



the **SEMINARIAN**

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"TEN COMMANDMENTS FOR A THEOLOGICAL SCHOOL"

The "Ten Commandments for a Theological School" are from the pen of Ernest Cadman Colwell, president of the Southern California School of Theology at Claremont. Your attention is directed to Law V, "Thou shalt not kill ... by too much outside work howsoever noble it be!" Does this include Senior field work?

- I. Thou shalt not become a monastery nor a hermitage. Thy walls shall be sliding doors and thy classrooms freeways through which flows the traffic of the world's fears and hopes and needs.
- II. Thou shalt open wide thy doors to the highest reaches of the intellect whatever the risks to tradition and present practice.
- III. Thou shalt open the eyes of thy students that they may see and their ears that they may hear what the Fine Arts reveal of man and of God and of their works.
- IV. Thou shalt educate for the professions men who remain amateurs - men who work for love and not for pay or position, for thou canst not serve God and Mammon.
- V. Thou shalt not kill the intellectual life of thy students; neither by over-teaching, nor by triviality, nor by too much outside work howsoever noble it be!
- VI. Thou shalt not remember thine own goodness and forget God, for the Lord will not hold him guiltless who taketh His name in vain; therefore, thou shalt root out the sickly weed of religious pride and plant the healthy grain of a humility eager to be ground into bread for any man.
- VII. Thou shalt not imagine that thou art the Church, for this is to imagine a vain thing! Let the Church be the Church! And the Seminary, a School!
- VIII. Nor shalt thou separate thyself from the Church; for the River of Life flows from the Church to thee, and without it thy studies shall be dull and dusty indeed!
- IX. Remember that thy vocation is to help the churches increase love of God and love of neighbor; so shalt thy days be long in the land which the Lord thy God giveth thee.
- X. Remember that worship belongs to God and not to the work of man's hands! Therefore, thou shalt not bow the knee to the Nation nor to Reason, to Creed, nor to Confession; thou shalt not tremble before Government or Bishop or Board, but only under a divine judgment. For freedom Christ hath set thee free, be not enslaved again then under a yoke of bondage!

"Ten Commandments for Church Etiquette" Haven Lutheran Church

- I. Thou shalt not come to service late, nor for the Amen refuse to wait.
- II. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.
- III. And when the hymns are sounded out, thou shalt join in, not look about.
- IV. The endmost seat thou shalt leave free, for more to share the pew with thee.
- V. Forget not thou the off'ring plate, nor let the usher stand and wait.
- VI. Thou shalt not make the pew a place to vainly decorate thy face.
- VII. Thou shalt give heed to worship well, and not in thine own business dwell.
- VIII. Thou shalt the Sabbath not misuse, nor come to church to take thy snooze.
- IX. 'Tis well in church thy friend to meet. But let thy ardor be discreet.
- X. Be friendly at the church's door, so shall the stranger love God more.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|------------|---|--|--|---|---|---|
| | | | | 1) ALL-SAINTS' DAY | 2) | 3) |
| 4) CHURCH | 5) FIELD WORK | 6) FIELD WORK PRACTICE TEACH ELECTION DAY | 7) FIELD WORK PRACTICE TEACH HOLY COMMUNION | 8) FIELD WORK PENSION MEET- ING*ALL CLASS- ES | 9) FIELD WORK | 10) |
| 11) CHURCH | 12) FIELD WORK | 13) FIELD WORK CHOIR PRACTICE PRACTICE TEACH | 14) FIELD WORK MINISTERIUM STUDENT WORK MEETINGS PRACTICE TEACH Mermaid Tav. Society | 15) FIELD WORK MINISTERIUM STUDENT WORK MEETINGS | 16) FIELD WORK | 17) |
| 18) CHURCH | 19) EXAMS | 20) EXAMS | 21) EXAMS | 22) THANKSGIVING DAY NO CLASSES | 23) NO CLASSES | 24) JUNIOR CLASS TRIP TO TRAPPE NO CLASSES |
| 25) CHURCH | 26) FIELD WORK WINTER TERM STARTS 27-Tues-Add CHAPLAIN MIDBOE ARMED FORCES | 27) FIELD WORK SENIOR CLASS TRIP TO 2900 QUEEN LANE CHOIR PRACTICE PRACTICE TEACH | 28) FIELD WORK PRACTICE TEACH | 29) FIELD WORK CHAPLAIN FAR- NELL PRESENTS. CLINICAL TNG. 7:30 p.m. | 30) FIELD WORK SENIOR CLASS VISIT TO BY- BERRY | |

The SEMINARIAN again presents a first! Someday most of us expect to be in a parish, caught in the treadmill of the ORGANIZATION MAN. So that our theological "education" may be made more relevant to the parish situation, we present the busy Seminarian's Kalendar.

We have attempted to list the various meetings, trips, work, etc. for each student. Simply circle or underline the activity wherein you are involved. It's good practice for the busy pastor!

FOOTNOTES

"An Essay on Belligerence"

Thoreau says somewhere in Walden that the reformer is a person who is spouting in his rage against men the product of his own discontent. Look to his inner life, he says, and there you will find the cancer that the reformer thinks is in society.

The English angry young man, Osborne, like many before and to follow, has taken this type of thought seriously in his play about Luther. Just take a look at his fury, his visions of devils, his anal imagery and can you doubt that this man was a Kook?, they say. And indeed most Lutherans are loathe to defend the man, even while they preach the theology he espoused.

But what if we do take seriously the psychological determination of life?! If a nut said it, it must be nutty, the logic goes. And, of course, at that rate hardly anything we learn here - from the sayings of a paranoid to the overflow of a constipated German (to say nothing of the attraction of squirrels to the campus) - all is invalid.

Christians have their own brand of this illogic when they use a sentimentalized agape as the touchstone of truth. They might be heard saying: if it's said in anger (or what appears to be such) it cannot be true. The saccharine pew-sitter would have trouble with Jeremiah as well as Luther.

All of this is merely to say: although our thought and our psychic life are inseparable, truth is not the product of either; but it is our Lord and

Master over us. Certainly be suspect of the Christian into whose life and thought the light of God's love seems never to have shined; but by the same token do not use this as an absolute test. There is a righteous anger, and there is a bad mood known as consciousness of sin. And who ever said in the first place that the weaknesses of man were beyond God's influence and use.

Any one for war?!

George Weckman

COMMENTARY - India and China

The present aggressive actions of the Peoples Republic of China against India poses many questions which won't be answered for some time. The aggression of Indian territory is in itself a coat of many colors. The territory is not clearly defined and has been a bone of contention for some time. Apparently the Chinese communists have decided that this was the time to do something about the matter.

The situation presents some interesting "bed-buddies." On this matter the Chinese communists and the Chinese Nationalists (on Formosa) are in agreement. The Nationalists contended, long before the Communist takeover of the mainland, that the territory in India belonged to the Chinese.

We find India, Russia, and Communist China in a peculiar situation. The Indians have been accepting aid from the Soviet Union, including military aid. Communist China has received some military aid from the Soviet Union. Thus, it is a paradox that India and Communist China are carrying on a skirmish both using aid from a government which is seeking to influence both to come closer in relationships with the

(cont'd on page 4)

The SEMINARIAN is published weekly during the academic year by the Student Body of the Lutheran Theological Seminary, 7301 Germantown Ave., Phila. 19. Staff: Fred Myers, Editor; James Bresnahan, Wesley Hamlin, George weckman, Gregory Shannon, Henry Ireland.

COMMENTARY, Cont'd.
Soviet Union. (It is pure speculation, but not out of the possible, that the situation in India may produce some new allies if the matter persists. India insists that she will remain neutral while Russia insists that she will remain bound to Communist China. What will come of the present situation in India remains for time to tell.)

How much the United States will become involved in this crisis will depend upon requests from India and the Indian ability to contain or come to terms with the Communist Chinese. As with all such confined skirmishes there is a possibility that it will break the bounds and grow into a major war. This is one factor that we cannot treat too lightly. China (Peoples Republic) presents the world with one of the greatest threats it has faced outside of thermonuclear war.

It is important for us to familiarize ourselves with this problem. The Chinese problem will have to be met within a very few years regardless of the outcome of the present Indian-Chinese crisis. It is best that we will be able to meet that problem with something more than emotions as seems unfortunately to be the way in which our public viewed the Cuban situation.

Philip Jurus

FROM THE BOOK SHELF

Review of Nikos Kazantzakis, Saint Francis, NY:Simon and Schuster, 1962.

Nikos Kazantzakis (1883-1957), philosopher, playwright, teacher, and novelist has been justly called by Thomas Mann and Albert Schweitzer as being one of the most important writers of this century. Indeed, from the Christian point of view, the claim can be made that he is the most significant novelist since Dostoevsky in showing what it means to be a Christian. This is certainly the case in his most recently published book in English, Saint Francis.

In Saint Francis we are given a magnificent portrayal of Francis of Assisi, one of the most beloved saints in the history of the Church. Those looking for insights into 13th century Italian life will find it here. Especially good are the author's treatment of the founding of the order, Francis' meeting with the pope, his travels through Africa and the Holy Land, the eventual disintegration of the Franciscan order; in short the history of the Church in this period comes vibrantly alive.

The story is cleverly told through the eyes of Brother Leo, the saint's traveling companion who took up his pen after the death of Francis. Brother Leo is a cheerful monk, always delighted with good wine and food, and continually tempted to wander away from the teachings of the Order. Nonetheless, he remains faithful to his master, who he cannot fully understand.

This story goes beyond the mere historical narrative, however. It is concerned with a man trying to be a Christian in a period when complacency and debauchery reigned in the Church. It is the story of a struggle. Francis is seen passing through stages of development: his early care-free manhood, testing, opposition, rejection, sufferings, culminating in his receiving of the stigmata, and final victory...and notices several direct parallels to the Christ. Kazantzakis portrays Francis as a man who took seriously Christ's words. Anyone who would come after me, let him deny himself and take up his cross daily and follow me." This, Francis tried to do. Leaving the comforts of home and hearth, he set out upon a life of absolute "poverty, chastity, and obedience"...a life of total submission to the will of God.

Francis' life becomes consumed with self-giving love...a love for God, his fellow-man, and creation. Throughout the book we find the saint joyful affirming all the wonders of God's creation, from the smallest sparrow to the loftiest mountain...his love for his fellows is seen, for example, early in his life when he cares for a leper...when he is not going about doing works of love he spends his time in prayer and meditation. The highlight of the book comes on a barren mountain top where in contemplation of the sufferings of Christ, he receives the stigmata...traces of the events in Gethsemane are quite apparent in this scene.

Everywhere, Francis teaches pity and charity. There is nothing sentimental or "wishy-washy" about this portrait of Francis. He is fully human...but if Kazantzakis also emphasizes pity and charity, he also stresses suffering. The more Francis loves, the more he suffers. He sees this in the context of his freedom received from living close to God. He suffers but he suffers with joy.

BOOK SHELF (cont'd)

He accepts the limitations of his human existence...he battles with temptations...and finds meaning and fulfillment in his life by a total giving of himself in love.

This book abounds in insights into the meaning of the Christian life and also has some hauntingly beautiful passages. For instance, on his death bed, the bare ground in a crude hut, Francis says: "What is love my brothers?" He answers his own question:

"What is love? It is not simply compassion, not simply kindness. In compassion there are two: the one who suffers and the one who feels compassion. In kindness there are two: the one who gives and the one who receives. But in love there is only one; the two join, unite, become inseparable. The "I" and the "you" vanish. To love means to lose oneself in the beloved."

Our library has most of Kazantzakis' works. He deserves to be read.

Wesley Hamlin

(Note: Beginning in the second quarter, the SEMINARIAN will run a series of reviews and discussions on the works of Kazantzakis.)

TO THE EDITOR

Up to date military practice generally disregards the use of frontal assaults to achieve victory. The emphasis is more on the envelopment, or "end-run" type approach where direct contact with the enemy is avoided. Of essentially the same character, but more directly associated with my subject, were the activities of our armed forces in the Pacific during World War II. Our policy was to avoid certain Japanese island strongholds. We by-passed them and cut them off, leaving them to wither and die without support and the goods necessary to sustain their front line troops, these positions fell into our hands without the need of decisive and bloody engagements.

We should learn some lessons from these tactics, but we haven't. Today, our country and the free nations of the world are in a decisive engagement with Communism. Khrushchev said "We will

bury you," and he is right. However, it must be admitted the communists are doing no more than simply throwing the dirt in on top of us. We have dug our own hole and lie in it watching as the sides slip in upon us.

This country fears a frontal assault that will not come. It prepares for a face to face encounter by erecting a facade of patriotic idealism and moralistic religiosity. America pleads belief in the freedoms of religion, speech, press etc., while thousands rot behind the "wall," the "iron curtain," and the "bamboo curtain." And it is not enough that these people live in slavery. The cloud that hovers over them is slowly drifting in on us, and the free world surrenders piece by piece, as we close our eyes, hoping that it will go away.

Yes, communism is pulling an "end-run." Communism is striking at the vitals of freedom and it is assured victory. It is assured victory because these vitals are corrupt and degenerate. Our efforts to promote the false front, the high ideals that lack support from the organism which spouts them, are not effective. They are recognized for what they truly are and blithely ignored. For they are only worth ignoring! It is only a matter of time, isn't it?

Our ideals and beliefs were judged in Germany, Vietnam, Korea, China and Laos. Our sense of morality and justice has been compromised and the world sees us for what we truly are: a country who commits itself only halfway to what it believes to be good and right. The communists believe one hundred percent in their cause and with what result? In the eyes of the world, we have been weighed in the balance and found wanting.

Fred Prezioso

THE STATE OF GOD

There is no such thing as rightness or wrongness. The only thing which is right is rightness itself and the only thing wrong is wrongness. All other things are subjective and change depending upon our empirical observations or interpretations.

So also we cannot say whether God exists or God does not exist but only that there is a state of Godness. This state of God or Godness is not a thing which exists or doesn't exist but is rather something that just is, it is just being. This being is not materialistic nor is it non-materialistic but is subliminal in extent. It is a state of perfectness from which everything proceeds. Everything has its origin in this state of perfectness which also contains within itself total goodness. There is no opposite to this state of perfectness or the state of goodness and everything which appears to exist in opposition to this (known empirically by our senses) is but different ways of manifestation of the perfect order. Everything has been created out of this state of perfect order which is a segment of the state of Godness. Man has been created out of this perfect state as the pflanges have been made as a part of the body. It is the final duty of man to return from this state of protrusion to the body of oneness once more.

Creation involves a state of motion which is also a part contained within this state of perfectness or Godness. Everything has motion. The book lying on my desk has as much motion as the bird flying through the air. The motion of the book is contained within its properties of being a book just as the motion of the bird is contained within the property of being a bird - not in the movement of its wings or its moving from one tree to another. If the book did not contain motion within itself it would no longer be a book. What it would be is a return to this perfect state from which everything came. The bird, as long as being bird, cannot be anything else because it contains within itself the property of

being bird.

It is as much the duty of the bird to seek to remain only a bird as it is the duty of man to seek to remain man and nothing else. However it should be the goal of both man, book, and bird, to achieve the highest qualities of its property. The duty of man is to strive to achieve the highest goal of man which is an attempt at perfect goodness. As long as a man remains a man he cannot achieve this position but as soon as he transcends himself out of "manness" then he can become once again part of this state of godness and perfectness. Once he does this, he loses all individualistic attributes of being a man and becomes an undistinguishable part of the state of God.

Russell McIntyre

NOLDE ADDRESS

Sunday, November 4, Dr. O. Frederick Nolde addressed a Christian laymen's group in Ascension Lutheran on the topic, "Christian Responsibility in Relation to Immediate Emergencies." Dr. Nolde is the former dean of our graduate school and is presently the director of the Commission on International Churches of the World Council of Churches.

Defining the function of the Commission he outlined its two-fold purpose. The first responsibility of the Commission is to advise national and international political bodies on pertinent matters when a concensus of the member churches is evidenced. This is followed by reporting to the member churches on action taken.

Dr. Nolde pointed out that it was a difficult task to address contemporary problems with a clear answer from the Christian perspective. He said the difficulty is due to the non-legalistic, non-casuistic nature of the evangelical approach.

The speaker emphasized that nations "try to see themselves as others see them." He believed this would give people a clear vision of the problems facing the nations and would create an atmosphere for more creative approaches in solving them.

(cont'd on page 8)

Dr. James Jones, of the Philadelphia Divinity School (Protestant Episcopal) recently gave the following test to his students. We would like to see how our students make out on this test. Try it without the aid of a dictionary or the Greek text. Your only aid is the Authorized Version (King James).

Take the test and leave your answers in the SEMINARIAN slot in the mail room. The correct answers will be given next week.

You do not have to take the test; you will not be graded; your Seminary career will not be affected. We simply ask your cooperation.

VOCABULARY STUDY

Identify briefly the meaning of the following words as they are used in the passages indicated in the Authorized Version (King James) of the New Testament.

| | |
|-----------------|--------------|
| Allow | Lk 11:48 |
| Attendance | I Tim 4:13 |
| Bestow | Lk 12:18 |
| Bowels | Col 3:12 |
| Communicate | Phil 4:14 |
| Convenient | Rom 1:28 |
| Conversation | Phil 3:20 |
| Conversation | I Pet 3:1-2 |
| Convince | Jn 8:46 |
| Feeble-minded | I Thess 5:14 |
| Fetch a compass | Acts 28:13 |
| Guilty | Mt. 26:66 |
| List | Mk 9:13 |
| Occupy | Lk 19:13 |
| Prevent | I Thess 4:15 |
| Scrip | Mk 6:8 |
| Shambles | I Cor 10:25 |
| Thought | Mt 6:34 |
| Virtue | Lk 8:46 |
| Wanted | Jn 2:3 |

NOLDE ADDRESS (cont'd)

Turning to the Cuban situation, he felt it had been wrong for the United States to take unilateral action, even though it had succeeded in its objective. Dr. Nolde expressed regret that the United States had by-passed the United Nations, saying that "no nation ought to pass judgment upon its own action."

However, he would not predict what consequences might result from our unilateral action, although he did suggest that it would now be difficult for the United States to oppose, on the basis of international law, subsequent Russian unilateral action.

Dr. Nolde drew attention to the importance of our country upholding international law, even though other nations might not. He warned against sentimentalism or naivete, stating that our policy must be "tough" and "realistic." But he insisted that both aspects -- respect for international law and toughness in policy -- could have been retained by taking the Cuban issue to the United Nations as a first step.

In answer to a question, Dr. Nolde admitted that missiles in Cuba were a threat to the peace insofar as they challenged the present "balance of terror." He added that it is becoming more difficult to distinguish between "offensive" and "defensive" weaponry.

Aware of the danger in making a "deal" with Russia by dismantling a Turkish base in exchange for removal of missiles from Cuba, Dr. Nolde did add that such an action could well follow after the Cuban situation had eased as a United States contribution to the reduction of world tension. Western spokesmen have admitted that our Turkish bases are not as essential as they originally were when established in 1948, due mainly to the development of longer range weapons. He also noted the similarity of the psychological effect -- an armed Turkey being to Russia what an armed Cuba is to us. But the fact that there have been no provocations against Russia from these bases does serve to point out the peaceful intentions of the United States.

The responsibility of individual Christians is to become as fully informed as possible, trying to "get behind" the image others have of us. This is the greatest contribution an individual Christian can make.

Byron Schmid

LCA NEWS RELEASE

Gettysburg Seminary inaugurated a new President on October 31st: the Rev. Dr. Donald R. Heiges. Dr. Heiges was born in Biglerville, Pa. (7 mi from Gettysburg) He was graduated from Gettysburg College in 1931 and from the Gettysburg Seminary in 1934. He was awarded an honorary degree of Doctor of Divinity by Gettysburg College. Following his graduation he became an instructor in the Philosophy Department of Gettysburg College. He received his Master's and pursued doctoral studies at Columbia. Dr. Heiges had served as dean of the Chicago Lutheran Theological Seminary since 1958.

ELECTION NEWS

SCRANTON - GOVERNOR OF PENNSYLVANIA
ROCKEFELLER - GOVERNOR OF NEW YORK
KENNEDY (Which one?) - SENATOR FROM MASSACHUSETTS
BROWN - GOVERNOR OF CALIFORNIA