



the **SEMINARIAN** .....

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NEW MASTHEAD

It is with great pleasure that the Seminarian presents this week its new masthead. Thanks to the interest and talent of Seminararian Fred Myers who contacted and worked with the printer in executing the design and to the printer, a Lutheran layman, who provided, free of charge, the facilities for the printing, the Seminarian is able to enhance its appearance.

In a note to the Seminarian staff Fred offered the following explanation of the symbolism of the head.

"The boldness of the title signifies the boldness with which each of us enters life; the twenty-four dots or steps toward the Cross represent the years spent in preparation (twenty-four being the average age of the graduate) for the work of the Church of Christ, symbolized by the Braided Cross wherein our life is entwined with the Redeemed Christ."

If there is anyone who can offer a better interpretation their suggestions are welcomed and will be printed by the Seminarian.

I. S. M. News

Thursday, January 25, Westminster Seminary will be the first of three seminars to participate in a series of informal dinner exchanges to be held on our campus.

Since "like minds" can breed stagnation the dinner exchanges ought to be an avenue of stimulation for those who are tired of hearing, "I agree", to any statement they make.

The evening program will be: Chapel Service at 5:00 P.M., dinner, tour of the library and dormitory will follow. An informal gathering will be held at 7:00 P.M. in Church of the Ascension. Dr. Reumann will be the faculty representative.

Herman H. Maertens

UNITY



(As noted last week, the column today is devoted to prayers for Christian Unity. The period from January 18 to 25 has been designated by both Roman Catholics and Protestants as a time to pray for the unity of the Church. Ed. Note.)

O Lord Jesus Christ, who on the eve of thy passion didst pray that all thy disciples might be one, as thou art in the Father, and the Father in Thee, grant that we may suffer keenly on account of the infidelity of our disunion.

Grant us the loyalty to recognize and the courage to reject all our hidden indifference and mistrust, and our mutual hostility.

Grant that we may find each other in Thee, so that from our hearts and from our lips may ceaselessly arise thy prayer for the unity of Christians, such as thou wilt and by the means that thou wilt.

Grant that in thee, who art perfect charity we may find the way that leads to unity, in obedience to thy love and to thy truth. Amen.

Lord of Truth, enable us to recognize:

that we are sinners yet despite thy gracious death for our salvation;

that we rationalize the evil we permit and do so that thy will is obscured;

that we sin when we malign and oppose those who bear the name of Christ.

God of Might, create in us:  
a vision of thy will for the unity of thy body, the Church;

a love for our brethren like thine for thy Church;

a desire to make that love real by uniting thy family. Amen.

For other prayers see SBH p.219

George Weckman

## Sam Seminarian Reports...

## THE PASTOR'S READING - PART I

Introduction: Beginning this week this column will present a series of articles designed to acquaint the seminarian with sources available to him to keep him abreast of the times once out in the parish. The series will begin with articles relating to the various theological disciplines and culminate with an article on general reading. Such a series assumes that the pastor will spend some time on academic study -- an assumption which unfortunately may be not as accurate as it should be. At the same time, it is to be heartily recommended that the pastor study the Bible itself and not concentrate solely on articles and books about the Bible. Such a statement may sound trite, but for those out in the field its significance is recognized.

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READING IN THE BIBLICAL DISCIPLINES

(The writer expresses his appreciation to Professors Snyder, Reumann, and Bornemann for their help in the preparation of this section of the series.)

First, in terms of periodicals, if one were limited to only one publication -- a realistic limit in terms of time, money, and interest -- the journal to be recommended is either the Expository Times or Interpretation with some favoritism to the former because of its leaning to the parish and its frequency of publication.

The Expository Times, published monthly in England, features up-to-date book reviews, good survey articles generally on a theme (e.g. the will of God in the Synoptics, Paul, John, etc.), a section on sermons (one for each Sunday of the church year according to the use of the Church of Scotland or England), and a section of children's sermons ("Virginibus Puerisque.") The publication is generally in the evangelical tradition.

Interpretation, a journal of Bible and theology, is published quarterly by Union Theological Seminary in Virginia. It features good book reviews, although some are more detailed than others. Each issue has a theme (e.g. Book of

Daniel) with the articles revolving around it (e.g. the Covenant, the Kingdom, etc.) together with a parallel sermon (although the sermons tend to be "theological" and not necessarily related to the parish.) A regular feature is a survey article on New Testament and Old Testament literature for a year at a time, thus enabling a reader to relate books to each other. Other features have included an Old Testament hermeneutics section and articles on sect groups and the use of the Bible.

For someone interested especially in archeology, The Biblical Archeologist features new discoveries and interpretations of old studies written in a popular style. Some articles have been collected and published as The Biblical Archeologist Reader now available in the library.

For those who have a more technical interest -- a graduate level interest -- The Journal of Biblical Literature, featuring book reviews and articles, is suggested. This periodical shows perhaps a greater interest in philology and history than in theology, but is of great value.

In terms of books, a complete reading list is impossible. The periodicals recommended have books reviews which certainly should keep the pastor informed of current works. Nevertheless, certain things may be especially helpful. Jesus of Nazareth by Bornkamm is considered good reading, although it undoubtedly will be superseded. Any writing by Hunter or Barclay will be generally valuable to the man in the parish. An older work which certainly should be read is Donald Baillie's work, God Was in Christ, which combines the work of a theologian and a biblical scholar.

## SUMMARY

If limited to one purchase considering all of the recommendations and reasons above we suggest Expository Times (no, this isn't payola!)

(Continued on page 3, column 1.)

Sam Seminarian (Continued)

HEYER OR LOWER?

## SUBSCRIPTION INFORMATION

- ET: a monthly, a little more than \$4.10 per year. Published by T & T Clark, Edinburgh. In this country write Scribner's, 597 5th Ave., N.Y. 17.
- Inter.: quarterly, \$3.00 per year. Union Theol. Seminary, 3401 Brook Rd., Richmond, Va.
- BA: quarterly, \$2. per year. American School of Oriental Research, Drawer 93-A, Yale Station, New Haven, Conn.
- JBL: quarterly, \$9. per year. Society for Biblical Literature and Exegesis, 224 N. 15th St., Phila. 2.

.....It might be of interest to the seminarian that a new publication of Sacred Design Associates is due to appear this winter. Called Dialog, A Journal of Theology, it has been founded to "provide a forum for all those interested in conversation regarding the significance of this proclamation (the proclamation of the gospel of Jesus Christ) for both the Church and the world. Its editors are committed to the Christian faith within the Lutheran tradition but welcome the expression of points of view other than their own." Three professors from our faculty are on the staff of the publication: Drs. Heineken, Lazareth, and Reumann. Theologians from the ALC, Missouri Synod, LCA as well as men from abroad represent the variety of viewpoints contributing to the publication. Further information has been published in the mail room bulletin board.

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The Seminarian is published weekly during the academic year by the Student Body of the Lutheran Theological Seminary, 7301 Germantown Ave., Philadelphia 19, Pa. Editor: R. J. Zimmerman; Associate Editor: J. R. Kehrli; Staff members: C. Crumpton, L. Miller, B. Thorpe, G. Weckman. Guest staff member for this week: Harold Baer.

Editorials are prepared only by the editors and are not the responsibility of other staff members.

Seminarian office - E 51.

Upon application to this seminary, it is not unlikely that the prospective student picks up "The Catalog". In his perusal of the same, he may read the brief paragraph describing the Heyer Commission, one of the organizations on campus of which every student is theoretically a member. Again it is not unlikely that once the student settles down to campus life and theological study, he hears no further reference to the Heyer Commission during his three-year residency - except for a half-hearted plea for money sometime in the early spring of every year. In fact there is so little evidence of its existence that he wonders whether the organization has become defunct. Of course this same student (if he is average or normal) will ask no further questions to clarify the situation since his interest in missions, especially "foreign", is weak or mild at best. As a result, the Heyer Commission has fallen to a lower state that it deserves.

The Commission, formerly known as the Father Heyer Missionary Society of Mt. Airy Seminary, is named after the Rev. John Christian Frederick Heyer. It is not the intention of this writer to canonize a past "saint" of the Lutheran Church in America, but it is high time we become more familiar with Father Heyer. I paraphrase the sketch of his life as recorded in the Twentieth Century Encyclopedia of Religious Knowledge: He was born in Helmstedt, Germany, in 1793. After emigrating to Philadelphia in 1807, he was later licensed and ordained by the Pennsylvania Ministerium, serving congregations in Pennsylvania and Maryland. Surveying home missions as far west as Missouri, he also introduced Sunday schools in eastern parishes. He was exceptionally qualified for missionary work and became the first American Lutheran foreign missionary to South India (1842). His service in the Guntur and Rajahmundry districts extended over a period of seventeen years. Because of his personal devotion and energetic spirit as pastor and pioneer missionary, he was affectionately called "Father Heyer" by his contemporaries. According to the Seminary Catalog, he served as Chaplain of this seminary until his death in 1873. Seven years later, the forerunner of the present (Father) Heyer Commission was organized.

(Cont. on page 6, col. 2)

Editorials:

## A LETTER TO THE STUDENT BODY

Dear brothers,

You may recall that the central theme of last week's letter to the faculty was the matter of communication. It was hoped that by the word "communication" there was understood something much more significant than settling down at 10 a.m. some morning for coffee and exchanging witty "in" remarks about everyone from Dr. Fry to Dr. Duddy. The coffee bean (especially at the Refectory) has no special potentiality for creating the sort of outlook necessary for real communication. Getting to know one another in a social context may be helpful, but it surely isn't the answer--despite all the protestations of the "kaffee klatschers"!

In any event, the underlying concern of last week's editorial has perhaps established its validity in the interim. A handful of students has commented on it (see "Letter to the Editor"), but not one faculty member has made comment to the Seminarian staff, to agree or to disagree.

Just for the record, though, communication--whether it be here or elsewhere--is obviously a two-way affair: it's reciprocal. It involves sharing, a rather denuding experience. Some have very acceptable reasons for not wishing to share with others; they may, for instance, temporarily need the security of a facade. But in the community of Christ it at least is to be hoped for and worked towards that men will learn to share without sarcasm or deliberate misreading of one another's motives, and so encourage one another in love. We all know that this is a big pill to swallow; the old "I am an island" jazz is very attractive. But we do belong to one another in Christ. We can't ignore this fact; we may damn ourselves with it, but we can't ignore it. So let's stop trying to.

The title of Luther's tract On Bondage of the Will brings to mind what may be one of the reasons for the unrealized state of our koinonia. Because we have accepted the idea of the priority of grace, we sit around

waiting for God to bop us on the heads with His gracious mallet. We forget all about the business of doing what has been commanded of those very people who have tasted His grace.

God's will is done even without us, but perhaps it's time to ask ourselves whether it is being done by us to the extent it should be. What kind of Christian pastors go from Mt. Airy?

(Think over these answers and see if they aren't too familiar for comfort.)

--Christians who don't pray, privately or in the Chapel.

--Christians who spend the Sunday morning hour finding musical, architectural, liturgical, and sermonic flaws.

--Christians who read the Scriptures primarily in conjunction with courses.

--Christians for whom study ends with graduation and books are thrown away in the heat of "real" living.

--Christians who increasingly are finding answers to man's sin in psychology and sociology rather than in the Gospel.

--Christians who interpret the call of a parish in terms of salary, parsonage, community environment, and car allowance.

This may not be all of it, and there may be some misfires among these points. But there may be just enough truth in the lot of them to point up the fact that "challenge" is not such a naive word. If we are challenged nowhere else, we are at least challenged by our own infidelity. Regardless of the theological formulation of our role, as Christians and pastors we stand as witnesses and examples to all we come in contact with. More people than we realize judge our Lord and His Gospel on the basis of His witnesses.

This is a time for real communication--with God and with one another.

In Him,

The Editors

## RECONCILIATION - 21st CENTURY

Ah the darkness once again  
 Is creeping creeping creeping  
 Upon once fearful souls...

Weiser

A deep forbidding blackness-- a blackness devoid of any detail, all-encompassing and crushing--engulfed everything. As in the innermost regions of a virginal womb, this blackness had an innate germ. Evil's ugly presence, although not apparent, could be sensed, hidden in its many malignant folds. Even the air itself seemed bowed under the tremendous weight of this indescribable more-than-night. No light broke this infamous cloak of Beelzebub. No star, however brilliant in its magnitude, nor even the sparkle of some happy eye succeeded in penetrating the impenetrable. It was as before life or after death, if one can picture such a void as being before or after, but existing now.

Jon walked heavily, alone and without purpose. No goal existed to urge him forward, no desire to propel his biological existence, no comradeship, no friendship, not even a tiny spark of love to sustain his very life. It was as though he had become the sinister blackness itself. A long time ago he had had some puzzling questions, but now these had been forced deep into his unconscious, never to be willingly called forth again. The "Who", "What" and "Why", which had once occupied a minute portion of man's knowledge, no longer whispered in his ear. Once bellowing, then whispering, now gone, the all important was forsaken. The response of Jon's being was less than that of a single leaf on a heavy-foliaged tree in the hot summer sun to the presence of a dust-stirring, but not apparent, breeze. It appeared as though he had become enwrapped in a shroud of apathy, not knowing, not caring, barely existing.

The air suffocated Jon's very breathing, which had become short and shallow--shorter, shallower, shorter...his body structure straining harder and harder for oxygen... He

felt his heart compress, as if a heavy weight lay upon his chest, and increase its palpitations in anticipation. The air was as satisfying to his thirst for air, as distilled water would be to a thirst for water. Jon's biological existence screamed out warnings that something was wrong.

Then there was impressed upon his brain impulses an awareness of a feeling, the origin of which his rational mind could not quite place. The awareness centered in the deadly blackness, which had become as a slimy, nightmarish reptile: squirming, moving, entwining. The very ground Jon walked on became aware; and all moved as one. The awareness grew as one might perceive something immediately preceding a summer rain, when the air is heavy and breathing becomes difficult. One feels the coming of the rain and hopes for the quenching of the prevailing heat.

Thus Jon's awareness of this living black drifted to him slowly and surely until it had captured his very essence, filling it with fear, while the air and ground echoed and re-echoed the feeling. The manifestation gripped and clawed, tore, and ate. Jon tried to run with no particular avenue of direction, futilely attempting to escape as a rat caught in an unsolvable maze. The lurid ground, changing into a thick ooze, sucked at his feet. The harder Jon struggled, the stronger its grip became, pulling and slowly drawing him down into the quicksand of submission with fearful consistency.

The air became heavier; the perilous blackness became impossibly blacker. It was as if a horrible dying creature was making its last violent stand against some unknown attacker. A small glint of light appeared, weaker than the weakest star, but present. The fear, now

RECONCIATION (Continued)

present in creation's every atom, began to consume Jon. He felt all the dire horrors, prejudices, hates and fears of ageless aeons unleashed around him. He gained a slight advance and fell down, exhausted and beaten, beneath an almost branchless tree.

Then, when this appalling void appeared to have reached its peak of ghastly magnitude, when all seemed lost, a streak of light grew out of that non-star. It raced through the core of the frightful void, not bent or crooked, but straighter than straight, as if it had some predestined purpose. The atrocious blackness, writhing and seeming to scream like some long-forgotten prehistoric animal, became violent as if it were in death's grip itself.

Jon could no longer stand this un-earthly repugnancy. Would this torture never end? This reality was worse than the most horrible nightmare. He buried his face in the muck and, prompted by some obscure ancient, almost forgotten urge, cried aloud, "Oh Kri, take me to your bosom! Lose me in your heart. Let me lose myself in you... Oh Kri! Oh Kri! Forgive me... forgive!"

The cry, born in the innermost depths of the heart and welded with tears, was pitiful. At his cry, the non-lightning struck. Jon thought, Has it hit me? Am I dead? What... Then he knew. That which the blackness had feared, Jon no longer feared. He virtually glowed with compassion. It was as though it had become a part of him, and he a part of it. His body tingled in every pore with a feeling, not of loathing and fear but of love.

Everything was light, and light was everywhere. It was more brilliant than the very center of the brightest sun, yet containing the properties of countless brilliant, knowing, loving, comprehending eyes. It was more than man's feeble mind could grasp. How great this moment was, as it had been, as it shall be.

"I have lost myself in him and he has accepted me! My doubts and fears are gone. The joy... breath-

less... indescribable." It was such that all the beautiful things in our universe combined would prove dull beside it. The feeling had never been known to him, nor had he seen it in any other man. The great weight was lifted off his shoulders, and he knew how Jam, Pul, and the others must have felt. This new feeling surged through Jon and lifted him to a new status among men.

This once common knowledge had been lost to man through the ages. Only a few had made a feeble attempt to keep it alive, but they were dead and forgotten. The horrid blackness was broken and dissipated into nothingness. One again life appeared in all forms.

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His footsteps long since obliterated in the dust, a sullen grey form loosely and slowly began to drift earthward, feeling and searching for another way, another senile age.

Charles Miller

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HEYER OR LOWER (Continued)

The purpose of the Commission is "to foster interest in the missionary enterprises of the church, at home and abroad." The intended purpose remains, but it has found scant actualization in the lives of too few students and faculty. Except for the encouragement of one missionary-minded professor and a few students who find themselves drafted into office, the apathetic disinterest in this campus organization and its aim is far from commendable. Let us not be guilty of cutting off its extended arm, of soft-pedaling the missionary outreach of the Church at a time when it is needed most.

NEXT WEEK: this year's foreign mission field in the Commission's work.

John Hayner

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PH: The best Christians are comfortable Christians.