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DR. HELMUT THIELICKE TO VISIT HERE THIS FALL DURING HIS AMERICA VISIT

Dr. Helmut Thielicke will be on the Mt. Airy campus September 6 to lecture and visit the Seminary, according to Prof. Doberstein.

Dr. Thielicke will be guest professor at the University of Chicago for one quarter this fall and is the object of his visit to this country. He will arrive in this country on July 28 and will be involved in an extensive lecturing tour before he begins at the University of Chicago.

Dr. Doberstein has completed the translation of Man in God's World, Dr. Thielicke's new book which will be published by Harper and Row on the day that he arrives in this country.

THIELICKE TO LECTURE ON ETHICS OF SEX

The basis of Dr. Thielicke's lectures at the University of Chicago will be the fourth volume of his ethics which deals with sex. This volume is currently being translated by Dr. Doberstein.

DOBERSTEIN TO SPEND SUMMER IN GERMANY

Dr. Doberstein will take time out his summer to travel to Germany, via the Bremen, where he will spend one week with Dr. Thielicke and the rest of the summer with his children and grandchildren. He will take the manuscript of Germany with him, go over it with Dr. Thielicke, and coach him on his English. Following the Chicago lectures this fall, Dr. Doberstein's translation will be published as volume three in English of Thielicke's Ethics.

LAZARETH EDITING THIELICKE'S ETHICS

Volumes one and two in German are being translated by G. W. Bromiely of Fuller and edited by Dr. Lazareth. Dr. Lazareth's job is to condense these two

volumes in German which deal with the theological foundations of Ethics down into one volume which will be published by Fortress Press in the Spring of 1964. Volume three in German deals with politics and at present there are no plans for translating this volume into English.

The Ethics of Sex deals with the biblical anthropology of the sexes; agape and eros; the order of marriage; and the anthropological changes which take place in society. Dr. Doberstein says that Dr. Thielicke has selected exceptional cases to illustrate, at the point of tension, the decisions that have to be made. These include birth control, abortion, artificial insemination, and homosexuality.

DENOMINATIONS SEEK THIELICKE LECTURES

Dr. Doberstein points out that it is not just Lutherans who are eager to have Dr. Thielicke speak, but also Presbyterians, Methodists, and Baptists. Before coming to Mt. Airy, he will be at Colgate Rochester Theological Seminary and Princeton Theological Seminary. He will be at Mt. Airy until September 8. On September 9, he will be in Washington, D.C., to speak at the Washington Cathedral. Darrel Guder, a student at Princeton and close friend of Dr. Thielicke's, will accompany him on his tour and act as interpreter and guide.

During the month of August, Dr. Thielicke will be in California under Presbyterian auspices to preach and lecture at a summer theological camp.

Dr. Thielicke is First Dean of the Theological Faculty and Professor of Systematic Theology at the University of Hamburg. He preaches regularly to one of the largest congregations in the world, St. Michael's Church, Hamburg.

FOOTNOTES ... After-thoughts on the Science Seminar

Last Friday's Seminar on Science and the Church was excellent! Thanks to all who had a part in it. Might I share with you some of my after-thoughts.

The notion that all of our physical life is physically explainable and controllable does not really shock me. After all, it is quite ordinary wood, metal, and air that produce the sound of the pipe organ which means so much to me. So it is not disturbing to realize that these pictures in my mind are electrical impulses or chemical reactions.

But it is something else to proceed from such an analysis of the mind's mechanics to the denial of any reference to that process beyond the self or the physical world. That is, I do not like the idea that the music (not the sound) that I hear has no reality beyond my

mind.

It will not hurt anyone's theology to realize that his concept of God and even his faith in him is a physical reaction in his skull. But it is devastating to conclude that if the referent or content of that concept and the object of that trust is not likewise physical it has no existence beyond one's thought of it. I find no quarrel with materiality of the receiving apparatus, but I insist that I am really hearing something out there. I confess a God beyond my imagination of Him.

And so, in this question as in many others, Friday's sessions were just more proof of the foolishness of our faith and another glimpse at the twenty thousand fathoms of doubt above which we constantly dangle.

George Weckman

Sebastian Seminarian Reports ... Presbyterian Church, U.S.

The Presbyterian Church in the U.S. is a result of a Civil War schism which has not been healed. Although there have been attempts to unite this body with the other large Presbyterian Church in the United States, these attempts have failed—mostly because of administration differences.

Like most Presbyterian bodies, the southern group is strong on preaching and education. Their worship is of the "free" type and tends to be even less formal than the northern counterpart, with one of the chief differences being the omission in the south of the general confession now common in northern Presbyterian churches.

On the congregational level (theologians notwithstanding) the people hold to a strictly symbolic interpretation of the Lord's Supper, with His presence generally thought of as being in the mind of the rememberer. Likewise on the popular level, baptism is thought of as being a ceremony in which man dedicates himself (or his offspring) to God. There is little or no recognition of the sacramental gift. Infants may be baptised, but not necessarily.

(Please note that these points represent popular piety—heavily influenced by the Arminian pan-protestantism so prevalent in the southland.)

Southern Presbyterian preaching is usually scripture-centered though not as often Christ or Gospel-centered. The homiletical quality is generally high—in fact, outstanding; mainly because the sermon is really the only high point of the service. The worship is unimaginative and provides for little congregational participation.

Recent trends within this group have been toward a liberalized theology, and a "frilly externals" type of "liturgical movement." Neither is very widespread.

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; Larry Burr, News Editor; James Bresnahan, Wesley Hamlin, George Weckman, Gregory Shannon.

EXECUTIVE COMMITTEE OF THE STUDENT BODY MEETS TO DISCUSS FUTURE PLANS

The Executive Committee of the Student Body met Monday at 1 p.m. to discuss pressing matters. Discussed were the plans for the Senior Banquet, Dr. Reed's birthday party, the Science Seminar, the election of officers, the Senior trip to Baltimore, the state of the budget, and the possibility of a Student Lecture Program.

SENIOR BANQUET HOLDING STEADY

Plans for the Senior banquet are being carried forward, with Juniors and Middlers responding nicely, it was reported. Why the Seniors are holding back will be discussed at a class meeting this morning, Lee Miller stated.

All students, their wives or dates, and the faculty are encouraged to attend this banquet honoring the graduating class of 1963.

SCIENCE SEMINAR PUBLICATION STUDIED

A committee consisting of Richard Bender and Larry Burr were appointed to look into the possibility of publishing portions, if not all, of the Science Seminar presentations. This committee will study the cost, demand, and possibilities for such a publication.

The Executive Committee gave a very strong vote of thanks to Richard Bender for the excellent work which he did in planning and executing the Science Seminar.

DR. REED TO BE HONORED AT DINNER

Dr. Luther D. Reed will be honored on his ninetieth birthday with a dinner held in his honor in the Refectory on March 21 at 6:30 p.m.

At that time, the Student Body will make a presentation, according to Lee Miller.

STUDENT BODY ELECTION BEFORE EASTER

Election of Student Body officers will be held some time before the Easter vacation, but the exact date is still pending.

Charles Scott was appointed chairman

of the Nominating Committee. The rest of the committee will be announced later.

STATE OF THE BUDGET EXAMINED BY EXECS

Jules Auger, treasurer, presented a statement on the present status of the Student Body budget. Examining the projected spending for the rest of the school year, the Student Body should have a surplus of between \$100 and \$200 with \$400 earning interest with the telephone company. This \$400 is the deposit required to cover the installation of the Student Body telephone.

STUDENT LECTURE PROGRAM CONSIDERED

Presented for consideration was the possibility of a Student Lecture Program for next school year. Such a program would allow students to present lectures in their particular fields of competence.

This program was presented and discussed, but no action was taken by the Executive Committee.

TOKYO SEMINARY NEEDS 3,300 VOLUMES TO MEET GOVERNMENT LIBRARY STANDARDS

3,300 volumes are needed by the Lutheran Seminary in Tokyo, Japan, in order for them to remain accredited by the Ministry of Education of the Japanese government, according to a letter which was sent to Dr. Scherer.

Additions to their library must be made in the fields of the humanities, sciences, and physical education.

The Tokyo Seminary needs: 1,000 volumes in the humanities, 1,000 in the natural sciences, 1,000 in the social sciences, and 300 in physical education.

Dr. Scherer says that students who have useful and recent college texts, and other books that would be helpful, may make contributions to the Tokyo Seminary library through his office.

Gift books should be placed on the table in the librarian's office, where they will be assembled and shipped.

COLLEGE STUDENTS ARE INVITED TO MT. AIRY FROM MIDDLE EASTERN STATES FOR SEM DAY

Students attending colleges in the Middle Eastern States have been invited to be guests of the Student Body on Saturday, March 30. The purpose of Seminary Day, according to Bob Joachim, chairman, is to acquaint college students with Seminary students and faculty and make known to them the total operation and life of the seminary.

Seminary Day will include a Panel Presentation in the morning on "Theological Study and Training in Seminary," a discussion on field work opportunities, a campus tour, presentation of student activities, and informal discussions in the homes of the faculty members. Matins and Vespers will also be held during the day, with Dr. Lazareth preaching at Matins. Students working in parishes are encouraged to spread the news about Seminary Day to college students in these parishes who might be considering the ministry of other full-time Christian service.

Bob Joachim urges that all students for whom it is possible stay around and participate in the Seminary Day program. Seminary students will be welcome at all sessions during the day.

SWISS CLERGYMAN TO PRESENT
KNUBEL-MILLER LECTURES THIS SPRING

(PRT)--The associate director of the Ecumenical Institute, near Geneva, Switzerland, has been selected to deliver the 1963 Knubel-Miller Lectures of the Lutheran Church in America.

Rev. Hans-Ruedi Weber will give six lectures in April and May on "Laymen and Pastors of the Militant Church" in theological seminaries and congregations.

Pastor Weber will begin his lecture tour at Mt. Airy Seminary on April 18. His next speaking date will be in Minneapolis, April 21-23, at Northwestern Seminary.

On April 24, Rev. Weber will begin a three-day appearance at the Lutheran School of Theology, Maywood Campus. On April 29 and 30, he will speak at First Lutheran Church, Los Angeles.

On May 2 and 3, he will be at First Lutheran Church, Nashville, Tenn., and his final lectures, May 6 and 7, will be held at Gettysburg Seminary.

The Knubel-Miller Lectures were established in 1943 in honor of the first president of the ULCA, Dr. Frederick H. Knubel, and the church's first treasurer, Dr. E. Clarence Miller.

The purpose of these lectures is to "furnish fresh, inspiring and practical lectures to pastors of the church in active charge of congregations."

FIELD WORK DIRECTORS MEET IN TEXAS
TO FILL REQUESTS FOR YEAR INTERNS

All directors of field work met in Texas in February to fill two hundred requests for one year interns. Mr. Stump reports that there were 75 positions which were unable to be filled at that time. These positions are available to Middlers and Mr. Stump stated that many of these churches will be treatly disappointed by not getting an intern. These internships are open in Lutheran churches across the United States and students interested in a year's experience in a parish situation should contact Mr. Stump for details and application.

INTERNSHIP YEAR MAY BECOME COMPULSORY

At the Texas meet Dr. Bergendoff indicated that the Board of Theological Education will recommend to the Pittsburgh Convention of the LCA that an internship year become compulsory in all Lutheran Seminaries. The reasoning behind this, according to Mr. Stump, is that there is no substitute for actual experience to prepare the student for a proper relationship among the people with whom he will be dealing in the parish ministry. The general thrust of this proposal is that a student's training should be more people-centered and less book-centered.

COMMITTEE TO HOLD BOOK SYMPOSIUM

A Book Symposium will be held on April 24 by the Symposium Committee. Goulding's Lord of the Flies will form material for the panel and open discussion. The panel will consist of Charles Scott, James Bresnahan, and Mr. Clarence Lee.

The purpose for a Book Symposium is to try to decide whether Goulding, a secular writer, has anything to say to the theologian.

Hank Maertens, symposium chairman, points out that Littell, in his From State Church to Pluralism, states that "Abraham Lincoln was perhaps America's greatest theological mind in the nineteenth century." Others, Maertens says, tell us that secular writers have more to say to theologians than theologians. The entire symposium will be concerned with this theme and the pros and cons involved.

On April 24, the panel will review the book Lord of the Flies and fit Goulding's opinions into this framework. Open discussion will then be held with audience participation.

Ten copies of Goulding's book have been placed on one week circulation in the Library for student reading prior to the Symposium panel on April 24.

LCA SEMINARIES TO GRADUATE 319

(PRT)--Ten seminaries of the Lutheran Church in America will graduate 319 students this spring, Dr. Conrad Bergendoff, executive secretary of the church's Board of Theological Education, reported March 6.

Dr. Bergendoff said that there are 1123 theological students enrolled at the church's seminaries.

The number of graduates at each campus is as follows: Philadelphia--51; Chicago (Maywood campus)--31; (Rock Island Campus)--57; Central in Fremont, Neb.--12; Pacific in Berkeley--19.

Hanna Divinity School--27; Gettysburg--54; Northwestern--30; Waterloo--5; Southern--22; and Luther in Canada--11.

WECKMAN RECEIVES FULL SCHOLARSHIP FOR PH.D AT UNIVERSITY OF CHICAGO

George Weckman has accepted a full tuition scholarship to the Divinity School of the University of Chicago. He will be a Ph.D. candidate in "Religion and the Atr's."

Weckman will begin his studies at the University of Chicago this fall.

MT. AIRY--GETTYSBURG SENIORS INVITED AS GUESTS OF BALTIMORE MOTHERHOUSE

Seniors from Mt. Airy and Gettysburg have been invited to be guests of the Lutheran Deaconess School for Church Workers in Baltimore on Monday, March 25. The invitation is extended to approximately 15 Seniors; however, if this number is not filled by Seniors, interested Middlers will be invited to attend, according to Lee Miller, Student Body president.

The program at the Motherhouse will begin at 4:30 p.m. and will be concluded at approximately 8:30 p.m. The program includes a tour, supper, presentations by each of the three participating groups, and buzz-discussion groups.

In a letter to Lee Miller, the Seniors from Mt. Airy are asked to present a discussion of the clinical training program. Gettysburg has been asked to discuss their Christian Education program. Following these 15-minute presentations, the Motherhouse will make a 15-minute presentation of its program and structure within the new church.

Supper will be provided by the Motherhouse; however, students participating will have to provide their own transportation to and from Baltimore. Car pools will be arranged.

BENDER THANKS HELPERS WITH SEMINAR

Richard Bender would like to extend thanks to the following persons for helping to make the Science Seminar last Friday a success: Bob Joachim, Pete Schumacher, Jim Bresnahan, Henry Ireland, Fred Myers, Wesley Hamlin, Lee Miller, Bill Bock, and Dr. H.H. Bagger.

INTERPRETATION OF CAMPUS LIFE

The Seminarian is taking on a new character of appearance beginning with this issue. The first half of the paper is campus and LCA news, while the last half is devoted to works of an interpretative character.

These will be original works submitted by students or faculty for reflection of campus thinking and to enhance the news which is presented in the first half.

Papers published in the second half of the Seminarian must be signed. Responsibility for opinions and interpretation must be born by the author and not by the staff of this publication.

A Review of the Literary Magazine
by R. Zimmerman

Two issues of the Seminarian literary magazine have now appeared. (Perhaps a title like The Seminarian Literary Journal would help to distinguish these issues from their weekly counterpart.) In toto it bespeaks a nicety of conception and design that is commendable; it is clean, attractive, and suitable in appearance. And, it represents the entire student body--no small achievement.

Several things about this second issue as a whole need to be mentioned. The editorial forward used in the fall issue was missed here. Most of the top magazines in the country still employ this simple device, and often it is as effectively written in these journals as anything else contained therein. In many cases it can aid the reader in succinctly capturing the author's intention. Second, the size of the type used in this issue is a considerable improvement over the Twinkie portable-sized type used in the fall issue.

Turning not to the Inhalt, Mr. Hamlin's discussion of Doctor Zhivago seems a little late as a book review. (The book was originally published in Italy in 1957.) It is incomplete as an example of "The Spirit of the Times." In either case, it lacks compositional order. His evaluation of the book's lit-

erary merit is very helpful, however. Mr. LeVan's photographs are a welcome inclusion, but captions under or near the pictures would have been appreciated.

The scene from Mr. Werner's play, Out of Joint, was unfortunately also "out of context." As such, it tells us little about the significance of the play. On the basis of this scene, however, the characters appear to be more "types" than "characters", and not very interesting, dramatically speaking, at that.

Travel Notes is a pleasant bit of amateur travel narrative, though not especially well written. The Winfield-Wynnefield contrast might just be in poor taste.

Mr. Bock is to be commended highly for his folk poem, "Beasts." The pictorial work reveals a very rare imagination and skill, and the poem suggests that the Bock family must take some of the credit. The drawing of Tashunka Witko shows craft but lacks interpretation.

Mr. Bresnahan's and Mr. Werner's NT studies certainly have a place in a publication of this sort, but their meticulous findings remind me of at least two serious dangers in the grammatical approach to Scripture. First, it is not always as conclusive as it would appear; it rarely produces mathematical certainty. We dare not hold the Biblical writers to their grammatical choices with any rigidity. Suppose that 2,000 years from now a letter of yours should be discovered in which you mentioned drinking "brew". A "grammaticist" would be way off base if he concluded that because you didn't use the more usual term, "beer", your choice of "brew" reflected a technical usage. Grammars and lexicons are, after all, post facto productions and so have unique limitations. And second, scientific exegesis should never obscure the primary functions of Scripture. Ascertaining a pure reading is not the telos of biblical study: meaning is all-important.

A word to the verse writers. You seem to fall roughly into two groups: those, like Mr. Weller, who attempt to follow traditional poetic conventions,

those, like Mr. Weller, who attempt to follow traditional poetic conventions, and those, like Mr. Alexy, who fool around with "new frontiers." Whichever group you find yourself in, execute your art well before you start publication. If you're in the Shelley--Keats tradition, study metre, rhyme, and stress, so that you don't end up with an inconsistent stress pattern, as Mr. Weller does in line #17 of "The Image in the Cross." If you are in the E. E. Cummings tradition, do not fall prey to the twin demons of novelty and vaguity. If you do--as some of you in both this issue and the last seem to have--your writing is largely verbosity and not worth the attention of your readers. In other words, brothers, "Whatever you do, do all to the glory of God."

Thanks to all who contributed to this issue of the literary magazine.

-- R. Zimmerman

A Review of the Science Seminar
P. Schumacher

Whether last Friday's discussions between the scientists and the theologians should be called a long day's journey into night, or into light, is a debatable proposition. The Cornell-Mt. Airy Science Seminar was opened by a long journey through the intricacies of nuclear physics, describing the elementary building blocks of life -- protons and electrons... John Irwin, a graduate student at Cornell, presented this complicated subject. He himself appeared to be left wondering what had happened to particles which had been photographed.

As he pointed out, with the help of a slide projector, kaons (k) shot off in different directions and suddenly died; from the lines described by the kaons, however, other particles seem to have come into being. Mr. Irwin commented: "You see something happening here and there, and here again." One cannot avoid the jibe that this was far from illuminating; and one was left with the suspicion someone had slipped a child's doodling into the slide projector. In all fairness to Mr. Irwin, it must be said that he did a commenda-

ble job in light of the difficulty of his subject matter; and, after all, it was no more complicated than the Chalcedonian Formula.

Mr. Irwin quickly reviewed two theories concerning the origin of the universe. One is the so-called "Big-Bang" theory. This posits a stupendous beginning of the universe; hence, the term "Big Bang." This, presumably, is not as widely accepted as the "Steady State." In the latter, the properties and density of the universe are a constant, owing to the continuous creation of matter. There are dissenters to this theory, too!

Dr. Berg was the next speaker. He put us all at ease by declaring that he did not know what Mr. Irwin was talking about. Dr. Berg was bothered by whether or not it is more difficult for a scientist to enter the Kingdom of God than for a camel to pass through the eye of a needle. He said that a scientist is schooled in a skeptical attitude; it is an indispensable tool of his trade. This skepticism, Dr. Berg implied, is essential to the advancement of American science and ultimately the freedom of the West. We ought to pray that we are more skeptical than the Russians in order that they don't bury us. To jettison this skeptical attitude in making the transition from science to religion, is very difficult, according to Dr. Berg. He spoke with patent sincerity, when he said that the Cornell team had come as men of faith desirous of finding the answers on how to bridge the "gulf" between science and religion.

DR. KEETON SPEAKS ON BIOLOGY

The next speaker was Dr. William Keeton. Dr. Keeton was perhaps the most articulate of the scientists. He argued convincingly for the biologist's entry into all areas of life. For the biologist there is no holy ground; everything meaningful must be investigable. Beginning with the inception of the theory of evolution, its stormy reception, and slow but steady acceptance down to our own day, Dr. Keeton explicated some of the thought-provoking consequences of this development. What do we mean by man? The biologist defines man quite simply as a group of species

which have certain physical attributes. These emerged gradually over long periods of time. Even man's behavioral patterns may be explained naturalistically. Love, self-awareness, and many other "distinguishing" marks of men are no more or less than the product of evolutionary development and selection.

Of course, Dr. Keeton said, if you can accept the existence of God then there is no conflict between science and theology; on that acceptance you may define man in extra-biological terms. One may object to speaking of God as though he were an initial proposition, yet the fact remains when one speaks of God, he is speaking of something, or Someone, incomprehensible to the biologist as a biologist.

And the scientist, if he is to remain true to his science and retain his integrity as a scientist, must reject the concept of God. This is so because God must interact with the structures of nature in order to reveal himself, and, since the structures of nature are physical phenomena, the presence of God must be observable; or, if you define miracle as the suspension of natural law, then that suspension can be analyzed. So far none of the scientists present have found God in their laboratories, or in their study of natural events; they have no choice but to be mute about God's existence. There was a definite confusion here concerning how one gets to know God.

The scientist is looking for tangible reality; the theological claims God can never be grasped, never embraced by man's understanding. God is not found or discovered; he discloses himself.

DR. RAFFENSPERGER DISCUSSES RESPONSIBILITY

Dr. Raffensperger gave the concluding presentation. He summed up by clarifying the scientist's responsibility to society. This was of a two-fold nature. The scientist has got to find a way to react as a responsible citizen, to leave science behind and speak as a partly-informed citizen. That is, to behave just like the rest of us. Furthermore, the scientist should "stick out his neck" and advise society from his speciality. He must not abdicate his position as a scientist. Here cler-

gymen can play a helpful hand. They can create a climate of acceptance in which the scientist may raise his voice.

FORUM CONCLUDES THE DAY

After an afternoon of discussion, a pause for refreshments, and the evening meal, the Seminar concluded with a forum. Participating were Drs. Berg and Keeton representing the scientists, and Drs. Heineken and Lazareth, speaking on behalf of the theologians. Dr. Bagger was the moderator.

It became evident that the forum was the most exciting experience of the day. It is one thing to make a speech, but quite another to be cross-examined and rubbed by conflicting ideas. The forum brought the participants into an open clash of ideas. The theologians mentioned that, while the scientists should be allowed every freedom in their work, they cannot answer questions of "ultimate concern". In the "strange new world" of the Bible it is God who asks the questions, and not man. It is man who has his experience brought into question. Man does not put God in the dock; God sits in judgment upon man. Here there is no place for the detached nonparticipant. Dr. Keeton questioned this on the basis that he finds it "excruciatingly difficult" to accept something non susceptible to scientific proof. It requires him to jump from his ordinary way on considering problems to a completely alien way. It is easy to accept God's existence providing one is speaking of a supra-historical plane. The moment one begins talking about God's revelation the real difficulty arises.

Dr. Keeton "worries about God" the instant God interacts with the structures of nature.

Dr. Lazareth outlined the "stance of the scientist." He indicated the limitations of reason and the other dimensions of revelation. There is a sharp difference between mastering truth and being submissive before the Truth. God is not the object of my reason but the subject of my life. We have to repudiate an all-embracing scientism. We should not naively attempt to prove our faith; faith itself establishes its own legitimacy. It is so "excruciatingly

"difficult" for the scientist to believe in God, said Dr. Lazareth, because it is impossible to believe--on the scientist's conditions.

The floor was opened to questions. It was obvious that most of the questions addressed to the scientists concerned themselves with the scientist's conditions for truth. What kind of evidence does the scientist want? The Christian faith, it is obvious, is not prepared to offer its witness on that basis.

The long journey came to a crossroads; the scientists have gone back to their laboratories, while we have resumed the new quest for the historical Jesus. Whether this was a journey into light or night only time will tell.

John Hus -- Biblical Preacher
by Paul Payerchin

In a humble hamlet in the southern section of beautiful Bohemia near the Bavarian border of poor peasant parents was born a boy called Jan. Hus was derived from his birth place--Husinec. He saw the light of day on December 6, 1371.

He entered the University of Prague at the age of 19. And like Luther, who came after him, sang for pennies as a "choir boy" at the church services. At the age of 22 Hus received the Bachelor of Arts degree, continued his studies and obtained his Master of Arts degree at 25 in the field of Philosophy. Like Melancthon Hus never took his degree as Doctor of Theology.

His highest aspirations were realized when he was ordained at 29. He became the preacher at Bethlehem Chapel in Prague when he was 31, and received his appointment as rector at Charles University at the age of 38. He was exiled at 41 and died a martyr's death, not older than 44 years of age, on July 6, 1415.

One cannot run across a thorough study of Hus without coming into grips with the doctrine of the English reformer Wyclif. Johann Loserth in his book, John Hus and Wyclif, published in 1884, denied all originality

in the thinking of Hus. In his zeal to honor the great English thinker whose work he was editing, Loserth charged Hus with mechanical and slavish appropriation of this English master's ideas, and ascertained in regard to the writings of Hus that "some of these and others for the greater part form exclusively property of Wyclif, and, there is no ground for speaking of a Hussite system of Doctrine." Charged at Constance with the following of Wyclif, Hus said "If I accepted Wyclif's statements, it is because they were drawn from the scriptures."

But this matter, which I have not time to discuss here, is taken up quite well in Matthew Spinka's book, John Hus and the Czech Reform, where he denies the full implications of Loserth's hypothesis. It is of course important to realize that some of Hus's views were shaped by the doctrines of Wyclif. But each of Wyclif's views were thought out carefully and taken by Hus with a grain of salt. Spinka denies that "Hus's system of thought was merely a cock boat tugged behind in the backwash of that mighty galley-Wyclif."

Luther said of the works of Hus: "When I was studying at Erfurt, I found in the library of the convent a book entitled, Sermons of John Hus. I was seized with a curiosity to know what doctrines this heresiarch had taught. This reading filled me with incredible surprise. I could not comprehend why they should have burned so great a man and one who explained scriptures with such discernment and wisdom. But inasmuch as the very name of Hus was such an abomination that I figured that at the mention of it the heaven would fall and the sun be darkened, I shut the book with a sad heart."

Also Luther said, "Truly he-Hus-who in the agony of death invoked Jesus Christ, the Son of God, who suffered for us, and for such a cause and with such faith and steadfastness threw himself into the fire, if he did not show himself a noble and brave martyr of Christ, then scarcely can anyone be saved."

Hus in principle was in favor of social and moral reform while his successor Luther was for theological and doctrinal reform. Hus denounced such things as the role of indulgences and the power of the papacy. He demanded a moral life from the clergy and the laity. And he asked that the cup be returned to the people in the administration of the Eucharist.

Hus said in regard to INDULGANCES that "Man gets true forgiveness of sins through real sorrow and repentance and not through money. Also if the Pope had a right to give indulgences, he was a criminal if he did not empty purgatory. And the Pope has no right to forgive sins unless he surely knows that God in these cases has forgiven, for the Pope can only announce God's decisions."

On the PAPACY Hus has this to say: "The Roman Pontiff is not the head of the church on earth. Christ is the head." Hus loved to tell the story of the papissa Agnes who, according to the universal opinion of his day, occupied under the name of John VII the papal office for more than two years. He used this story as an example of the corruption that was going on in the papacy. The only standard by which the papacy could be judged, for Hus, as to whether a pope is a vicar of Christ or anti-Christ, is by his conformity to the law of Christ in daily life and in ministry.

The CHURCH for Hus was the holy catholic-or-universal church in the body of the predestined in heaven, earth, and purgatory. The bond of unity within the church is predestinate grace or faith, hope and love, not the Pope. Hus distinguished between being in the church and being of the church. He said, "The Roman Church is not the catholic apostolic church, for no partial church can be the holy catholic church."

In regard to SCRIPTURES, Hus said, "Scriptures are the supreme rule of faith and conduct. Where usage and scripture disagree, usage is to be set aside...the safest refuge of the church is no human authority but the Holy Spirit."

In his last month in prison,

Hus definitely accepted the distribution of the cup to the laity and exclaimed against the impurity of the council's act when it threatened every priest with the ban who dared to distribute it. On the other hand, he did not adopt Wyclif's doctrine of the Eucharist, but to the end insisted that he was wrongly charged with denying the Church's dogma of TRANSUBSTANTIATION. Hus mentions that in the eucharist is not the physical body of Jesus Christ which is broken, eaten, seen, or tasted. The accidents of material bread remain unchanged. Accordingly, the unrepentant and unworthy who partake of it may partake only of the accidents - the material bread-without actually communing with Christ. Only those who are inwardly prepared by true repentance and faith partake spiritually of Christ.

The view of Hus on FAITH and JUSTIFICATION brings us to a position which is evangelical to a surprising degree. True faith for Hus works by love and endures to the end. Faith is a state of mind in which eternal life begins in us and induces our understanding to assert to the unseen but irrefutable truth which the inspired scriptures reveal to us in a divine way. It is the foundation of the other virtues with which the Church of Christ is in fellowship. Such faith alone justifies. "Through the law no one is justified, but through faith in Christ, because he removes from us the vain of iniquity."

The view of Hus on the VIRGIN MARY and the SAINTS are undecided. At all times, however, he warns against the abuses to which prayers addressed to Virgin Mary and the saints may lead. Adoration, in the true sense, is never to be given to a creature.

Luther said, "I have hitherto taught and held all the opinions of Hus without knowing it. We are all of us Hussites."

As John the Baptist was the herald of Christ, so Hus was the herald of the Reformation. As the story goes: As Hus was burning at the stake he cried: "Today you cook the Bohemian goose, but a swan shall come that you shall not burn."