



The Ψeminarian

The Seminarian

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COVER by John Bucher

THE PRESENTATION OF OUR LORD, 1957



THE PRESENTATION OF OUR LORD

Christmas has come and gone. Exams are over and done with. In short, things are pretty much back to normal in our various sized worlds. Now we live in the interim 'twixt Christmas and the Lenten Season; an interim which can easily become a stretch of arid days, spiritually speaking.

But there is on the church calendar a circled festal oasis, February 2, the day of The Presentation of Our Lord. It's not a mirage either, though many mistake it as such. For, should you thumb through the Common Service Book, you may well thumb through it a number of times before you locate the third of a page which is devoted to the Propers for this day.

The day itself is easily confused with the Circumcision of Our Lord, which in turn gets lost in the celebration of New Year's Day, or with that day when Jesus, as a boy of twelve, appeared in the Temple. But the lesser festival of the Presentation commemorates a visit of another sort. Mary, in keeping the Mosaic Law, presents her first born male child to God in the Temple.

But why remember this or note it today? Just what does this happening, coated in the antiquity of tradition, say to us as it peers down at us through the shadowy years?

Perhaps, a shimmering ray of the Incarnation streams forth again as we see Simeon, symbol of the best of an old age, meet the Christ, and the onset of a new age. But, do we realize that this is our age? In a similar vein we may think of God's daily self-revelation in our lives and our response. Is it filled with joy and peace and faith as was Simeon's? Again, do we think of the daily presentations of living witness that our lives may or may not afford in a temple of different dimensions -- God's world? Finally, do you and I dare to think of another presentation, unavoidable and at time's end, when faith and sight become one? Do we dare think of a presentation where the living Christ won't be carried to the Simeon's of the world, but rather a presentation where He will place us before Himself?

These thoughts come to mind at times. They're not new or different. They collect around events, one of which is the Presentation of Our Lord. To retain them mentally, to organize them, to live them; this is the trick --- or is it the faith?

-- Fred Frick

IN THIS ISSUE . . .

In these days of rapid technological and scientific advance we are becoming more and more aware of the almighty machine in its various manifestations. The electronic brain, remote control, automation and similar expressions are gaining household currency. Nowadays, we can observe, machines are doing what men used to do, and men are becoming machine-like in doing their work.

What has this "progress" done to the doctrine of vocation? How can the church (and the pastor) serve this 20th century de-personalized mass-man who finds his individuality only in his spare time? Can the church address a prophetic message to industry and the economic order, which seems to be trampling upon human lives to serve its own ends? Or has the church kept quiet too long? Is it now too late?

These questions -- this problem -- led The Seminarian staff to choose as its theme "The Word and Work." The essential problem is presented by Milt Mann, writing from industrial experience. Dick Niebank and Art Anderson discuss the theological implications of the issue with an eye to a practical solution. Mort Talbot brings the problem of vocation within the seminary environs, into the classroom and dormitory.

But you'll find much more here, too. Fred Frick is author of a devotional article on The Presentation of Our Lord. Manfred Fleischer presents an interesting issue: "The Plight of the Peasant." Also from his pen comes a poem. Hank Hund introduces some new books from the Muhlenberg Press. And then there's something on the antics of the angels, informative and timely news reports, an original "Schmink" cartoon by Bucher, and Cag Gibson's editorial.

Number 4 of The Seminarian (Volume XVIII) is in your hands. Pleasant reading! -- Al Schrum

* * *

Almighty and Everliving God, we humbly beseech Thy Majesty, that as Thine Only-begotten Son was presented in the Temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts; by the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

"THE WORD AND WORK"

THE PROBLEM

-- Milton C. Mann

Should the economic ideals of material well-being continue to be taught as our American heritage? How are these ideals and their frustration or their partial realization reflected in the life of the individual? These questions and similar ones show evidence of concern in some circles of thought for the condition of the American man and for the spiritual condition of the family unit.

This concern has increased in intensity with the individual-shattering experiences associated with assembly lines and production systems which all but eliminate human personality from their operation. The loss of individuality is possible also in the planning and administrative functioning of this man-made systematized monster. The world wars have also contributed to the loss of a feeling of individuality.

I believe that the labor union movement is a facet of this trend toward the deemphasizing of the individual. I see an obvious parallel between the elimination of the small businessman by the corporation and the obvious inability of an individual to assert himself other than through a corporate voice, i.e. the labor union. It is also possible (more frequently than is comfortable) for an individual to lose his identity in the labor union.

My purpose here is to present something of the problem which now exists in our society, which we as pastors must understand to be able to give answers. I will not attempt to present answers. I would like to present the general condition of the semi-skilled laboring man in industry as I know him.

The educational background varies a great deal. Some of the older men can't even write English. For the most part, they are foreign born. The educational level ranges from this to college graduates. Obviously the college graduates are not in their chosen fields. The "wages paid" is an item which influences this condition. Most of them are married and family men. A good percentage are veterans, either of First or Second World War or Korean, or just plain Joes who were drafted and who put in their time between wars. Most of those I had known lived

through the depression -- the younger men as children in families and the older ones as bread winners or stealers.

With this sketchy background let us follow a man as he is hired and begins work. The front office where he applies is personnel-minded. Tests are given all applicants. The man who cannot write has one of the helpful people in the office fill in his application. Placement tests show where he will fit best in the scheme. After signing his patent rights away he is told to report to the labor gang. This is the group that does all the odd jobs around the plant, sweeps the streets, keeps the plant clean generally but not specifically. Specifically, janitors are hired to care for the lavatories and clean the offices.

Within the first 90 days he is asked to join the union if the steward is worth his salt. Some places approach a new man the first day. For the most part, the first few years of this work present very little as a mental challenge. Very seldom does a man reap the benefit of all those tests. What does present a challenge is "how is one going to get ahead?"

This problem is first originated somewhat out of need -- for paying rent, buying food and clothes. Later, it is originated in the need for an automobile, then buying a house, then filling the house with automatic washer, dryer, and so on. After going into commercial bondage for some of these "necessities," the wages shrink and shrink and shrink. Actually, the company has been paying good money to have an employee told how these gadgets are necessary for his life. He is made to feel that he deserves all these advantages. This is the land of opportunity, of milk and honey.

The immediate supervisor of the department hasn't anything to do with pay raises, so our semi-skilled laborer goes down to the union hall to "make a motion" that they ask for a wage increase of fifty cents an hour. Maybe he gets 25 cents -- that isn't considered to be too bad. The year the raise fails to materialize is the year in which the wife considers getting a job. If unexpected expense is incurred, the decision is made for the family and seldom (once this decision is made) does wife-mother-career lady go back to being just wife-mother.

Many reasons are manufactured to explain this, but most often the basic reason is the standard of living that has been raised with two paychecks coming in. Now it is possible to buy more and subsequently to increase one's bonded debt, which adds to the necessity of having both father and mother continue working.

Generally, up to this point, the only consideration given the children in this situation is their economic liability. Most of the children are given more "things" as substitutes for love and affection. These are the advantages to which they are "entitled" because both parents are working.

The inadequacy of this financial condition is reflected also in the cognizance given by management in all of the security plans offered and participated in by both employee and employer. Medical insurance, retirement plans, sick and accident plans, profit sharing, government saving bond plans, stock purchase plans, ad infinitum, give ample evidence of mutual concern for the future.



But what about the present?

The economic bind that most of these people create for themselves is both a result of their desires and a cause of extreme anxiety. The commercial bondage in which most of these people find themselves ensnared is a predicament bordering on the irreconcilable, at least for those involved. It isn't too many years until another plateau is reached where money earned versus bond-debt have reached the irresponsible maximum.

Both wage earners have long ago unconsciously given up their man freedom. This realization may strike home very explicitly, they may both try to hide their heads in the sand and refuse to admit it. The realization may result from the sudden feeling of having arrived at an impasse: no more credit given, may default in payments, achieving the maximum at a given job, realizing the inability to change jobs because obligations cannot be met at a lower rate of pay.

It has long ago been evident that ability plays a relatively small part in achieving a better job. Time, gray hair, seniority terms (in large part) job advancement. This condition exists, for the main, under the approving eye of the employer, as evidenced with the distribution of service pins after five years of service, retirement plans and life insurance based on length of service and pay scale.

There comes a time in almost every man's life when he begins to ponder the questions in his predicament. What am I actually seeking? Will I ever obtain it? What is actually necessary for life, for fun, for health, for my children, for satisfaction in my job, for fulfilling my obligation? What are my responsibilities?

A man who requires to feel needed in a job and is shown how

expendable he is and yet is caught in his own web, realizes he can't just quit and find some place where he is needed. This man poses a problem to himself and his employer.

Another man requires the feeling of accomplishment, but he may not know where his job fits into the total scheme, or he may be totally unfamiliar with the process of which he is a part.

Still another man requires mental challenge, not necessarily of an extremely high order but a taxing of his ingenuity, and gets stuck on a production machine or an assembly line, frustrated by machines.

Each man needs to feel that what he does is important. Some men may realize their need or needs; most others will not. All will realize a lack of something, and in that "something" may lie the meaning of life.

WORK AND VOCATION: A THEOLOGICAL APPROACH

-- Richard Niebanck

As adherents of a religion which concerns itself with the whole man in all his relationships, we dare not neglect the problem of work. From our viewpoint, work cannot be thought of as an appendage to life, something not essentially human which, if it cannot be escaped, must be tolerated. Rather, it is for us to seek an understanding of work as being essentially human and therefore in need of redemption.

To this end I have attempted to suggest (1) the way in which work expresses the essential nature of man, (2) that from which work needs redemption, and (3) the redemption itself in terms of vocation.

(1) Work and man's essential nature.

Defined broadly, work may be called activity necessary for the maintenance of life. Granting such a definition, it is evident that all animal and vegetable nature in some sense "works." Hence man, whose life depends upon his activity, shows his essential creatureliness in his work.

Distinctively human work, however, differs from all other in that it is purposeful. The patterns displayed by human culture were arrived at by the conscious invention of men working together, interacting both with each other and with the physical elements. So, while human creatureliness is again seen in the

limitations of the physical and social environment, the freedom and creativity of man appear in the means invented for dealing with environment.

Besides self-preservation and creativity, a third element in human work is sociability. Although the phenomenon of society is not the peculiar property of homo sapiens, it becomes distinctively human when combined with the trait of self-conscious creativity. Ideally, the relationships within human society are not stereotyped (contrast the ants); rather they are the creation of the individuals involved. The creative element of human work expresses itself in the context of society: the worker creates and maintains personal relationships, expressing his individuality through them.

(2) The redemption of work.

In the light of what has been said, it is impossible for the Christian to contend, as did the Greeks, that man must transcend work and aspire to a "higher" life. Experience teaches that there is no human life without work. Even the "gentleman of leisure," whose physical needs are provided for, must nevertheless be creatively active if he is not to deny a part of his being human. His "play" becomes "work" in that it maintains a facet of his life as a man. Work thus being inseparable from life, it is for the Christian to affirm, not that man is redeemed from work, but rather that man and his work are redeemed together.

But from what is work to be redeemed? I submit that it must be redeemed from whatever keeps it from being human work, that is, purposeful and social. In writing this article, I am doing something that meets both these requirements. My task is purposeful in that I have decided to discuss a particular subject in a particular way; it is social in that I seek to communicate a message. If, however, I had come into this community from elsewhere, at somebody else's direction, pushed a few buttons on an IBM machine, submitted the results to the editor, and then left, my work, as far as I would be concerned, could hardly be called creatively purposeful. I would have acted simply because I was told to do so; my work would have followed a stereotyped pattern, not unlike that of the ant.

Work needs to be saved, I believe, from the false determiners which stifle its social and creative quality. Such a determiner is the large corporation in which every job is precisely calculated to produce a certain result. Even the managers and executives of such corporations find themselves to be parts fitted into a predetermined pattern in which there is no meaning

outside the process itself. Production and consumption must increase, although nobody seems to know why, much less to see the possibility of altering the process.

But if it is from false determiners that work must be saved, what is the positive end of its salvation? The goal is the realization of the essential humanity of work. Redeemed work becomes the expression of man's creatureliness under God (who ultimately has the only right to determine) and of his relationship in creative love to those about him.

(3) Redeemed work as vocation.

Seen from one point of view, salvation is God's calling man into a restored relationship with himself and with other men. With regard to God, man is called to be a son; with regard to his neighbor, he is called to mediate God's acceptance ("to be Christ to his neighbor"). Man is made aware of having been accepted; he is called to be reconciled and then to speak the same word of reconciliation to his brother (II Cor. 5: 18-20; Eph. 4: 4-6, 15, 16, 32).

It is on this level of the personal relationship that the redemption of work is realized. Vocation is now understood not in terms of a man's job; rather, his job is understood as an expression of his vocation. A man's work now has a meaning outside itself. It has been claimed, along with the man, as a means whereby God's purpose of love is achieved. The man sees his work as that by which personal relationships are created and maintained.

Nor does God's claim upon a man's work rob it of freedom or creativity. Rather, the possibilities for creativity are heightened in the context of personal relationships. These relationships, far from being stereotyped, are (by virtue of the mutual acceptance which characterizes them) opened wide to spontaneous self-expression.



It is obvious that the elements of our present economic structure are largely arrayed against the realization of the openness and the relatedness which is part of the redeemed life (vocation). Specialization, production as an end in itself, the compartmentalization of an individual's life all militate against the calling of man from outside himself and his activity.

It is easy, in the light of this situation, to assert that there must be a change both in the way Christians address them-

selves to modern man and in the socio-economic order as well. The questions remain: What are the changes? And what can we expect to accomplish by them?

Before I suggest any lines of approach, I must interject a warning. In life as we know it, there will always be one false determiner or another, and there will always be the destructive element in even the most creative of human achievements. Our attempts will never result in more than an approximation of the ultimate redemption. Yet, by virtue of our own calling, we must continually make the attempt.

It is next to impossible for an individual pastor to try to change the economic order. His primary concern is for individuals who are caught in the system, who must live with and in spite of it. I suggest, therefore, that the pastor devote himself first to helping his people to realize their vocation where creative personal relations are most possible, for instance in the home, the church, and the local community. It is clear that, with the steady increase of leisure time, men will have to think of their calling more and more in terms of off-the-job activities. Here then is a promising field where the church can demonstrate the essential meaning of the Christian calling, that is, of being "Christ to the neighbor."

All this is not to ignore the fact that the economic order stands in need of alterations which can be made. Such changes can be effected most readily by Christians who hold positions of responsibility in business and industry and who can visualize the evils of the system concretely. The need then is for men who understand both economics and the gospel, who can change both overall policy and specific working conditions in such a way that vocation is more nearly realized on the job.

The validity of these suggestions can be tested only by experience. In no case should they or any other proposals be taken as keys to a fully realized Kingdom. As long as this world lasts, the goal will be before us: to preach the Word to the whole man in all his life, thereby opening to him the possibility of joyful creativity in the fellowship of divine love.

PROBLEM AND PROGNOSIS

-- Arthur Anderson

". . . down to the present time, the Lutheran Church has never advanced farther than the renewed ideal of charity; it has never made any effort to initiate a real social transformation at all. Most Lutherans

simply repeat the old doctrine of the inwardness of the Church and of the duty of leaving all external matters of legislation and social welfare to the State."

-- Ernst Troeltsch, The Social Teachings of the Christian Churches, (New York: The Macmillan Co., 1931), vol. II, p. 568.

The Luther renaissance, which has ensued in more books about the Reformer than have been written about Jesus Christ in the past 50 years, has taken the sting out of Troeltsch's criticism of Luther himself. However, as applied to historic Lutheranism, Troeltsch's appraisal endures as one of the most cogent critiques yet offered. In 1957 terms, Troeltsch would probably say that Lutheranism is consistently middle-class, status quo-ish, and Republican.

More broadly speaking, this judgment could be leveled at all of Protestantism if one were to examine the voting record of Protestant Christians in the most recent poll available (the 1948 elections). This fact is not necessarily bad or good -- depending on one's social-ethical orientation -- except that it is one of the root causes of the church's failing ministry to the modern worker.

In contrast to Thomistic natural law on the subject, Luther perhaps better than any man up to his time rearticulated the whole biblical notion of vocation. In doing so he bequeathed to Lutheranism, and to Protestantism in general, a strong vocational ideal. The problem historically has been that, as a modern capitalist economy undercut the possibility of workers fulfilling that ideal, the Lutheran Church has countered with little more than the philosophy of adjustment, or in more pious terms, in Christian love bearing with the existing order as somehow established by the providence of God in history. This results from the social conservatism outlined in paragraph one. Here we have the historical problem.

What is the present manifestations of the problem as it confronts us in the lives of our parishoners? The following instances are disguised conversations with parishoners. These I add to show that frustrations stemming from the problem are prevalent in all strata of the socio-economic ladder:

Corporation Lawyer: "Pastor, I have just engineered one of the biggest bank mergers in American banking history, and yet I have never felt that life is more meaningless than I feel it is right now. I work with nothing but figures and statistics. In my job, virtually my only contact with people is through my dictaphone

with my secretaries. It's hard to find meaning in a job which I know only exists because the IBM to replace me isn't quite completed yet."

Company Owner: "Let's be reasonable, pastor. Religion is a personal matter and works fine in our own community. You must see, though, that we live in two different worlds, and what you say is too much in the clouds to be practical for my plumbing industry. My competitors would laugh and compete me right out of business. Sure my workers may not be fulfilling themselves in the sense you talk about it, but neither am I. We all want to make a buck, both the workers and myself. We must make that buck as efficiently as possible or we won't make it at all. If that means being frustrated on the job, it also means making the money so you can live off the job. Let's be realistic, pastor."

Advertising Manager: "Do you know why I come to this church, Pastor? I come here to be good. I always think of the church as being sort of a sanctuary. Here I can be me. It gives me strength each week-end so that on Monday I can go back to my Madison Avenue jungle."

The theology of vocation is not frequently realized. By and large the church in its ministry to the worker has simply accepted this fact. It has had little to say about the economic structures which have produced the jobs modern workers are required to fill. Its ministry has consisted in providing the worker with a sanctuary on Sunday, a place where he can "be good," a place where he can perhaps be a person off the job.

Apart from its platitudes, the church has at best told the worker that he can be a Christian in his job. This often follows the line that a Christian soda jerk or a Christian auto mechanic will give an honest scoop of ice cream or a thorough grease job. In some cases the church has even sold industry on the proposal that Christian workers are more productive workers. Hence industry in some instances has sponsored industrial chaplaincies, but in the main this has consisted in the pastor becoming a hatchet-man for the industry which is paying his wage. As Victor Reuther once suggested, we don't need men running around pasting Ephesians 6: 6-9 over the lathes of our workers. And so we have the historical problem and its present manifestation.

What can be done about it? It is almost presumptuous to say. Before making any suggestions, I am first reminded of Reinhold Niebuhr's prayer for God's gifts in which he prays, "O God, give me the serenity to accept what cannot be changed;



Give me the courage to change what can be changed; The wisdom to know one from the other."

One thing, it seems to me, that is needed is a new theology of work and a relevant application of that theology to the actual situation of the workers. The two realms of the job and community life must be bridged meaningfully if the church is not to continue to reinforce the semi-schizophrenic existence which the modern worker is experiencing. This theology of work must be articulated in such a way that the church does not simply accept the givenness of our economy.

Status quo conservatism in the name of the providence of God is a poor preaching of the Word to a man who is bleary eyed over the futility of his job. When a company reduces its workers -- executive and laborer -- to an automaton, the church must bring the sting of God's judgment to bear not only on the fact that a hub-nut fastener is fornicating with the office secretary, but also on the whole corporate set-up. While in preaching the Word we have become specialists in the former area, in the latter area we have been semi-oblivious.

Obviously we must also try to see clearly that we have to "accept what cannot be changed." It is conceivable that a man, because of his interpretation of the gospel, might attack the very profit motive which undergirds our economy, but it would be quite naive and ineffectual to do so. Protest he may and must, but he must also accept. In other words, in our complicated economy which like a Frankenstein continues in its depersonalization of the modern worker, we must do two things:

One, we must fulfill our prophetic responsibility and protest against, say, specific corporation and plant set-ups. This way sounds daring, but it has been done when, for example, a pastor runs a seminar on Christian vocation for a group of managers in his congregation. One such manager mentioned to me, "You know, this doesn't simply affect me personally. In several instances it has caused me to change plant policy, and that affects 300 people."

Two, we must continue to work in a broader ministry to the individual worker. All work is finally a curse apart from the Christian gospel. A creative job is no insurance for a meaningful existence. Work must be seen in the total context of the salvation God offers man in Christ. It is this gospel which turns work as a curse into work as vocation, as it removes the "sting of death."



Specifically we might do the following:

1. Realize that the fulfillment in the job attainable in Luther's agrarian economy is no longer possible. Therefore, quit talking in medieval terms and understand that the worker's being a person will have to come mainly apart from his job.
2. In respect to his job, work cooperatively toward change in plant policies and organization. In respect to workers -- managers and laborers -- seminars on the local church level can lead to an understanding of Christian faith and work. Another possibility is to take a lesson from what is happening in Germany, where laymen have formed what are called Evangelical Academies. These are study groups which have been promoted by the laymen's need to find meaning in the Word of forgiveness for their lives.
3. The local church can make a sustained effort to be the church, a Christian community in the sense of the integrating experience in the worker's life. Too often the church is one among many of the sociological experiences the worker goes through. When this happens, the Word of God, instead of becoming the core of the worker's personality, is only one factor in his total make-up.

In closing, it seems to me that because this Word of God in Jesus as the Christ is central, it is imperative that we see in this area of work -- as in all areas -- what it means when we confess Jesus Christ as Lord.

POSTSCRIPT

-- Morton Talbot

The problem which links the previous articles together is clearly that the gospel we proclaim is all too often a "Sunday gospel." Why? Because we who proclaim God's forgiveness have too often accepted only the "Sunday Christ."

The foregoing articles show that our laymen live their lives primarily at their jobs and in their homes and only secondarily in the "community of the faithful." Our modern layman sees this community not as the center of his social existence but more often as an escape from true existence.

These articles should stimulate us to ask: Are we prepared to "talk turkey?" Can we really minister and preach without understanding the whole lives of our laymen? The gospel is not our possession, but it is our office to preach it as effectively as possible. And how can we begin to preach "live options"

while we live in "ivory towers" or in the mist of the piety that is generated on Sundays, and also whenever and wherever it is known that you are a pastor.

Our problem is not the gospel -- not the message of forgiveness and the theology which protects it -- but our problem is relevance. The world waits for the message of liberation, that this chaotic life has meaning not through our own frenzied efforts but in the act of God.

~~The~~ problem of vocation is to recognize what God's will is for us, right where we are as laymen, pastors, and students. But study is not vocation until faith creates the willingness to ~~study~~ -- willingness to do what you must do anyhow. God has put each of us here in seminary. Our problem is whether we willingly commit ourselves to study as a matter of faith and gratitude, or are forced to do it by the threat of the law in terms of "D's" deadlines, final exams and prestige? In either case, study we must -- grateful for the law which drives us to the gospel which assures us of God's love.

The real issue is this, that even after we have passed the exams, under the lenient eyes of our teachers we still have God's law to reckon with. Does a passing mark indicate we have fulfilled God's law? We are called to prepare for the gospel ministry. I honestly don't know what would constitute a fulfillment of God's will for this vocation. It is not just a quantitative matter of reading all the books in the library.

But I know this at least -- that we must preach sermons which proclaim that Christ is Lord and Saviour of the whole of life. To do this we must know, must experience, the predicament of our people. Relevance is not a matter of pastoral and homiletical techniques. We cannot just pump a few contemporary words and illustrations into our sermons and thus fulfill the law. Relevance must not be the frosting on the cake of salvation, but our entire ministry must be relevant.

Our vocation as students compels us to study the gospel and the situation to which it is to be addressed. Yet how well would an internship in industry or in ~~labor~~ or as a clerk in a monstrous corporation be received? ~~Where~~ is the concentrated study of labor-management problems, automation and its consequences? Who bothers to understand all the sociologists have to teach us about urban society? You can fill out the list of such questions if you will. The purpose of these articles is to make a beginning.

CAMPUS NEWS

The Administration has announced this year's COMMENCEMENT SPEAKER as Dr. Harry F. Baughman, president of the Lutheran Theological Seminary at Gettysburg. Date for this year's exercises is May 15, and they will be held in St. Michael's Church on Germantown Avenue.

* * *

On December 9 the DEPUTATION COMMITTEE'S four man team visited Tabernacle Lutheran Church as guests of the Luther League. The program consists mainly of slides of the seminary and discussion. Future plans for the committee are indefinite, but it is expected that more teams will be sent out during the course of this semester to keep college students and Luther leaguers "in the know" about their seminary.

* * *

Members of the SENIOR CLASS will meet tomorrow afternoon (Feb. 6) at 4 p.m. in Hagan Hall with Dr. George H. Berkheimer, executive secretary of the ULCA Board of Pensions. Purpose of the meeting will be to explain the pension plan of the church and to acquaint the members with the Family Protection Plan.

The senior class will also engage next month in a guided tour of the United Lutheran Publication House, including both the printing plant and the Muhlenberg Building. The trip is planned in conjunction with the senior class of Gettysburg Seminary, and the tentative date is March 20.

* * *

Another campus tree bit the dust during the Christmas holidays when the large old veteran behind Hagan Hall was felled. A remnant of a past generation, the tree had for some time consisted of little more than thick trunk and bare branches. Its rotten interior made easier the December dismemberment.

* * *

One new student entered Mt. Airy seminary at the beginning of the second semester. He is Don Snyder, a graduate of Wagner College. Don, in so enrolling, becomes the sole member of the class of January, 1960.

"Devotional Life of the Seminarian" is the theme set for a Philadelphia area conference of the INTER-SEMINARY MOVEMENT. Area president Don Luck reports that ISM members will meet February 8 and 9 at Pendel Hill, Pennsylvania. The conference will extend from 12 noon Friday until noon Saturday. A \$5 registration fee is payable to Ed Hanson.

The Middle Atlantic regional conference of the Inter-Seminary Movement is scheduled for March 14-16 at Gettysburg. The conference, extending from dinnertime on Thursday to luncheon on Saturday, will center about the topic: "Biblical Theology Enters the Local Parish." Speakers will include: Dr. Hugh Baille MacLean, New Brunswick Seminary; Dr. John Bright and Dr. Donald Miller, Union Theological Seminary, Virginia; and Dr. Dora P. Chaplin, General Theological Seminary, New York.

Ed Hanson reports that the total registration fee of \$6 includes meals and accomodations. He emphasized that at least \$2 must accompany all reservations. Hanson is coordinating the delegation from Mt. Airy.

* * *

Four concerts remain on the schedule of the SEMINARY CHOIR during the second semester, which will see them cover a considerable amount of territory in the Philadelphia-New York area. Included among the remaining dates are:

March 10	Bethlehem, Pa.
March 17	West Philadelphia (Emmanuel Church)
March 31	Jamaica, New York
April 7	Red Hill, Pa.

* * *

The Washington, D.C., Seminar for Lutheran Students this year is set for April 14-17. Actively promoted by the ASSOCIATION OF LUTHERAN SEMINARIANS, the agenda includes such issues as: the responsibilities of the Christian in a democracy, and the appreciation of Christians in public life. Also planned is a selected tour of the federal government in action.

Interested students should contact Wally Miller, Mt. Airy coordinator for the seminar. A \$16 registration fee is payable by March 15. This includes the cost of meals and motel-type housing.

* * *

Professor John H.P. Reumann presented the seminary WIFE'S CLUB with one of its most interesting and informative programs

of the year on January 22nd when he spoke to the group on the Dead Sea Scrolls. Professor Reumann treated the discovery, date, and description of the highly controversial documents in his talk, and a question and answer ~~period~~ followed.

On January 29, the club was privileged to hear Mrs. Henry Wireman, editor of the Germantown Crier, speak on the "History of Germantown". A panel discussion is being planned for February 14 on the topic "The Minister's Wife." Three speakers, representing wives of institutional, city and rural parishes will form the panel.

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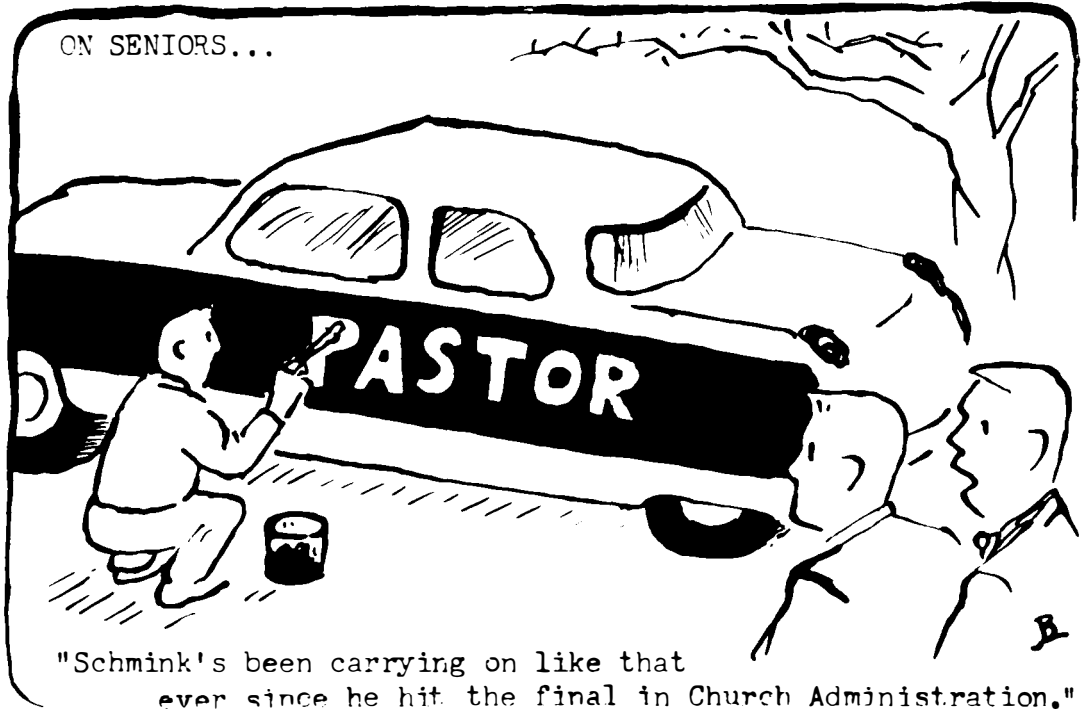
"Racial Tension: Encounter and Steps for Solution" was the topic discussed at SYMPOSIUM II last Thursday evening, January 21. The presentation was made by the Fellowship House of Philadelphia, a socially minded group of which Mr. James Kennedy is a member. Included in the evening's program was a choral reading, slides, and a forum.

* * *

NOTICE

NOTICE

The regular second semester meeting of the student body will be held this evening, Tuesday, February 5, at 7:15 p.m. in room #1, Hagan Hall.



ANGEL ANTICS...

Vacation over! The Angels, ready to venture to the outside world, to climb to new heights (the only direction open to them) eagerly faced the last half of the basketball season. They donned their uniforms. They took their sneakers from the lockers. They failed to arrive for the game - something about finals the next day - ridiculous?

Their next effort to go was more successful! The Angels led at halftime by a big ten, but soon relented as the pace weakened the book weary group. The Eagles took the game with seven to spare. It was Hal Henry's turn to coach. Notable feature of the game: fans had come for the first time.

The Hawks captured the next one in the waning seconds by a slim margin of four points.

The post-Christmas "big guns" have been Adickes and Richards. Traugart is unmatched in spirited floor play (This is a paid political announcement).

Annuncio! The athletic committee is sponsoring the second annual card festival. Featured will be pinochle -- in fact, that's all there will be. Several "River Boat" lads will be on hand to display their tricks. One charming couple warming up their hands and popping their knuckles is "Havana" Swanson and the brains of the outfit, "Powdered Eggs" Strawn. Another lovely twosome is "Pirate" Henry and "Bungles" Worth. Be there and see how many different ways there are to tip your hand to your partner.

-- Hal Geiss

ON THE BOOKSHELF...

Rolling off the presses at The Muhlenberg Publishing House in the near future are several volumes worthy of attention. The first two mentioned below are particularly relevant in terms of the theme of the present issue of The Seminarian.

Due to be published on March 15 are two books representing the work of continental theologians. From the pen of Gustav

Wingren, professor of systematic theology at the University of Lund, comes a contribution to the continuous stream of literature on the theology of Martin Luther. While the author's previous works have only been available in German or Swedish, this volume, Luther on Vocation, will be available in English translation.

The vocation of a Christian is to reflect his new relationship to God. Therefore man's sole work is to serve his neighbor in love. The arenas for this activity are the family, community and society which serve both as "masks" of God's wrath and love and as channels for man's expression of Christian love.

Another volume slated to become a standard work in the field is The Christian Ethos. The author, German Theologian Werner Elert, divides the system of ethics into three parts: ethos under law; ethos under grace; and objective ethos. Working through orders of society, law leads to guilt and death; but Jesus Christ offers an ethic based on grace for all who do not think they have fulfilled the law. The realm of objective ethos is found in Christian community where the church is a real force in history.

In producing The Christian Ethos, Werner Elert combined theological insight with special studies in jurisprudence, writings of early church historians and works of Martin Luther. The depth and scope of this volume is readily apparent.

Moving on from systematic theology to homiletics, we at the same time come closer to home. In fact, we move right into our own seminary community. Having heard Dr. Edmund A. Steimle in classroom and from the pulpit, we will now have a collection of his sermons in book form. Scheduled for publication on February 15, the book carries the title: Are You Looking for God? Between the covers are 17 of the sermons which have gained for Dr. Steimle the reputation of being one of America's leading preachers. Some of the titles included are: No Idle Tale, The Extravagant Kindness, and When God is Dead. The reader will not fail to note the wide range of Old and New Testament insights covered in this collection and also the general craftsmanship of its author.

The last volume to be reviewed, and the only one presently available, is The Christian Year by Dr. Edward T. Horn, III. The author, a representative on the Joint Commission of the Common Liturgy, presents a clear historical account of the growth of the Christian Year, covering such material as the development of ancient source books, sacramentaries and calendars along with the origin and meaning of seasons and special days. The major importance of this volume lies in the new material it presents concerning the Common Liturgy.

-- Henry Hund

THE PLIGHT OF THE PEASANTS

— Manfred Fleischer

In his report about Russia Dr. Franklin Clark Fry said that the Volga Germans were not persecuted for religious or national reasons, but because of their social status as kulaks. A kulak is, according to Webster, "a well-to-do farmer in Russia who profited from the labor of poorer peasants." This definition may backfire. Does not every entrepreneur profit from the labor of poorer people? The kulaks have been disowned, deported, enslaved, and killed under the same pretext.

A city civilization which scoffs at the rights of bucolic backwoodsmen ought to remember its own postulates. Our own property rights were deduced from pastoral premises, and are an outgrowth of agriculture. We cannot share the disdain of Karl Marx for the "idiocy of rural life" without cutting off the branch on which we are sitting.

The peasants of eastern Europe became the most stubborn bulwark against Bolshevism, when many westerners saw in the Red Revolution the dawn of a new day. A class which had witnessed in all its cruelty the collectivization beyond the border could not compromise with Communism. The peasants formed a front of tenacious resistance from Finland to Roumania, until they were put into the position of pawns by the political chess players. The Russians, masters of the game, made moves the West did not forestall. The promulgators of the Four Freedoms and the Atlantic Charter endorsed policies at Yalta and Potsdam which reudiated the property rights of millions without any provision for compensation. This precedent may even alter international law.

A Latin poet lamented the loss of his rus paternum before the fall of Rome. Millions of men have lost the farms of their fathers in recent years. In most cases, a farm meant more than a means of livelihood. It was a precious possession which had passed, often for centuries, from generation to generation of the farmer's family. Loyalty to the land played a more dominant part in such an economy than the profit motive. The Soviets knew that the drifting dunes could be swallowed by the sea as soon as they undercut the roots in the soil which fortified the sand of society.

An uprooted peasant lost more than the tools of his trade. He lost confidence in the leadership of the liberators, and the Christian convictions of the crusaders. He lost faith in a world order which had, as he believed, a biblical basis. The tillers of the soil, the hewers of wood, and the drawers of

water were sharecroppers of the Lord over land and sea. They would support this claim by pointing to the pastoral passages of the Scriptures. Private property was once a part of the Promised Land.

There may have been many rich fools who built too many barns. But even God-fearing people doubt divine justice, when they are expelled from paradise without the commission of an original sin. Fiat justitia, pereat mundus! A void of values is the nourishment of nihilism.

The plight of the peasants is our predicament. If there is logic in the law that no one escapes a dilemma he has created by his former decisions, there is also a lawgiver in whose love we may trust.

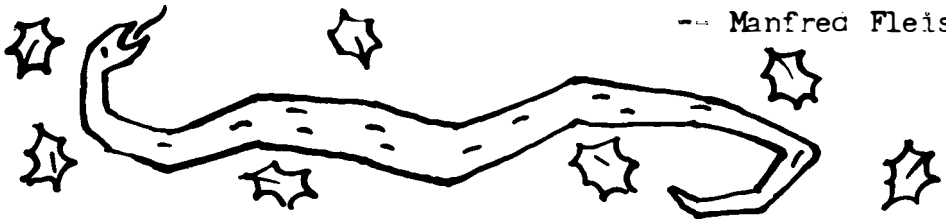
THE FALL OF MAN

He slew the serpent which seduced his wife.
Forbidden fruits fell from the tree of life.
The air was poisoned by infernal breath.
He paid thus painfully the price of death.

Love had not hurt, but now, it hit his heart.
It broke his body and his soul apart.
He sensed the sorrow, where he stood and stepped.
The wind was wailing, while the willows wept.

He heard it rustle, and he heard it scream,
As he drank deeply from the Stygian stream.
There foamed a fountain from a weary well,
Whose water would not quench the thirst of hell.

He hid himself, when God the Father came.
He saw his sinfulness and felt his shame.
He faced abyssmally his final fall
And lost his consciousness beyond recall.



-- Manfred Fleischer

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."

Last spring, Frank Kreider, 27, a senior at Mt. Airy, was ~~selected~~ by the Board of Foreign Missions for service as a missionary to Japan or Hong Kong. During the past summer, he was hospitalized, the diagnosis revealing a rare type of anemia, from which Frank died on December 22, 1956.

Due to his life-long interest in the work of foreign missions, Frank directed that his entire life insurance (\$10,000) go to the Board of Foreign Missions to carry on the work which he wanted to do. This gift will pay the cost of a much-needed dormitory for boys in the Lutheran Student Center in Tokyo.

The funeral was held on December 26 with Henry Hund rerepresenting the seminary community. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, was officiant at the funeral and interment in Nation Cemetery, Suffolk County, New York.

While Frank was hospitalized, his father, Dr. Harry J. Kreider, pastor of St. James Church in Ozone Park, New York City, periodically informed his parish of Frank's condition. Two sections of these letters stand out in witness of this family's life in Christ:

"We were particularly grateful, since the experience had to come, that it came at a time like Christmas, for we could be at the church services on three days in succession, and receive that exalted uplift in spirit which we could have received at few other times. We might thoughtlessly have said, 'It's too bad this had to come at Christmas.' But looking at it in God's way, we have learned how good it was that we had the Christmas season to help us so wondrously."

"Sometimes I hear persons say, 'Too bad; he is so young.' My friend, there is no such thing as 'too bad' for one who is faithful in God's service! Frank well knows that his service of the Lord Jesus is eternal, whether in this life or the next, a truth which the Apostle Paul put in his immortal words: 'To me to live is Christ, and to die is gain.'"

-- Calder Gibson II

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O Lord God, Heavenly Father, Who in Thy providence dost appoint to every man His work: teach us to go to our appointed tasks as working for Thee and not as mere men-pleasers. We ask Thee to let Thy Word have free course among all conditions of men that peace and good will may prevail in all places. Remove all discord and suspicion and dissension, all class conflict and hatred. Give us the necessary ability to render genuine service to Thee and our fellow men, and keep us mindful that we all are dependent upon one another in human society. Above all, remind us that here we build no enduring city, but are pilgrims and strangers in this world who must one day lay down our tools to appear before Thy judgment throne to give an account to Thee. May we then be found faithful stewards and live in Thy presence forevermore; through Jesus Christ, Thy Son, our Lord. Amen.