



SEMINARIAN CONTEST ANNOUNCED

Over the last few weeks The Seminarian has been publishing a series of seven scenes, written by Richard Bender, under the title of "The Vicissitudes of Pastor Shewa", in an attempt to illustrate the peculiar problem and dangers of the modern pastor-exegete who has rejected the tenets of fundamentalism and attempted by the historical-critical approach to find in Scripture the Word of God. Despite the somewhat exaggerated picture of Pastor Shewa, this is a very real problem for those who will spend their lives preaching the Gospel. It is believed that many of you have been wrestling with this problem as you have read these seven scenes. (Scenes VI and VII appear in this issue.)

In an attempt to elicit some possible answers to this problem of how the parish pastor can find his way through the maze of critical textual matters to meet the questioning needs of his parishoners, The Seminarian announces an essay contest, open to all students, to begin today, March 28th. The formulated topic: "How can the pastor-exegete find the Word of God in the Scriptures?" The topic should be dealt with by illustrative examination of the story of Jesus walking on the water (Mark 6:47-52, cf. Matthew 14:22-33), the matter which began Pastor Shewa's troubles. However, the essays should not be simply exegesis of these passages, nor analysis of Shewa's answers. They should deal with the greater question as stated in the topic. It should be recognized that the aim is not to find a single definitive answer, but to bring forth possible conclusions. (Copies of the whole Shewa playlet are available for reference in the Seminarian office. Note office hours.)
(continued on page 4, column 2.)

Letters to the Editor:

TIME FOR THE LAW?

Dear sir:

The statement in last week's article, "The Quest for the Law" (Sebastian Seminarian, March 21), "Maybe it's time for the law", may be true and perhaps applied if the following be kept in mind:

1. Although the matters which invoked this and other articles are serious to us, i.e. cheating, failing to pay for food, not wearing coats and ties to dinner, not attending chapel and classes, they should not be corrected at the total expense of campus freedom. Not that this is a sacred cow, but because by destroying this you do not conquer the real problem, that of human character.
2. One main objective of the Seminary should be to help mold the character of its men into acceptable patterns.
3. To remove freedom completely does not mold a man's character; it binds it.
4. Now the question. How do we mold character?

I am not ready to answer this question. But this seems to be a good time to ask for opinions of other students and the faculty, who have a deeper understanding of "character" because of their knowledge and interest in the separate fields of the study of man and his behavior.

My point, however, is this: if there is a way to develop human character which can be applied here (and I suppose there is), it is a much better method of handling this situation than to eradicate campus freedom.

Sincerely,

Paul D. Reitnauer

(continued on page 4, column 2.)

VICISSITUDES OF PASTOR SHEWASCENE VIISCENE VI

(A private room in City Hospital. Pastor Shewa is seating himself beside a bed on which we see Mr. Hireq. Shewa had heard of Hireq's heart attack when he returned from the Synod meeting. After a severe struggle he had decided to make a call only to be greatly relieved to find that Hireq could not receive visitors. He had met Mrs. Hireq and was given to understand that he was not welcome. His surprise was boundless when Mrs. Hireq had called a little while ago to say that Hireq was better and wished to see him. Hireq looked up, nodded a greeting, and slowly motioned to his wife to leave the room.)

Hireq: (Very slowly and softly) Pastor, it may be that God will take me home at any hour now. I have caused you trouble. For that I am not sorry. But I have not tried to help you learn the truth. For that I am sorry. Today you listen - I'll preach. You, Pastor, are young, smart, honest, full of good intentions, and you are going to hell. Your God - the one you think has saved you - he could not cause his son to walk on water - how could he then raise him from the dead? Or how can he do anything for you? Your God cannot save you from hell. Pastor, listen to me! Forget what the books say! Listen to a man who knows God's power. He has reached down and He has touched me. I know His power. If He wished He could say to me now, Hireq - get up and run home - and I would get up and run home. You are young, Pastor. The God you serve is no God at all but just a notion. You still have time to find the living God who can both save you and use you in His service. You have talent - if only you had faith. Seek the true God - who is able to perform His promises. ...As long as I am here I will be praying for you.

(With this Hireq stopped talking. He made a little motion as if to send Shewa out. So Shewa went out.)

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(Pastor Shewa's study. He is settled in a chair, lost in thought. He could not imagine anything more preposterous than his visit to Hireq. In fact, Shewa had not yet completely recovered although it had been several hours since he had left the hospital. Angry and baffled in turn, Shewa had been trying to understand what had happened; Imagine that old goat telling me that I am going to hell. Yet there had been no hate or dislike in Hireq's voice or manner. Rather, he had the attitude of a father with a small son - yes - even a beloved son. This was what had made it impossible for Shewa to retire into his anger. The phone rings.)

Shewa: Yes, this is he ... Oh, I'm sorry ... (biting his lip in anger) I did not get to say one word ... (recovering) ... yes, thanks for calling.

(So Hireq was gone. Shewa was not sure whether he was sorry or not: the thought of that grim old man, praying to his God who is able, that he Shewa, would also learn to know Him, and presumably become another Hireq himself. Well, Shewa just wasn't sure whether he liked the idea or not. Hell. Shewa had not thought about hell for months. The idea never had meant much to him. Separation from God for eternity - but yet, surely God could not reject one who was serving Him as a parish pastor. Still... Hireq was not quite so ridiculous in this moment - in spite of the fact that he had been an obvious fool. But then - Genos is not an obvious fool and he hasn't seemed too sure.

Suddenly Shewa began to understand what young Jim had been driving at. His question had really been - is God able? Shewa had always thought that God is able - but the question is - What is He able to do?) *****

Richard O. Bender

SAM'S SELECTIONS

All those who enter upon the work of the Lord should count the cost. A Texas paper once printed this comment about the work of the pastor: "The preacher has a great time. If his hair is gray, he is too old; if he is a young man, he hasn't had experience enough; if he has ten children, he has too many; if he has (Continued on Page 4, column 2)

PRINCETON LECTURES ANNOUNCED

Sebastian Seminarian Reports...

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Princeton Seminary is this year observing its sesquicentennial. As part of this observance a series of lectures by well-known theological figures will be given from April 23-May 4. The major speakers are James S. Stewart, professor of New Testament at Edinburgh; D.T.Niles, celebrated missionary figure; W.A.Visser t'Hooft, executive secretary of the World Council of Churches; and Karl Barth, Swiss theologian and author. The lectures are free, but because of the anticipated crowds, admission will be by ticket only. The Seminarian staff will be happy to order tickets for any student or faculty member. Simply fill out the form below, remove from this issue, and place it in the Seminarian box in the Mail Room.

"Where there is unity, where there is Peter, there is the church." With this initial assertion, based supposedly on the New Testament witness, it is no great wonder that Pastor Lackmann's wishes for us could be nothing less than a return en masse, lest we lose our gifts of the Spirit in their in toto inferiority, to the Mother Church - Rome. For "those who have separated themselves from the church cannot be part of the church." "We are lacking the unity of the body of Christ, of hope, of confession, of faith, of the holy sacraments," he has told us.

- The main lectures are as follows:
 - Monday, April 23 - 7:45 p.m.-Stewart
 - Tuesday, April 24 - 9:30 a.m.-Niles
 - 11:30 a.m.-Visser t'Hooft
 - 7:45 p.m.-Stewart
 - Wednesday, April 25 - 9:30 a.m.-Visser t'Hooft
 - 11:30 a.m.-Stewart
 - 7:45 p.m.-Niles
 - Thursday, April 26 - 9:30 a.m. - Niles
 - 11:30 a.m. - Stewart
 - 7:45 p.m.- Niles
 - Friday, April 27 - 9:30 a.m. - Niles
 - 11:30 a.m. - Stewart
 - April 29 - May 4 - 7:45 p.m. - Barth
- (All lectures will be held in the Seminary's McCarter Theatre.)

But what if we were to return? What shall we do with our distinctively Lutheran theological views and emphases? "We", said Pastor Lackmann, "must enter this sacred unity keeping in safeguard our evangelical inheritance. We must have them learn from us."

It seems that Pastor Lackmann would have us who suffer the judgment of God because of our disunity to teach whom he believes to be an infallible pope (ex cathedra) and a college of bishops, who have been enlightened by the Spirit of truth, what is to be believed, and realize at the same time that it is incumbent upon us to put credence in such 'infallible' dogmas as the Assumption of Mary, which is in se quite an assumption. As was pointed out, we would be compelled to accept the canons of the Council of Trent - transubstantiation, the equal authority of Scripture and tradition, e.g. But what if we could not in all good conscience accept these dogmas. Well, Pastor Lackmann would reply the church was here before you, and the church believes. Pray that the truth may become evident to you also.

Please apply for the following lectures for me (specify date and time):

Such a movement towards Roman catholicism could involve no less than a complete abandonment of our confessional position. Yet Pastor Lackmann maintains that the goal of that movement is "not a denial, but the completion of the reformation" - the counter-reformation I presume.

(Name) _____

INFORMATION regarding a World Jazz Festival to be held at the Concord Hotel on Kiamesha Lake, N.Y. June 6-8, 1962 is available in the Seminarian office, E-51.

These slips must be turned in no later than March 30 - this Friday - to even have a fighting chance for seats. First come, first served.

Editorials:

DANGEROUS THEOLOGY

As a preface to his lecture last Monday evening, the Rev. Max Lackmann expressed the opinion that being a theologian is a dangerous business. He wasn't too specific about his meaning, but as the evening advanced one could not help but think that this was a statement arising out of his personal experiences. After all, one does not spend time in a concentration camp or risk the official censure of most of Christianity without coming to some such perspective.

We do not pretend to have grasped all that Pastor Lackmann was trying to convey, although the bare bones were clear enough as was some of the meat. What, perhaps, were most disturbing were his presuppositions, e.g. 'Indivisible unity is inherent in the nature of the true Church', 'We evangelicals are presented with a dilemma: how do we safeguard something we do not have?' Obviously there wasn't time to examine all of these presuppositions (and this may well account for some of the vaguity in the question period.) But it may just be that the German pastor views the role of theology in a vein somewhat foreign to American Lutheranism. He may well reflect a predominantly European disillusionment about the preeminence of theology, a feeling engendered by the social-political upsets in Europe during the last sixty years.

Dr. Lazareth in reviewing two books in this week's Lutheran says, "A dialogue demands listening. Do we have the humility to hear what Rome is now saying? A dialogue demands speaking. Do we have the ability to witness to our faith in depth? A dialogue demands risking. Do we have the courage to wrestle with 'the truth in love' along with all our separated brothers in the one family of God?" Food for thought. In Dr. Lazareth's usage, did we Monday night listen, witness, and risk? Did we have a real dialogue?

SEMINARIAN CONTEST ANNOUNCED (Continued from Page 1)

The essays should be typed, single spaced with one inch margins, and should be no longer than ten pages. Length is not the object.

Cash prizes will be awarded, fifteen dollars for the first prize and ten for the second. The judges, whose names will be announced later, will not be seminarians and will be competent critics.

All entries are due no later than APRIL 18, 1962, at 12 noon. They should be sealed in envelopes and either left in the Seminarian mail box or given to the Editor.

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Letters to the Editor (continued from Page 1)

(At the risk of being obscure, it should be pointed out that the establishment of the law does not mean elimination of campus freedom. No law, happily, can be imposed from above and expect to be respected both in letter and spirit. Instead, the law must develop out of the freedom which now exists: maybe in Student Body meetings.

S.S.)

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Sam's Selections (continued from page 2)

none, he is not setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husbands work. If a preacher reads from notes he is a bore; if he preaches extemporaneously, he isn't deep enough. If he stays at home in his study, he does not mix enough with his people; if he is seen around on the streets, he ought to be home getting out a sermon. If he calls at the homes of the wealthy, he is an aristocrat; if he calls on a poor family, then he is playing to the grandstand. Whatever he does, someone could have told him to do better. So pity the poor preacher."