



# the SEMINARIAN

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Sebastian Seminarian Reports...

UNITY

(Editors' Note: It will be observed that Sam's brother, Sebastian, has written this week's column. Sebastian will continue the column originated by Sam probably for the remainder of the year.)

This weeks column on unity is given over to the Inter-Seminary Movement Chairman, Hank Maertens, for a report on the first of the series of seminary exchanges in which we are participating. Here is a fine opportunity to learn what ecumenicity involves; I heartily commend this effort. G.W.

## THE PASTOR'S READING - PART II

In the Systematic Discipline -  
Dogmatics

(Many thanks to Professor Heinecken for the information presented in this column.)

In this article no complete bibliography will be given in as much as most of the publications discussed are on the bibliography distributed by the Department of Systematic Theology. Middlers and Seniors already have copies; Juniors will receive copies at the beginning of the third quarter.

Books - See especially pages 3 & 4 of the Systematic Theology Bibliography. Particularly recommended for 17th century orthodoxy is H. Schmid's Doctrinal Theology of the Evangelical Lutheran Church. Also in the historical vein read in the works under H.E. Jacobs, F.A.O. Pieper (Mo. Synod), J.T. Mueller, and J. Stump (ULCA).

For current survey works the writing of G. Aulén, E. Brunner, and K. Barth is important. Note also Otto Weber's summary of Barth's point of view in Karl Barth's Church Dogmatics. Not listed in this section of the bibliography but recommended are Brunner's three volumes of Dogmatics, The Mediator, and Man in Revolt. For those who are prepared philosophically, and are interested in the relationship of philosophy and theology the works of Tillich are suggested.

Other general works worth mentioning are those of Whale, DeWolf, Keberly's Quest for Holiness, and Printer's A New Dogmatics - Complete.

(Continued page 4, column 1.)

Last Thursday, six seminarians and one professor from Westminster Seminary got together with six Mt. Airy men and Dr. Reumann for what appeared to be a rather quiet after dinner discussion. After a few questions for "feeling the night air", were tossed out, the masks came off and Dr. Reumann was asked, "What he thought about Bultmann and 'demythologization'?" Though our theological positions seemed to create a chasm too wide to span, we still had a unity, a unity under our head, Christ. We cannot speak of the Church without recognizing a basic unity. "I am the vine and ye are the branches."

During the next two months, we will participate in several dinner exchanges with seminaries of differing theological positions. The coming meetings will be a time for re-examining our faith - a re-examination not to justify our differences, but to justify ourselves as Christians of one catholic and apostolic Church. Honesty demands that we hear what our fellow Christians have to say.

There is no sacredness in disunity; it should never be given priority. This does not mean we ought to fail in proclaiming our Lutheran heritage, for only in so doing can we add richly to "the body". But it does mean that our diversity should be denied such priority as would separate us from the head under which we all receive 'nourishment'.  
.....  
P.H. Three wrongs make a right.

REVIEWING THE CREATIVE ARTSGideon : A Belated Response

Daughter of Silence by Morris L. West  
(William Morrow & Co., \$3.95.)

The new novel by Morris L. West, has also been written as a play. When reading the book, one wonders if he has not picked up the script by mistake.

The author of the highly-praised best-seller, The Devil's Advocate, has written an exciting, melodramatic story which is blemished with several theatrical devices. The devices do not smother the power of the story, but they do persist annoyingly throughout the length of the novel. The first of these is the dialogue. The speeches of the characters show much cleverness and care on the part of the author, but they are too epigrammatic, too forceful for a long narrative. In the courtroom scenes the speeches are dramatic and effective, but in the many romantic and philosophical conversations they appear to be just what they are: speeches. A second flaw is the author's ultra-omniscient commentary. His exposition reads like the stage directions of Shaw or Miller: perceptive and entertaining in itself but leaving very little to the reader's imagination.

Aside from these annoyances, Daughter of Silence is as compelling a story as its famed predecessor. The book begins with the arrival of a young girl, Anna Albertini, at a sleepy little Italian village. Then, the ex-resident of the town shatters the peace by gunning down the mayor. The girl follows this by turning herself over to the police. A young, inexperienced attorney decides to defend the mentally disturbed girl. Carlo Rienzi is a man with enough problems of his own; he takes the challenging case to prove his salt to his unfaithful wife and his father-in-law, a master counselor.

The fascinating, inquisitional trial is an excellent example of courtroom drama (it is certainly more suspenseful than what one finds in a Perry Mason thriller). The defendant is indifferent to the proceedings, but Rienzi places all his strength in his work. He first  
(Continued page 4, column 2 .)

This is a belated answer to the reviewer's impressions of the play Gideon, now successful on Broadway. Although the review admitted the existence of important theological issues in this play it does not tell us exactly what the author, Paddy Chayefsky, is trying to say. Let me make an attempt at clarification.

I can see only two possible interpretations, due to the confusing denouement in the last scenes. First, Chayefsky may have been taking issue with an Old Testament picture of God, viz. God as the Lord who demands complete obedience from His creatures. God is the Lord, not man! It is He who acts, wills, does things. God demands man's complete respect, worship, and - consequently - all the glory. Gideon rejects God because he cannot fully love such a God. He cannot be completely obedient to God's commands and wants some of the credit as God's servant. Perhaps Chayefsky wants to say that God must be seen as the one who is the Lord, and more particularly, as the Lord who shows mercy, seeking and forgiving His creatures. To put it in the terminology of existential theology, Chayefsky's message may be that man's true freedom and selfhood come only through obedience to a just but forgiving God. If this is his message, the playwright never clues us in during the course of the play in any direct way. On the other hand, Chayefsky appears to present the Biblical world-view of God as the Lord of History, only to reject this as a possibility. Fantastic though this sounds, this is exactly what I think he has done. The Biblical world of Gideon has been beautifully recreated. God acts for Israel, and Gideon is His servant. But in the end Gideon rebels and rejects God's lordship. He cannot give God all the glory: only another deity could do that! Chayefsky seems to be setting forth a form of humanism. Men will act and make their decisions and live their lives on their own terms, their own strength. Men will have their own human  
(Continued page 4, column 2 .)

Letter to the Editors:

Dear sirs:

The Seminarian recently published an editorial on Chapel attendance which brought forth the sarcastic letter in the last issue. Perhaps both the editorial and the letter were dealing with symptoms rather than the disease. Could not the disease be a lack of seriousness about our calling and especially about our witness? May we not be living in a state of fractional commitment to our Lord? Can we be one-tenth or one-half committed to Him and be justified by our faith? There are many indications that we think so, of which the attendance at Chapel is only one, and perhaps not the most important one.

If it is held that all we need to accomplish here is to learn how to preach a scholarly sermon within the doctrinal limits of the Book of Concord, to administer the Sacraments with a fitting dignity, and to read the service with some degree of impressiveness, then we cannot be charged with a lack of seriousness. But if our training is held to include the development of a manner of life which will be a witness to the power of God in us, then perhaps we are all guilty of frivolity. It is possibly unfortunate that pietism is an epithet among us, for the inference is frequently drawn that any attempt to take the moral and ethical precepts of the Scriptures seriously is unworthy of Lutherans.

It is so easy to use the doctrine of Christian freedom to justify my own desires! But no matter how hard I try I cannot avoid the frequent statements of our Lord which demand all of me for His service nor those statements in which He says, "If you love me you will obey my commands." When an argument that these statements must not be taken as law but that action must stem from love, results in no action there is something wrong either with the argument or with the love.

There are many doctrinal statements which can be misunderstood or misapplied in such a way that the same old life with all of its selfishness and lovelessness can be called a

Christian life with a straight face. We Lutherans may have more than our full share of these and we may be more expert in accommodating them to our personal desires due in part to our traditional distaste (or hatred?) for attitudes that we label legalistic or pietistic. Perhaps some of the doctrines should be re-examined and re-formulated or re-interpreted, but that is a long-term matter which cannot materially affect us at Mt. Airy in 1962.

What we can do is this. Let's stop blaming the faculty or those who desire more or less liturgy, but rather let us each one examine himself in the light of our Lord's demand for our total commitment to His service. And if we find the answer to be that our commitment is partial, then let us repent and pray for His help that we might become more fully committed to Him. Perhaps He will give us grace to recognize that the way of total service may not be the same for all of us. We may even discover that there are better things to do than beat one another over the head about liturgical practices.

R.O. Bender

(Ed.-Hurrah for Herr Bender! But we regret that neither he nor "Pope John" apparently recognized that the two editorials labored to discuss the matter of communication, the lack of which was seen concerning, among other things, the Chapel program - a "symptom" of a much greater "disease." Liturgical drivel was not, is not, and will not be an issue in The Seminarian this year.)

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A fortress round me, strong against myself:  
to guard me from my striving  
to keep me from my will,  
Surrounded by a moat of tears, but  
daily washed in rain,  
my walls sand-blasted  
my halls wind-swept,  
Nourished through the crushing of a  
grape and a chaffless wheat,  
A tower which flies a white flag -  
...the incomprehensible Peace.

George Weckman

.....  
Flash!!! Every rung goes Heyer to our goal of \$450. Begin saving now!!!



Sebastian Seminarian (continued)

Periodicals: Seven periodicals have been recommended for the pastor's reading. The Lutheran Quarterly is a scholarly theological production in Lutheran circles. As a footnote, it should be added that pastors should be stimulated to contribute. Theology Today - a Princeton Seminary publication - deals topically with questions of current interest. Christianity and Crisis, with which most of us are already familiar, also deals in ethics. For those who have a particular interest in an ecumenical approach we suggest Ecumenical Review, which offers reviews of books by writers other than our own. The Christian Scholar would be of interest to the pastor working with a campus ministry. Religion in Life and The Concordia Theological Monthly also deserve attention.

Two series of popular theological works have been suggested: the Lay Theological Series published by Westminster, and the Fortress Books, published by Muhlenberg.

Obviously the listing thus far is a lot of reading. And, although it would be wonderful if all of it could be accomplished, it is hardly possible once the pastor is out in the parish situation. Hence, in terms of money and time the pastor may consider only one or two publications on a regular basis: selected are The Lutheran Quarterly and Theology Today. Note, however, that for the seminarian there is still opportunity abounding for the reading of these books and periodicals.

## BOOKS OF CURRENT INTEREST

Highly recommended- In Search of the Self: The Individual in the Thought of Kierkegaard, by Mrs. Libuse L. Miller (due from Muhlenberg in February)

G. Eberling's The Nature of Faith, Muhlenberg.

Carl Heim's Jesus the Lord; God Transcendent; Jesus the World's Perfecter; The World, Its Creation and Consummation

J. D. Bodsey's Theology of Dietrich Bonhoeffer, Westminster.

J. L. Moreau's, Language and Religious Language, Westminster, 1961.

F. Ferrie's, Language, Logic and God, Harper's, 1961 - a helpful study of religious language and its problems.

Daughter of Silence (continued from p.2) destroys the dead mayor's impeccable reputation by proving that he had arranged the execution of Anna's mother during the war, sixteen years before, on trumped-up charges of collaboration with the Nazis. But the lawyer does not pin his hopes for winning the case on merely justifying the revenge. With the help of an Australian psychologist, Peter Landon, he then proves that the girl has been in a mentally infirm state for the sixteen years between the murder of her mother and the vendetta.

Rienzi is more successful with the trial than he is with his wife, but he wins the much-needed respect of his senior partner. Landon finds love and what it means to give of oneself to a fellow human being. The novel's examination of love and law, while not profound, should be of interest to all seminarians. The constant booming voice of West, however, places this book below his beautiful masterpiece, The Devil's Advocate.

Wes Hamlin

Gideon: A Belated Response (continued) lords and kings and will establish their own laws. In the final address of God's angel to the audience, God seems not only to allow this but even to sanction it. In this statement the concept of God as Lord of history is denied. God to Chayefsky may exist, but men will mould their ways and lives as if He didn't. And the playwright may well consider this the best answer after all.

This play is well worth seeing. Douglas Campbell as the lowly Gideon is superb. Yet one has to qualify all the play's assets by its final scenes. At first the final act is confusing in relation to the first two acts. Later, I concluded that this confusion challenged the integrity of the play, for the assertion made in the first two acts of God as the living Lord of history is made only in order to be expressly denied in the last act. This has been done to show that man is God after all.

Donald K. Green

PH: If you pray for unity, you don't have to work for it.

PH: It is better to pray in one's closet.