs.) Lee Messner is Good-Deeds; and playing Death is Paul Bosch, remembered for his exciting portrayal of the Archbishop in last season's production.

The entire cast is a relatively experienced one, and all the character portrayals promise to be exact and fine.

Everyman will be presented in the chapel tonight at 8:30. There will be no admission fee, but a free-will offering will be received.

The entire cast includes: Death, Paul Bosch; Everyman, Gil Doan; Fellowship, John Robson; Kinkred, Dan Shook; Cousin, Ralph Storm; Goods, John Smith.

Good-Deeds, Lee Messner; Knowledge, Ray Wolfert; Confession, Earle Tubbe; Discretion, Ted Leidenfrost; Strength, Charles Oberkehr; Beauty, Martha Bumgarner; Fine-Wits, Barbbe Kaelberer; Angel, Dorothy Norris; Messenger, Howard Norris.

— Ray Wolfert

MT. AIRY ANGELS COP LUTHERAN LEAGUE CHAMPIONSHIP

By Ray Wolfert

"A Fabulous Team!" Thus remarked one of the jubilant victors as the Mt. Airy Angels defeated Hope Church to win the Lutheran Basketball League championship.



THE GAME BEGINS

The final score was 72 to 55, the Angels having led all through the game, at times by as much as 19 points. The half time score was Mt. Airy, 34; Hope, 29.

The game was a very exciting one from start to finish. It would be impossible to single out any individual player who outshone the others, as the Angels made their triumph. Larry Hand was top scorer for the Sem with 24 points while

Gebert and Kulsar added 17 and 16 points respectively.

Kulsar and Walker were very effective in taking rebounds from their taller opponents, while Schmidt and Gebert played excellent defensive games and proved to be fine ball handlers.

Hope was no easy opponent. Robbie Greenwood took scoring honors for the night with 25 points, while Klump and Oveck turned in good all-around games. The Hope squad hustled all the way, but was outplayed by an inspired seminary team.

The Angels have been members of the league for the past four or five years, but had previously been singularly unsuccessful. This year, the squad, for awhile, looked as if it were going to follow the paths of its less lustrous predecessors. They reached the first semester's end with a record of four defeats and only five victories. Then, they caught fire and won their next nine games, including the title match on March 31.

On Friday, April 9, the Angels met the champs of the Baptist Basketball League to decide the Protestant Church championship of Philadelphia. The results of the meeting aren't available as this is written, but win or lose that one, the Angels are truly a "fabulous team" as far as Mt. Airy Seminary is concerned.

The team's leading scorer, including the play-off games, was Larry Hand with an average of 14.7. Ernie Schmidt was second to Hand.

BOSCH ACCEPTS INTERNSHIP

Missing from the seminary community next year will be middler Paul F. Bosch, who has accepted a year's internship in a five-church parish centering around Fort Plain, N. Y.

There, he will be working with Pastor Herbert H. Mahl, who has been recognized as one of the Church's outstanding rural pastors.

Paul will spend June in this work, will devote July and August to fulfilling prior commitments, and will return to Fort Plain in September.

In his two years here, he has made a notable contribution to the seminary's life, especially through his art, wit, and acting ability. He will be missed. Vale! --- A.B.

MOYER REVIEWS YEAR'S GAINS --

There is one concept more than any other which we should learn at Mt. Airy, and that concept is "community." I think community more than any other word, captures the intended spirit of student government and affairs this year.

Many of us have been hotly involved in high and low, and good and bad squabbles. Others cling to unsettled grievances, but, in the main, this year has been a happy one.

A better publication, extended social programs, a successful national conference, a basketball team to be proud of, and a participating voice in the administration of the Seminary in reference to wor-

WIVES CLUB INVITES STUDENTS TO SENIOR FAREWELL PARTY

By Marion Himman

Every student, single or married, is invited to the Wives' Club Senior Farewell Party, to be held after dinner (7:15 p.m.) on Tuesday, April 27. (Rain date: Thursday, April 29).

A traditionally imaginative scavenger hunt will be first on the program. Where this will lead is beyond forecasting. However, party-goers will reunite for a wiener roast around the fireplace on the lawn between the library and Graduate Hall. Group singing will bring the evening to a close.

Al Patterson and Helen Blank are the co-chairmen who are organizing the festivities. The male members of the committee are planning the hunt and will be on hand to build the fire. The wives are taking care of publicity and refreshments.

Expenses will be defrayed by the Social Committee of the student body and the Wives Club.

ship and vacations -- these are some of things accomplished this year.

These were only brought about by the interest and hard work of many cooperating men. And to these men who worked hard to accomplish these ends, I offer my sincere thanks. If we have made any real contributions to strengthening this Christian community, then our efforts have been worthwhile.

- Donal D. Moyer

DR. STEWART HERMAN ADDRESS
SCHEDULED FOR APRIL 26

An important and revealing event is in store for Mt. Airy men when, on April 26, the Monday following the Easter vacation, Dr. Stewart W. Herman of the Lutheran World Federation will address the student body.

His visit to the campus will be under the auspices of the Heyer Commission.

Dr. Herman, author of the recent Report from Christian Europe, is currently the Director of the Division of Latin-American Co-operation for LWF. For the past few years, his activities have been centered in Caracas, Venezuela.

Recently, he has been contributing a regular series of reports to The Lutheran, which have appeared under the "World News Notes" section. (March 10, 17, 31).

GIBSON HEADWAITER AS NEW
REFECTORY CREW IS ANNOUNCED

Al Gibson will succeed Jack Scherch as headwaiter in the dining hall, when the new refectory crew, appointed for 1954-55, takes over their duties there on April 26. Gibson was appointed by Mrs. Agnes VanSant, matron.

Other members of the crew will include: Alex Black, Don Safford, John Robinholt, Ernie Schmidt, Art Henne, John Robson.

Charlie Kempfeyer, Dave Schweingruber, Paul Fuehrle, Al Grien, and Chuck McAdoo.

According to Gibson, there

HEYER FUND DRIVE FAILS
TO REACH GOAL

Contributions in the 1954 Heyer Commission Fund Drive, for flood relief in India, reached only 87.5% of the goal, and fell \$50 short of the \$400 which had been set as an objective. The drive, which closed on March 24, received contributions from 91% of the student body and complete faculty support.

Lower returns from the dorm residents were responsible for the failure to reach the goal. The graduate students and married students contributed with both groups over-subscribing their proportionate share of the \$400.

Among the married undergraduates, only A, C, and F halls had 100% participation, and only C hall reached its quota.

In announcing these results, Joe Schwartz, Heyer Commission Chairman, extended the Heyer Commission's thanks to all who had assisted in, or contributed to, the campaign. He reports that the \$350 has been forwarded to the relief work.

are still some positions to be filled, and those interested may speak to him. Appointments are made on the basis of interest shown and the quality of work done.

Both Mrs. Van and Jack Scherch extend their thanks to the student body for its co-operation and patience during the difficult months of this school year when Mrs. Van was absent.

PRESBYTERIAN MINISTERS' FUND
SENIOR DINNER SET FOR APRIL 28

The annual dinner for the senior class, sponsored by the Presbyterian Ministers' Fund, will be held on April 28, at the Alden Park Dining Room.

This is an event to which all Mt. Airy students are invited in their last semester, and is arranged by the company in order to meet the men individually and to establish more direct relations with them.

John Parkinson is the master of ceremonies for this year's dinner. Robert Sauers and Ralph Storm are serving on the student committee, which is planning a dance to follow the dinner.

The Alden Park Dining Room is located at Wissahickon Ave. and School House Lane.

FACULTY PLAN RETREAT DURING
EASTER RECESS

Easter recess will find the faculty sharing in a new venture, a faculty retreat, set for April 23-24, at the Shearer cottage in the Poconoes.

Planning the program are Dr. Heinecken and Dr. Steimle, and the cooks will be Mrs. Doberstein and Mrs. Heinecken.

HAPPY BIRTHDAY!

April 20 - Miss Hope Trechler
April 21 - Mr. Reumann
May 5 - Dr. Tappert

LETTER FROM PHILIP --

Dear Editor,

This month it's a new complaint -- directed toward the scissors-happy fiends who insist upon hacking away at the daily papers before everyone has seen them.

This is the work of either self-appointed censors, or else inconsiderate, unthinking, unregenerate individuals who are more concerned with their own hoardes of clippings than they are with sharing what belongs to the whole community with the rest of us.

For the sake of my own "community spirit," I prefer to think they're in the former category.

Again, this may be a small thing, but I'm frankly sick and tired of missing the tail of a Times' editorial because someone has clipped the opera news on the other side, or of having to stop midway in a book review because someone has used the middle for a paper doll.

Or, maybe it's not a small thing, after all. Why, Prophet Adlai is apt to speak sometime, and I'll miss the whole thing, which would drive me more berserk than usual.

Now, seriously, fellows, none of you really want that, do you?

Alex

(Now you know who he is. Ed.)

This Will Be the Last

Issue of

The SEMINARIAN

PASTOR AND PEOPLE

John A. Parkinson

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long, white garment, and they were affrighted. And he said unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here...." (Mark 16:5-6)

Brethren, I do not wish on this great festival to overlay the one central thought of our Saviour's Resurrection from the dead with other or lesser thoughts, or to hide from your eyes the central figure in the whole Easter picture, by drawing off your gaze to the lesser figures who are gathered around the sepulchre. But it would seem that the scripture itself gives prominence to this group of people, and it may be well for us to take a look at them.

There is a young man sitting in the sepulchre dressed in white, and with him are Mary Magdalene, and Mary the mother of James, and Salome, and together these seem to bring to the mind the picture of a little congregation meeting out of doors. But what a place for a congregation to meet! Think of the inconvenience to the preacher: he had no pulpit, no manuscript, no notes; and his congregation seems so few. And yet he is proclaiming a message - a message charged with a shaking reality - a message which is to have a dynamic and lasting effect upon his hearers, and this is the message that Christ is risen.

Let us now think of the effect of this message upon his hearers. Here are women who have come having a dead weight of sorrow on their hearts. Jesus of Nazareth who has always meant so much to them has been taken from them in a brutal fashion and killed, and they are moved, stirred, shattered, in the face of this great tragedy. For them, at this moment, all the chances of happiness are destroyed, and they are overtaken by gloom and despair. Life is now meaningless and they are touched by a deep sense of loneliness which leaves them numb. They realize their inability to do anything about this loss. But upon second thought they seem to think that they can ease their sorrow if they were to render a service of love, and this is why they are here - to perform their last sad office to the dead Christ by anointing his body with sweet spices. And now the preacher

proclaims the Gospel to them in clear and unmistakable tones:

"He is risen: He is not here."

It is here then that we see the dynamic effect of the Gospel in the human situation. When all seems lost, when earthly hopes are shattered, when the heart of man is heavy with grief, when silence is deafening, when the human mind finds it difficult to comprehend how to deal with all these, the Gospel is proclaimed by one who bears witness to it - that God by an almighty act has brought our blessed Lord from the dead. And this is what changes the situation, not idle words of comfort, not an appeal to some kind of Stoic indifference - no, it is the Gospel of the Risen Lord - this is what changes the human situation.

And now we see them in this changed situation confronted by the most stupendous reality - the Resurrection is something real, and it is real because it is unexpected, for they could not have conceived of any condition under which this could be possible. We can see clearly that when they left their homes to journey to the sepulchre, all their thoughts were with the dead, and not the living, Christ. But now they find that they have to get this picture of the dead Christ out of their minds, and put in its place a living Christ. And this is what the proclamation of the Gospel forces them to do - to face the real and Risen Christ and stop fooling with the idea of a dead Christ.

But this is not all; they also have to face the reality of life and the reality of death. Hitherto, death was the reality - it was a reality even more certain than life. Now life becomes the reality, for it is no longer the transient ephemeral, or as Seneca puts it - a lonely journey which would one day end in death - it is now a victory through Christ. Death is now conquered and life has new meaning and direction. And all these things they experience here at the tomb, as the young preacher proclaims the Gospel in their ears: "Christ is risen."

And now as they hear these comforting words, they gather up their sorrow, their gloom, their hopelessness, their disappointment which they have brought with them and leave these right there at the tomb. They have no use for them any more; they hasten to their homes to tell the good news. But even as they hasten to tell this good news, they find it difficult to understand what has happened, and how it happened. You will remember that they had asked themselves the question: "Who shall roll us away the stone from the door of the sepulchre?" And no reassuring and comforting answer came. But now the stone is rolled away. Nevertheless the mystery is not rolled away. So as we look at their faces we see that their sorrow is gone, but the mystery still remains unsolved for them, and this is another way in which the Gospel affects them - as an unfathomable mystery.

And this mystery is unsolved for us even at this moment. But it is not for us to try to understand this mystery for we never will; it will continue to baffle us from age to age. And yet - there is a wonderful lesson we can learn from these people who were gathered at the sepulchre on that first Easter Day, so let us take a look at them once more. Is it not true that we here at seminary are just like that young man who sat at the sepulchre of our Lord on that first Easter Day? And are we not witnesses to this identical event - this stupendous miracle - this almighty act of God? But even more than this, it is God who has called us to proclaim this same message which this young man has proclaimed - that Christ our Lord is risen today. And this is the important thing - the proclamation of the Risen Lord, for it stands at the center of the Gospel. This is how the Christian church started - with a proclamation of this act of God in Christ. This is how the Christian Church spread from Jerusalem to Rome and to the entire world. And if the Christian Church is to continue to have its influence felt in this changing and challenging world of ours, this is going to depend very much on how convincingly you and I proclaim this message, not only from our pulpits, but in our daily lives.

And now, what about those people in the homes, the communities, the congregations in which you and I will be called to serve? Are they any different from those women who constituted that little congregation at the tomb of our Lord? Is it not true that in times of sorrow, distress, temporal embarrassment, failure of business, when the foundation of existence is shaken, and when every explanation is silent, they too are baffled and discouraged just as these women were? Do they not stand in the same need of the Gospel of the Risen Lord just as these women stood on that first Easter day? And my brethren! The need is just the same, and we will find it in whatever phase of the Christian ministry you and I may go. But there is one thing about which you and I can be certain; and that is, we have the answer to this need in the Gospel of the Risen Lord.

May God grant that you and I may have the courage of Paul, and Stephen, and James, and John, and Polycarp, and Ignatius, and Justus and all the glorious company of missionaries and martyrs who have borne their witness in the history of the church, that we too may accept this glorious challenge to proclaim the Gospel of the Risen Lord.