



## EDITORIAL

For the past several months, by and large, the articles in THE SEMINARIAN have reflected the color of the paper they have been printed on - yellow journalism. The tone of these articles is similar to the gossip of a "Stitch and Bitch Club", otherwise known as a "Women's Sewing Circle." We have complained about everything from chapel attendance to Junior Class Dances and a Senior Banquet. But we have not come up with any concrete suggestions or given any constructive criticisms. Chapel attendance is still poor, the Juniors had their dance, the library still catalogues its books in the same way, the Seniors will have a banquet, and we will continue to have sophomore-type examinations.

We profess the doctrine of Law and Gospel and practice neither. The Gospel to most Students means the first four books of the New Testament to be read piecemeal over 52 Sundays. The only Laws that are enforced are the financial obligations to the Seminary and Field Work. In our present unenlightened position we do not try to return God's love in service to our fellow student. The only alternative then is to proclaim the law. This we are going to start doing beginning with the next issue of THE SEMINARIAN.

The editor of THE SEMINARIAN will not accept any petty gripes or attempts at rousing the student body by the vent-the-spleen type of articles. If students have anything constructive to say, we will print it. Otherwise, look for blank issues. The Law of Editor's Choice goes into effect.

## THE CORNELL - MT. AIRY SEMINAR

Some more of the details of the Cornell Mt. Airy Seminar to be held on our campus on Friday, March 8, are now

available. The evening session will feature a four discussion in which Drs. Berg and Keeton of Cornell and Drs. Heinecken and Lazareth of Mt. Airy will participate. Dr. Bagger has consented to emerge from retirement and moderate in his inimitable manner. A period of questions from the floor will follow.

Dr. Berg is Professor of Entomology and Limnology. He has been much concerned with the relationship between science and the Christian faith and brings to the forum a vast experience which includes some pertinent observations of ministerial errors in statements from the pulpit. Dr. Keeton is Assistant Professor of Biology. He is young, very articulate, and has some pronounced and provocative ideas about science and Christianity. Drs. Heinecken and Lazareth you know.

This forum should be the highlight of the day - an event which no one who is at all interested in the proclamation of the Gospel in this scientific world would willingly miss. Mark it on your calendar now.

## LETTER TO YOU!

Yes this letter is directed right at you; it's a bit long, but I hope you'll bear with it and give it some thought.

We as a student body are aware that there's somewhat of a split among the faculty members concerning various interpretations of church doctrine. But what is worse, we are also cognizant of a definite split among ourselves concerning just about the same thing - this time put more bluntly with the ugly terms of "high churchmen" and "low churchmen".

The writer, a member of the class of '65, comes from a congregation which he has now learned to call a "middle of the road" liturgically-minded group.  
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## LETTER TO YOU (Continued from Page 1)

He wonders where he's been spending his life - perhaps under a bushel - for he had never heard these terms before. And quite frankly, the writer sometimes wishes he were back under that bushel, for these terms have become more than terms - they've become labels. It's no longer Bob Jones whom he talks with, it's Bob "high Church" Jones or Bob Low Church" Jones. And don't be so naive as to think these labels don't make a difference in personal relationships. But crawling under a bushel won't solve anything, it would just cause fermentation to set in, and good heavens, there are already too many things of sour nature walking in this world today.

We as Lutherans have always been proud, and justly so, when we say that we stand for freedom in the proclamation of the Gospel. We say that our prayers all go to the same place with the same speed and sincerity whether we stand, sit, or kneel while uttering them. We say that symbolisms aren't necessary, but if they help an individual to better understand and experience that gospel, that's fine too. But the writer fears that these things have been said for too long only by the lips, and not by the heart. When we remove all the gold plating from those words we find nothing but solid brass underneath!

Who has the privilege of determining what is the "right" or "wrong" method of worshipping our God and his Son, our Lord and Savior? That privilege, that freedom is up to the individual! In our case as future clergymen, it is only we who can decide what method of worship best spreads in our own, future, congregation. This will undoubtedly be a most difficult task. It will be up to us to decide how far or hard we should press a certain form of worship before it becomes propaganda, or just how far we should let the congregations press us with their favorite method of worship. This decision can only be made with the help of the Holy Spirit.

But how will we be able to participate in that decision in the future if we begin our ministry with a background of prejudice and suspicion? Gentlemen, the time to change our short-comings is now! We can't expect a miracle overnight. And it has been very ably explained to me that we can't look for a happy middle, for this would lead only to more conformity, and freedom would be lost in the shuffle. Perhaps the best solution would be a Second Reformation. We don't need any decrees pounded on the chapel doors for this reformation. All we need is for one or two members from both corners to set the trend. This reformation must begin on an individual basis so that it may infect each of our hearts and our lives. Let us not examine each other "in our own image" as we have been doing in the past; if we must examine anyone, let us examine ourselves. We shall be terribly handicapped in our ministry within the "Catholic" or "Christian" church (whichever you prefer) if we begin by coming from a divided seminary life. Let's quit this nonsense and get up to true brotherhood!

The writer would like to end this letter by saying amen, but convention forbids it. So I end by saying.....Amen.

John F. Yedlicka

## ON CIVIL AUTHORITY

"Let every person be subject to the governing authorities...Pay all of them  
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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.

Staff: Fred Myers, Editor; James Bresnahan, Wesley Hamlin, George Weckman, Gregory Shannon, Henry Ireland.

their dues, taxes to whom taxes are due, revenue to whom revenue is due" (RSV) Rom. 13:1,7. Pay tax and toll." (NEB) Nestle, Eberhard (Edidit) Novum Testamentum Graece (P. 418, lines 6 and 7) shows phoron as the Greek for "tax" and "revenue" (or toll). In Luke 20:22 and 23:2 the same word, phoron is used when Jesus was asked about paying tribute (RSV) or taxes to Caesar and again when Jesus was accused before Pilate. In I Maccabees 8:4,7 Judas Maccabee heard about the Roman army and how conquered nations paid tribute (phoron) For further reference V. Arndt, Gingrich, A Greek-English Lexicon, p. 872, phoron; and IDB Tax, Taxes, vol R-Z, p. 522. In classical Greek Phoron is the tribute paid by foreigners to a ruling nation.

This excursus, into epistletory exegesis is to enlighten and explain the effort each embryo-pastor must make towards enabling our national government to exercise its God-given authority. In other words, Income Tax returns will be due on or before April 15. The Seminary Quarterly (vol 4, no. 2) published by the Ministers' Life and Casualty Union has this to say to seminarians (p. 1, col. 2): "students preparing for the ministry who participate in programs of internship assisting pastors or congregations, and who receive compensation from the church...may file form 1040A" There are other provisions which may be of interest to some students. Income means all monies received for church or non-church employment whether or not tax has been withheld. Expenses are not included as income; be prepared to defend if asked by the Department of Internal Revenue.

The sooner you get your return in, the quicker will be the refund (if any).

SEBASTIAN SEMINARIAN REPORTS .....TOO CLOSE.

Do we who study at a seminary come too close to God?

We have the audacity to take the Word of God and pull it apart for closer scrutiny. We divide our work into the four disciplines of biblical, historical, systematic, and practical theology. We become experts of sorts at explaining or excusing the Doctrine of the Trinity, the significance of the man-God \* Christ, the I-Thou relationship, the Confessions of the One Holy Lutheran and Apostolic Church, and the most effective way to preach -- or not preach -- a sermon. We discover, first to our horror, and then to our delight, the failures of the church.

The big danger lies in that we may be consumed by our own studies and miss God-in-Christ in a personal relationship altogether: we talk about prayer rather than praying, we read about the Bible rather than in the Bible, we examine ways of being a Christian in the world, rather than going into the world, we make a theological analysis of the way a person says grace or leads a worship service, rather than ourselves thanking and praising our Father.

In a sense this is an occupational hazard for the student. Nevertheless, it is important to recognize it as a hazard. In approaching holiness, we might get too close.

\*this prevents the "catholic" vs. "Christian" conflict!

NEXT WEEK: Sebastian introduces a new series of writings on Apologetics.



COMMENTARY \* Taken for Granted: Conscription.

One of the earliest major decisions which the young men of our country are faced with making is that of serving in the armed forces. For most the choice is not whether to serve or not but just whether they should enlist or wait until they are drafted. On June 30 of this year, the authority of the Government to induct young men 18½ to 26 into the armed service will expire. Indications are that President Kennedy and his Administration will follow the advice of the Defense Department and ask for a four-year renewal.

There are many valid reasons which can be cited both favoring and opposing such an extension. In 1959, when action was being taken on this same matter, an extension was justified on the grounds that 1) the threat of being drafted encourages voluntary enlistments, 2) it helps fill the gaps in the armed forces, 3) it ensures our continued existence as a free nation, 4) it would make clear to the world, and the American people, the extent to which we assume our responsibility among the free nations of the world, and 5) it permits more orderly administration procedures in all the services. Criticisms made in 1959 were that 1) the draft is alien to American traditions, invading the rights of privacy of American citizens, 2) it promotes militarism contrary to our constitutional intent to maintain civil dominance over the military, 3) it disrupts the lives and thinking of the young, 4) it is militarily obsolete in a nuclear age, and 5) it hinders the development of constructive alternatives.

Now, it is not my intent to weigh each of these arguments over the other; that is what I am hopeful you will do with not only these arguments, but all of the other implications of draft. For this is where our fault lies. The draft is being taken for granted by the majority of our people. A matter which affects some of the best years in the lives of the young men of our country was rushed through the House in 1959 in less than five weeks after Congress reconvened. There was a mere four hour debate on the draft extension while at the same time many of the legislators were attending a party in honor of Representative Charles Halleck. The extension was rushed through not giving the public much time to adequately discuss the matter, and it was perhaps the public, in its placid acceptance of the draft, which did not choose to discuss the problem.

We have the time now to see that this matter is handled fairly. Is it not within our responsibility, if not as Christians concerned about our neighbor, then as citizens concerned about our fellow citizens to call this matter to their attention, to raise the problem with our teenagers, to discuss it with parents and pastors, but especially with those who are approaching the draft age and have never even considered the arguments either for or against the draft.

UNITY

Philip Jurus

We are in the midst of the week for Christian unity. What does this mean to you?

"Woe to you, all you who pass by and see my body riven, pass by and care not. Woe to you who have hardened your heart against the sin of your bickering and your self-righteous protests. Woe to you who have fled from the awesome responsibility of brotherly love and co-operation, you who are bloated with men's adulation and forget the duty of your office, you who shift the blame to other generations or echelons. Woe to you who have ears and will not hear the imperative of love or the disillusion of the world. Woe to you who have eyes and will not see the souls your indifference costs Christ's body.

"For blessed are the peacemakers; they have glimpsed and someday will see that God you think you serve. Blessed are these sons of God who seek to effect in this world the unity and community which is our inheritance. Blessed shall we be when we recognize and lament our poverty in charity and perseverance with

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## UNITY (CONT'D)

our Christian neighbor, for to us then with them shall be given life in the Kingdom. Blessed are those who mourn this pitiful cleavage in the New Israel, these shall be comforted with the vision and perhaps even the accomplishment of the one holy choir.

"We are the light of the world. Let the light of our love and witness so beacon over the world that it may learn from our unity the way out of its warring ways, and give glory to our Father."  
George Weckman

## ON ELS AND ELVES

I have a problem puzzling me, and not being able to gain satisfaction from the few to whom I took it, I decided to throw it to the whole community with the hope that someone would be able to give me satisfaction in person or in print. The problem is this: To the people of the Ancient Near East an "el" or power lay behind every impressive event. This is as much as to say that an "el" caused it. When, therefore, the Israelites were unexpectedly saved from the pursuing Egyptians by a sudden high tide, they attributed their escape to the "el" which lay behind their deliverance. Impressed with this mighty act, they put their trust in him.

Now what are we who no longer explain things in terms of the work of certain els or elves to do with this? Must we believe that events are caused by mysterious powers lurking behind them in order to affirm the statement that God delivered Israel from the hands of the Egyptians? If not, what do we mean when we say that God was responsible for this event? In what way can we say that he is responsible? Let me emphasize that this is a sincere question, and any help I may receive in answering it will be appreciated.

Oliver J. Larmi

## FOOTNOTES

Dr. Nemo reporting to the Nacirema Archeological Society on the excavations at the mound known as Hill Aery: We have discovered in the remains of the building formerly thought to be the temple but now determined to have been the library a life-size figure of a dead or dying man which may have been affixed to a stand. The size and impressive character of the piece suggest some important artistic or religious use, but oddly enough the piece seems to have been located behind the book shelving.

Our men, familiar with the trends of the confusing era out of which these buildings come, have offered a number of theories for the figure's location, none of which commends itself to me as either logical or probable. These theories are listed with my objections to each: 1) that the subject of the work (which seems to be the torture or murder of a man) was unpleasant to the occupants of the Hill Aery especially in such graphic form. Against this theory I note that many of the texts which have been deciphered indicate the prominence of a dying man in the religion of these people. 2) that the execution of the subject was in a style foreign to the cultural level of the Aery community. Against this I object that much uglier works of art were found in the glass and wood of the nearby building which was apparently an auditorium; also records from the same period indicate a high appreciation for the cultures of the known world, and pride in that fact. 3) that the figure was put and/or was left in an inconspicuous place through lack of concern or apathy. I object that this was an intellectual community and such neglect over a long period would be inconsistent with observant and inquiring minds. 4) that the figure had no religious or even historical connotations, let alone artistic merit, and was therefore neglected. Objection: Why did they not simply throw it away?

Further investigation might shed some light on the religious and intellectual level of the ancient people who inhabited the hill. George Weckman.