



# THE SEMINARIAN

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MAY 5, 1972

NO. 21

We applaud the efforts of the faculty and students at the April 26th Forum. They very succinctly assessed the shortcomings and strengths of the recently proposed 1-3 design. Everyone handled themselves naturally, and communication and cooperation were clearly evident.

To the best of our knowledge, the faculty has responded to the student mandate to allow more time in which to examine the many attendant problems. The problem, as we see it, is not the 1-3 design, as such. Rather, the task is to deal with curricular problems, such as evaluation and self-directed methods, with the goal of arriving at some solution. With the problems adequately discussed, apart from the pressures of time, we are confident that an appropriate solution will be discovered. We would warn against becoming glued to a particular solution (1-3 design), should extensive investigation prove this inadequate. It may be that a different calendar design or perhaps simply a curricular modification may serve academic excellence.

If we are going to achieve the goal of solving these and many other problems, there are certain prerequisites which all must affirm. One is that communication must exist honestly and openly between all parties. Rather than continue our repeated pleas for better communication, let us all actually move in the right direction. We call for the new SCC and all other organizations to take positive steps in this direction.

Another prerequisite is that concern and motivation become ever more evident. The recent vote at the Forum showed that only 25 students were present to discuss the vital issues directly affecting their future. To deal responsibly with the issues next year, the fullest cooperation of one and all is essential!

--THE EDITORS

## CHURCH HISTORY

(Anno Domini 1972)

The WORD  
divorced from Deed,  
prostituted by Action,  
gave birth  
to little bastards  
fondly called by the hospital staff:  
Activities.

Two of them  
baptized  
Program and Project,  
in the heat of their adolescence,  
hooked on drug "Success,"  
"high" on a "trip" to Achievement,  
committed  
matricide.

It went undetected.

After all,  
who has the ear  
to hear  
in that din  
of giddy words  
the last gasp  
of the WORD?

-- Serena Vassady

ANNOUNCEMENT: New editor(s) of The Seminarian for next year are going to be selected by the S.C.C. on May 17, 1972. Any interested students are asked to make application by submitting their names to either Steve Gifford or Wayne Strever by noon (12:00 a.m.) on May 17th!!!

ST. SWITHAM'S UNITED CHURCH OF CHRIST  
State and Main Streets  
PARISH, NEW YORK  
13131

Charles Kelly, A.B., M.Div., Pastor

Parsonage Phone: 712-119195

Mr. Blaine Shriver  
Seminarian Editor  
Lancaster Theological Seminary  
Lancaster, Pennsylvania 17603

May 1, 1978

Dear Mr. Shriver:

As an alumnus of LTS, I have been reading your newspaper with some degree of interest, especially in relation to the recent turmoil created by student dissent over the vote by administration and faculty to continue the 13131 program. It does disturb me somewhat to see that you do not recognize a good thing when you have it.

When I was a student at the seminary we made the best of the "Lucky 13" by realizing that at least it was the easiest method of getting a degree. After all, is that not what students want?

The only thing which has never ceased to amaze me concerning the "13" program was the fact that although it was "a new academic schedule which could very well become a model for all theological schools," no other school ever adopted such a program.

I can remember first going to Lancaster in 1972, eager to begin my Seminary education. The first September program was tremendous. The visit to the country was lots of fun-some of our "boys" had never seen a cow before and they were some surprised to think that milk didn't really come from a dairy. Then when we went slumming, we made lots of lasting friendships with the pushers, pimps and porno mag sellers. The second September program was good too. I never expected that they were going to supply grass for the "tea" groups. We really learned a lot about Human Relations. Bob and Ted got so involved with each other that we ended up celebrating the first gay marriage ever held there in the chapel. I was really sorry the Seminary ran out of money before we got to go abroad, but I guess when you have all those centers to run, you have to cut corners somewhere. Which reminds me of the "innovative" approach at LTS toward staff management. Who would have thought that one computer could do all the work that ten people used to do?

I remember also my first January program which by luck did not turn out as planned. The professor I first sought to work with told me that he was booked up through 1984. As my second choice was on sabbatical, I went to good old Dr. Binklebunkle to get some direction on my project: The Intrinsic Therapeutic Value of Interlaced Container Manufacture. I will never forget going into his office that beautiful day. He sat there with his feet up on the desk, alongside of which was the now famous, clever little sign which read, "Last Week I Could Not Even Spell Seminary Professor And Now I Am One." Well, from then on it was me and Binklebunkle all the way. Never again did I get the urge to clutter up my mind with useless academic stuff. May programs and PTP were equally rewarding at the game we all learned to play-How to Get Academic Credit Without Doing Anything Remotely Academic.

"Putting it together" in Parish, N.Y., is certainly "challenging" to say the least. Last week we travelled to big city, Oswego, to look at all the big buildings; maybe next week I can think of something else "innovative" to do so that we won't have to start the Bible study I have been promising, which might just ruin my reputation here as having been a student at Lancaster School of the Bible.

Charles Kelly

(Cliff Kelbaugh)

The Jesus People: An Ecumenical  
Challenge by Albert van den Heuvel

The fastest-growing pile of clippings on my desk is about the Jesus Movement. It out-does race development, the Roman Catholic Bishop's Synod and even the much publicized polarization of the churches. Irritating as it may be to most Christians, it would indeed be logical to call Jesus Christ Superstar the man of the Year for 1971.

The Jesus People are of ecumenical importance, however one interprets that word. They are international, traveling from continent to continent, sprouting simultaneously in Australia and Austria, Germany and Germantown. Like the whole Christian Church they are more numerous in the North Atlantic community, but they are without ambassadors and peers in the "two-thirds world."

Jesus People do not need denominational differences; for them the people of God are one and undivided. They form a cross-denominational community, attracting criticism and praise from people across all confessional lines. They are ecumenical in the sense that they regard the unity and renewal of the people of God as their first platform line. Some groups hold a sweeping, though unprecedented, concept of ecumenism simply declaring themselves the only true church; others are more cautious, describing their experience as meant for the whole church and available to everybody.

A strong missionary commitment is balanced by an emphasis on liturg and even on the renewal of society. Their concept of mission is modern: a bold statement of the Gospel in contemporary language with no emphasis on having to join the missionary's church. Through their care for their peers, they show a deep commitment to what in the international debate is called humanization. Their celebrations are fiercely indigenous but usually rather "orthodox" in sacramental forms and use of the Bible. The renewal of society comes through

the changed individual and not by confrontation between the community and the whole of society....

To that outsider, they are as confusing as the Church. Among their number can be found all the different sectarian forms of belief and misuse of the Gospel. Like the Church, with its fundamentalists, the Jesus People have their "gangs"—fanatic communities who fight for an unquestioned acceptance and literalistic use of the Bible, neatly dividing humanity into two categories: the heaven-bound and the hell-bound.

Like the Church, they have their Jesus addicts who have deformed the Gospel into an opiate lulling them into the sleep of eternal bliss, as if there were no world of justice to worry about. Such Jesus People are recruited from among those who have tried all the other escapisms of modern society, from free sex to free drugs, and have now turned to religion as the super drug promising an even better trip.

But like the Church, they also have their genuine adherents who have had the oldest experience of faith: Jesus Christ is working! They have found healing love, hope, faith, freedom, new purpose. That experience has made them into rather quite fishers of other men, testifying to their experience in word and deed. They have heard a voice through the words of the Bible, discovered meaning in the accepted Kingship of God, and begun to find that faith is best nourished by letting it become effective in need of help.

Everything seems to be there prompting some observers to conclude that here is not just another movement but the Church of the counter-culture, as plural and complex as the Church in the established society. Because of this vastness, it is not very helpful to ask whether the Jesus People Movement is a fad, a missionary movement, a reaction or a revival. It is all those things simultaneously. Jesus Christ Superstar may be reaction, the

dress and hair styl may be re-  
action, the language may be gen-  
uinely missionary and, for many  
good church people's child-  
ren, it may be revival.

Even their relation to so-  
ciety-- which fills many a lib-  
eral observer with doubt-- is in  
flux. Now, more Jesus People are  
objecting to the war in Vietnam  
than a few months ago, and a  
group I visited had written on  
the wall: "Society is the next  
question."

For the time being, they be-  
gin where the Church originated,  
with a love ethic which may  
either take them clear out of our  
society or explode it....

The phenomenon of the Jesus  
People is first of all a challenge  
to local churches. Here contacts  
have to be made so that estab-  
lished forms and new experiences  
can enrich and correct each other.  
On the national and international  
church levels, we would do well  
to go slow. Already much harm  
has been done by evaluations and  
critiques not based on actual ex-  
perience, by lumping the green  
with the ripe fruits.

The ecumenical movement, when  
faced with such a spontaneous  
out break of commitment, is  
better advised to verify its own  
obedience than to judge others.

Mr. van den Heuvel is  
WCC director of commun-  
ications.

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(The following is the result of  
a Greek assignment made by Prof.  
Jack Seville. We are indebted to  
Mike Romig for sharing it with  
us. We hope you enjoy his work!)

PARAPHRASE: I CORINTHIANS 13

If I had the eloquence to  
make persuasive political speeches  
and soul-shattering sermons but  
have not love, I become little  
more than a sonic boom or the  
back-fire of a car.<sup>2</sup> And if I had  
the gift of ESP\* and could write  
horoscopes and get a doctorate  
from Harvard or Yale, and if I  
have the meditative powers of a  
Yogi so as to remove rush hour  
traffic, but have not love, I am

no better than a drug pusher.<sup>3</sup> And  
if I give all of my possessions to  
the Church bazaar and allow myself  
to be arrested in a peace march,  
but have not love, I score zero.  
4 Love can wait at a stop light with-  
out inching forward; Love will give  
Spiro Agnew a flower, it will not  
buy a new car because your neighbor  
just did; Love does not wear medals  
on its chest or expensive jewelry;  
nor does it look into a mirror all  
day long.<sup>5</sup> It does not seek promo-  
tions and extra degrees, nor does  
it get Excedrin headaches; it does  
not judge by one's dossier,<sup>6</sup> nor does  
it laugh when its neighbor is being  
cheated, but it throws a beer-bash  
for the who gives back lost money.  
7 Love does not gossip about one's  
neighbor, takes one's neighbor's  
word at face value, looks for the  
sun on a rainy day, and smiles  
attentively when the preacher goes  
over twenty minutes.<sup>8</sup> Love never  
strikes out; as for ESP, it is less  
than 20% right; as for horoscopes,  
they may be misprinted; as for  
doctorate degrees, they can be  
bought for \$1.98.<sup>9</sup> For now we cal-  
culate by an abacus, <sup>10</sup> but when  
the computer comes, the abacus will  
be set aside.<sup>11</sup> When I was a stu-  
dent, I spoke like a student, I  
thought like a student, I reasoned  
like a student; when I became a  
graduate, I put away the textbook.  
<sup>12</sup> For now we see through tinted  
glass, but then through Windex-  
clean windows. Now we know only  
from news reports, but then we  
shall be eye-witnesses. <sup>13</sup> As for  
now, three things are where it's  
at - faith, hope, and love - but  
the grooviest of these is love.

\* or Harris Poll

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--Mike Romig

JEST

FOR

TODAY!!!

It's fortunate we have  
freedom of speech, but  
it's unfortunate the  
supply usually exceeds  
the demand.

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--INTELL

# WHO'S WHO AT LANCASTER SEMINARY

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## ALLEN E. KROEHLER



Allen E. Kroehler

BORN: Henderson, Minnesota, April 10, 1926.

MARRIED: Dorothy Edmund, Ottumwa, Iowa.

CHILDREN: Brynn Andrea, born 1953; Peter Allen, 1955; Carolyn Joy, 1957; Johnathan Edmund, 1960.

ORDAINED: 1954.

EDUCATION: (Following two years in U.S. Navy near end of WW II) B.A., Gustavus Adolphus College, St. Peter, Minn., 1950. B.D., Eden Theological Seminary, Webster Groves, Missouri, 1954.

PROFESSIONAL CAREER: Mission Pastor, relocating remnant of a church from East Los Angeles to Whittier, Calif. Secretary, Division of Christian Education, United Church of Christ, since March, 1958. Director, Children's Work, Board of Christian Education and Publication (E & R - now Chairman, Children's Ministries, UCC.) Associate Professor of Church and Education, LTS. Director, Laboratory for Leadership and Learning, LTS, since 1964.

PROFESSIONAL ACTIVITIES: Organized, Whittier Council of Churches, Cooperative Nursery School, Whittier, Calif. Staff and Planning Committees for: five national camp directors training conferences; fifteen laboratory schools for teachers of Sunday schools and of retarded children; two National Christian Education Conferences; eight laboratory schools for seminarians and many others. Educational consultant and group dynamics leader for United Church of Christ and Council of Churches, and Episcopal Church 3-Phase Leadership Development Institute. Lancaster Program for American Cultural Enrichment. Christian Education Program, Lancaster County Council of Churches. Secretary, Educational Concerns Committee. Education Chairman of the NAACP, Lancaster Branch.

PUBLICATIONS: Participation in the development of the United Church Curriculum.

## FRANK ALDRICH MCCONNELL

BORN: New Milford, Pa., October 13, 1931.

MARRIED: Beatrice Weaver, Bethlehem, Pa.

CHILDREN: Mark, born 1960.

EDUCATION: Private Study, prepared for American Guild of Organists Examinations under T. Tertius Nobel, St. Thomas' Episcopal Church, NYC.

HONORS: Fellow of the American Guild of Organists.

PROFESSIONAL CAREER: Organist and choirmaster at: St. Andrew's Episcopal Church, Newark, N.J., 1932-33; Trinity Episcopal, Red Bank, N.J., 1934-35; St. Matthew's Episcopal, Brooklyn, N.Y., 1936-38; Church of the Holy Trinity, Middletown, Conn., 1939-40; St. Thomas Episcopal, New York City (assistant), 1941-43; St. James Episcopal, Lancaster, Pa., 1944-; Lancaster Theological Seminary, 1946-.

Instructor in Sacred Music, LTS, 1946-. Teacher of organ and theology. Organ Recitalist.

PROFESSIONAL ACTIVITIES: Lancaster Chapter of the American Guild of Organists, charter member and first dean. Hymn Society of America.

PUBLICATIONS: Music editor of "Sing to the Lord," Church School Hymnal. Composed musical setting of "The Statement of Faith," 1960. Composed anthem on Second Corinthians 4:6 for Corinth Church, Hickory, N.C. Composed anthem on Selections from the Letter of James for the 225th Anniversary of St. James Church, Lancaster, 1970. Composed Te Deum for the celebration of the 100th anniversary of the Diocese of Central Pennsylvania, 1971.



Frank A. McConnell

WHO'S WHO AT LANCASTER SEMINARY  
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JOHN B. NOSS

BORN: Seniai, Japan; October 5, 1896  
PARENTS: Christopher & Lura Noss, missionaries to Japan. Father was for a time Professor of Systematic Theology and Librarian of Lancaster Seminary.  
MARRIED: May Bell, Palmerton, Pa.  
ORDAINED: Bethany Reformed Church, Ephrata; 1922.  
EDUCATION: A.B., F & M, Lancaster, 1916; B.D. L.T.S., 1922; Ph. D., University of Edinburgh, Scotland, 1928.  
HONORS: D.D., Franklin and Marshall College, Phi Beta Kappa.



PROFESSIONAL CAREER: Pastor, Bethany Reformed Church, Ephrata, 1922-26; Professor, F & M, 1928-62 (Ass't Professor of Philosophy '28-'31; Head of Dept. of Religion, '31-45; Head of Dept. of Philosophy and Chairman of Humanities Division, 1945-62); Lecturer, Union Theological Seminary, New York, 1951-65; Visiting Professor, Swarthmore College and University of California at Santa Barbara; Adjunct Professor of Christianity and the History of Religions, L.T.S., ca. 1957-

PUBLICATIONS: Man's Religions (going into 5th ed. soon), Macmillan; Living Religions (rev. ed. 1967), United Church Press; Major article in Funk & Wagnalls Standard Dictionary and Funk & Wagnalls Standard Encyclopedic Dictionary; Articles (Animism and Demons) in Encyclopedia Britannica (Sacred Scriptures in an upcoming edition); Annual article in Encyclopedia Americana Annual on Oriental Religions; Toward the Coming Dialogue Between the Great Religions, booklet published by F & M.

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JOHN B. PAYNE

BORN: Webster Groves, Missouri, December 21, 1931.

MARRIED: Nancy Yates, LaGrange, Ga.

CHILDREN: Sara, 9; Rebecca, 4; Mark, 8

ORDAINED: Disciples of Christ

EDUCATION: A.B., Texas Christian, Forth Worth, Texas, 1953; B.D., Vanderbilt University, 1956; Ph.D., Harvard University, 1967; Graduate Study: University of Heidelberg, Germany, 1953-53.

HONORS: Fulbright Scholar, 1953; Danforth Fellow, 1953; Dissertation accepted with distinction, 1966; Fellow, Southeastern Institute of Medieval & Renaissance Studies, Duke University, 1968; Nat'l Endowment for the Humanities, Younger Scholar Fellowship, Basel, 1969;

PROFESSIONAL CAREER: Instructor & Ass't Prof. of Religion, Randolph-Macon Woman's College, Lynchburg, Va., 1960-68; Associate Prof. of History & Religious Studies, Bradley University, Peoria, Ill., 1968-71; Professor of Church History, L. T. S., 1971-

PROFESSIONAL ACTIVITIES: American Soc. for Reformation Research; Renaissance Soc. of America; American Soc. of Church History; Soc. for Religion in Higher Education; American Academy of Religion.

PUBLICATIONS: Erasmus: His Theology of the Sacraments, John Knox Press, 1970; "Toward the Hermeneutics of Erasmus" Scrinium Erasmianum, ed. J. Coppens, Vol. II, Leiden, 1970; "Erasmus as Interpreter of Romans," Sixteenth Century Essays and Studies, ed. C. Meyer, Foundation for Reformation Research, 1971; Current Projects--Critical edition of Erasmus Paraphrasis In Epistolas Pauli, begun under Nat'l Endowment for the Humanities Fellowship and Translation of Erasmus' Paraphrase on Paul's letters to the Romans & Galatians for the Collected Works of Erasmus, with Prof. Albert Rabil, State University of New York, Long Island.

NO  
PICTURE  
AVAILABLE

## THANK YOU ALL!!!

## SEMINARY PICNIC

To the students, faculty, and other members of the Seminary community: my wife and I say a most sincere thank you for the kindness and thoughtfulness shown us during my hospital stay and operation, as well as, during the following few weeks of recuperation!

Our sincerest gratitude to those individuals who gave blood for me. Thank you so much for helping where help was truly needed.

I deeply appreciated those visits by students, faculty, and personnel of the Seminary during my hospital stay. Time went slowly and those visits meant a great deal to me.

Again, the deepest thanks from Polli and myself for your prayers and genuine concern. Thanks so much! And, it's good to be back!!

-- Don Moyer

There will be an ALL SEMINARY PICNIC Monday, May 8th, 6:00 p.m. at the Buchanan Park Pavilion, sponsored jointly by the Association Of Seminary Women and the Student Community Council. It will be held rain or shine!

You must furnish your own dinner but drinks and dessert will be provided by the A.S.W. and S.C.C.. We ask that those of you who have grills please bring them to share with others who don't.

The single students will be able to pick up a box lunch from the refectory. Please let Mrs. Balazs know ahead of time if you plan to attend.

We will take a few minutes to introduce the new officers of the A.S.W. and S.C.C. for the coming year. Hope to see as many people as possibly can make it turn out for this fine community affair!!

-- Margaret Stumb

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There will be one more issue of The Seminarian for this year. Anyone wishing to contribute to the last edition are asked to have their articles submitted by 5:00 p.m. on May 16, 1972.

EDITORS: Steve Cote  
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