



THE SEMINARIAN

VOLUME XXV

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RESPOND

Christian faith begins in a personal experience with Jesus Christ. It is our response to what God has done for us through his son.

Not all such experiences are of the cataclysmic variety. Some are quiet and gentle, but at some time we have said "Yes" to Christ if faith is real. There must be a first step somewhere, sometime, before any life will become Christ-centered or Christ-controlled.

This is the important step, this act of surrender. This is the first and basic decision upon which all future decisions are made. There is a sense in which the Christian life is not one conversion, but a series of conversions or surrenders. Every time we make a step forward it means that something must be left behind, something is given up and some new area of life claimed for Christ. Thus it is that we are never at the place where we can say, "I am fully and completely Christian." But, like Paul, we would have to confess, "I do not consider myself to have arrived," spiritually....But I keep going on, grasping ever more firmly that purpose for which Christ Jesus grasped me."

The place of the decision is not important. What must be sought is the initial turning from self to God. This first decision makes all future decisions so much easier. Once we have opened life's door that the spirit of Christ may enter, we look upon the world and its crises and problems from a different perspective. Faith then becomes not a safe retreat in which one may hide from life, but the power and stability with which to face whatever life presents.

James W. Turner from
"Alive Now!" (Jan./Feb. '74)

DR. GABLE TO RETIRE

Dr. Lee J. Gable, Director of Continuing Education, former Dean, and for the past 22 years professor of Christian education, announced to the Seminary administration and faculty at a meeting Wednesday afternoon that he will retire at the end of the current academic year.

Dr. and Mrs. Gable will be moving to Hawaii where he will become interim pastor, beginning in July, of the Windward Congregational Church in Kailua.

(A longer and more complete article can be found in today's Lancaster newspaper. A more in depth article by THE SEMINARIAN will also be found in a later edition.)

COMING MONDAY

The guest for the Monday morning "Preaching" service for March 11 will be Rev. T. Orestus Wilson. Rev. Wilson is from Steelton, Pennsylvania, and is in the D.Min. program.

S.C.C. NOTES

How many of you know what the Student Community Council has been working on lately? Or, for that matter, how many really care to know but don't know how to find out?

Did you know, for instance, that the S.C.C. just adopted a new budget? Or that a committee has been recently appointed to make nominations for next year's officers? Or that the S.C.C. is going to send letters to our sister seminaries for support in an effort to help keep money in the national U.C.C. budget for seminary scholarships?

Check the minutes from the meetings which are posted in the HUB for more info..

THE NEW ORDER - GOOD OR BAD

I was talking to John Specht the other night. I said to him, "I think that Socialism will be the government of the future. That seems to be the trend." If this prediction comes true, what will be the church's role in the new order of things? As Christians, we make up a large minority of the country.

I feel that the church should continue to act as a prophet to the new order. Truth must not be allowed to be distorted. If Socialism tends toward totalitarianism, there must continue to be the prophetic church to express the true nature of reality. By this, I mean that totalitarianism tends to obscure the total view of things.

We must remember that very few things are either black or white. So I see Socialism somewhere in between, in the gray area. I feel that as long as we remain true to the Christian principles by which we live, the distortions of reality can be recognized and protests can be made.

Until the new order comes into being, I will continue to advocate my alternative paths to social justice, which are social action and a liberal government. I feel that a liberal government can do everything that Socialism can do to alleviate the ills of society. I may be behind the times in my liberal outlook, but I prefer liberalism to the faults which tend to come out of the new order.

Bill Darling

TO THE PROM COMMITTEE:

Are you serious about the intent of the evening?

Lyman "No-\$-Aid" Farrar

COINCIDENTAL STICKER !

From "The Lord Moves In Mysterious Ways" Department:

Last week I parked my car on campus for the first time this year - and I got a ticket! You see, I never did get a parking sticker, because I seldom bring my car to the campus. When I went by the Business Office to get a sticker, Mrs. Buch reached in the box, pulled out a sticker from the top of the pile, and gave it to me. I didn't pay any attention to it until later, when I showed it to Dean Bricker. Then I saw that I had sticker #1825! What a coincidence - the founding date of the Seminary. If I had asked for a special number, that's the one I would have asked for.

Jim Glasse

THE WAR CONTINUES

On Tuesday evening, March 12, at 7:30 pm in the Hafer Center, a slide show entitled "The Post-War War" will be shown. The slides, produced by NARMIC (National Action/Research on the Military-Industrial Complex, a project of the American Friends Service Committee), depict the situation in Indochina since the "Peace" Agreement was signed in January, 1973. The slides and the accompanying documentation demonstrate continuing American involvement in the slaughter and repression which is Indochina. All members of the Seminary community are urged to attend, because the NARMIC slides are an important resource for use in the local churches and organizations of which we are all members. If you cannot attend, but would like to schedule a showing of the slides, please contact me.

Mike Clark

A FABLE FOR OUR TIMES

Once upon a time there reigned over a fair land a king whose chief worry was that his subjects would find out how unworthy he was to rule. So he assembled a group of courtiers to whom he spake thus, "Do all in your power to keep me in charge here. There are enemies of mine - you know who they are - who must be ferreted out. But, above all, don't let me know what you're doing."

So the courtiers hied themselves forth into the land, far and wide, ferreting out the king's enemies. And since their jobs depended on finding enemies to ferret out. When they didn't find any, they invented some.

One group, they discovered, was made up of college-age young people, of whom there was a goodly number in the land. They were concerned about the king's continuation of a war in a faroff corner of the globe which the king's predecessors had begun, but which he had promised to end, if made king.

The war had started in this tiny land, divided East and West by differing ideologies. The East was being egged on and supported by the Giant Bear, once an ally, but now an enemy of the king's land. So, to protect the American Way of Life, some 50,000 of the finest young men, chosen because there was no blemish mental or physical in them, had died. Naturally, the young men in the Groves of Academe wondered who would be the next to die and the fair maidens who loved the young men also worried about them.

One particular incident angered the young people more than anything else: on the highest holy day of the year, when people of the tiny country heard sounds from heaven and ran out of their huts to hear the Herald Angels sing, the king's minions rained death and destruction on them. His justification was, "They'd better come to the Peace Table or I'll kill them getting them there," or, in other words, "I'd rather see them dead than Red." So the courtiers discovered many enemies of the king among the young

people.

Other enemies of the king, they discovered, were the town criers. Now in normal times, all these good people did was report that there was a fire in Peasant Smith's house because he was smoking in bed or that Peasant Miller's cart met with Peasant Jones' cart at a crossroads with some damage to both carts and some injury to both citizens.

But lately the town criers were beginning to discover that the king's courtiers had broken the Law of the Land and they wanted to include this news in the town crier's messages, along with the news of other peccadilloes committed by the citizenry. This enraged the king and he solemnly announced that this calling out of such trivial matters breached a king's confidentiality.

At this juncture a select group of Wise Old Elders, who met regularly to deeply ponder and at times to stand up and orate, decided to investigate the truth of these charges that the king's courtiers had broken the Laws of the Land.

So what followed was a curious phenomenon: every so often the king asked the town criers to announce that he would appear on the castle walls and address the citizenry of the land. So, no matter whether or not his subjects would rather have watched the National Voice Box to see 11 warriors in red fight with 11 warriors in white, all they could do was go to the Castle to hear the king. Time after time he defended his courtiers, ending each solemn pronouncement by saying, "I am not a thief."

I wish I could end this tale on a happy note, but the last I heard from this land was that the Crown Prince was removed from office but not severely punished for his crimes because he was a C.P. Now a search is on for a new C.P., who can be shown to all as being above suspicion, if not very bright.

Such a state of affairs can be understood only when we perceive the truth of the little dictum, "Power corrupts."

Donald M. C. Englert

A NEW PROJECT!

I usually miss the boat! I think of ideas which I fail to write down, then someone else comes along and does what I was thinking and gets the credit. One example of this began with our neighbors across the street around yesterday. Its called "streaking" and several of the students have assured me it's the coming thing. After my "experience" this September in Bergen, North Holland, I concluded that they may well be right so I said to myself that, as a moralist of stature and as a member of Dr. Ringer's ethics class that I ought to write a few guidelines for the clergy on the correct approach to "streaking," as some of my fellow seminarians have been suggesting "Streaking for Christ." The nudity one comes across in other situations must be met on an ad hoc basis. For that you had better prepare yourselves. I can only be of help in more ceremonious situations.

While my guidelines are coming a little late, they may be of use in Pennsylvania! My latest reports show little streaking here, or any other kind of nudity for that matter. Who knows, however, what is happening down in Daytona Beach?

To get back to my "guidelines" in light of this "wave of the future" and in terms of the loosening of other inhibitions I am sure that you will agree that any kind of participation is something in which we as clergy ought to take a concerned interest.

We used to think, in calmer days behind us, that nudity and certain other acts would never be present in the open - at least male nudity was taboo. After all, men have little to hide and women were more concerned about the kind of job a man had. But, my main source of information, a college chaplain in North Carolina, tells me that all kinds of nudity are on the increase. He says that while women have been the great supporters of the arts and other worthwhile causes in the U.S.A., they are not rushing in to support nudity. Walter Kerr even says that directors even find it difficult to get female actors to accept nude roles. It looks, according to my source, as if nudity will be the one form of art which men will have to support if it is to continue. This may be a real breakthrough in the American male's relationship to art.

But there is a more difficult problem ahead for us than the mere taking off of clothes because it is not only clothes which are being thrown away. All inhibitions are going! Modesty prevents me from saying what some of them, after all, someone may want to send a copy of these guidelines to a friend through the mail. But I can say that the situation is serious. These people mean business if they are already doing it!

We can discuss one of the problems--"streaking." At some point the on-lookers may be invited to join in. This could mean a general entangling of bodies regardless of sex. Or you may be supposed to stroke the body next to you as a kind of neighborly gesture. In this kind of thing there may be a number of problems for many church members. The chief problem of course is that many clergy and a few laymen are going to be against this general entangling of bodies let alone stroking the body next door. If people did not take well to the kiss of peace, I do not see how they are going to like "streaking." Now, it is perfectly all right for people to be against something. We could not survive in this modern world without some resentment. It's what keeps us going. My concern here is with the way the clergy, particularly fundamentalists, will go about being against "streaking." You have only to remember the prohibition of alcohol and the disaster that was to see what these enthusiastic Christians could do with nudity. I remember when Baptists were against mixed bathing (that means men and women swimming in the same pool). But the Baptists lost that one and now we have the bikini and "streaking." It is perfectly easy to see that if the clergy go after "streaking" with the same fervor as in the earlier fights, we are likely to end up with out even our underwears. The thought of that is something I deplore; I catch cold rather easily!

Since we must do something about "streaking," I propose that we organize to make our assault on these displays indicating loss of inhibitions. I think we in the U.C.C. had better alert our Baptist and Methodist friends, et al, for our coming crusade, so that we shall not have simply a frontal assault on nudity. As members of the U.C.C. we may want something a little more subtle. If you carefully explain to them that, of course you are against nudity, but that, as Dr. Vieth would say, "the approach to a problem is, as always, very important."

(Next week's issue of THE SEMINARIAN will have the conclusion of this article.)

LANCASTER THEOLOGICAL SEMINARY
CALENDAR AND ANNOUNCEMENTS - 149:21

* Open to Seminary Community

** Open to General Public

Numbers in parentheses refer to announcements which follow.

CALENDAR

Monday, March 11

- * 9:05 A.M. - Morning Prayers
- 10:00 A.M. - Trustee Resources and Relations Committee L200
- 10:00 A.M. - 150th anniversary Committee on Communications L204
- * 9:00 P.M. - Bowling

Tuesday, March 12

- * 9:05 A.M. - Morning Prayers
- * 6:30 P.M. - Choir Rehearsal
- 7:30 P.M. - CALC (Clergy and Laity Concerned) L200
- * 9:00 P.M. - Bowling

Wednesday, March 13

- 8:00 A.M. - Executive Cabinet
- * 9:05 A.M. - Morning Prayers
- * 7:30 P.M. - Teen Challenge Group- Rehrersburg, Pa. L200

Thursday, March 14

- * 9:05 A.M. - Morning Prayers

Friday, March 15

- * 9:05 A.M. - Morning Prayers
- 2:00 P.M. - 150th anniversary Committee on Program L204
- 7:00 P.M. - An Introduction to Transactional Analysis L200

DATES AHEAD

- March 9 - 1:00 P.M. Bowling
- March 16 - 9:00 A.M. - An Introduction to Transactional Analysis L200
- March 17 - 4:00 P.M.- St. Paul's U.C.C.
Choir will sing Faure's Requiem as a memorial to Dr. Charles D. Spotts
- March 19 - SCC meeting - 7:00 P.M. - The Hub
- March 21 - Mr. Samuel Saylor, Ministers Life Insurance Company, will be on campus.
- April 16-19 - Rap-with-the-Faculty Week
- May 9 - 10 - COMMENCEMENT
- May 20-24 - ACTS Program

THE REGISTER

Executive Cabinet

Meeting Date: March 6, 1974

Information Reported: Dr. Glasse reported on his recent visits to several other seminaries, on progress in the development of the Regional Support Plan, and on recent visits with out-of-town trustees.

The Cabinet studied and discussed the flowchart as a means of informing all members of the community about the planning and decision-making process.

Next Meeting: March 13, 1974

Academic Affairs

No Report

Campus Affairs

No Report

Student Community Council

Information Requested: The names of anyone interested in applying for the Bela Vassady Award in Ecumenism. See Mike Romig or Tony Szilagyi.

Information Reported: A tape of the "Forum on Student Aid" is available in the library for those who missed it.

Next Meeting: Special Meeting-- March 19, 7:00 P.M. - The Hub

Doctorial Studies

No Report

Collegium Development

No Report

ANNOUNCEMENTS

FROM THE PRESIDENT'S OFFICE

I will be away from the campus March 11-13, conducting a seminar for UCC pastors in Connecticut and preaching in the Lenten Service of the Chicago Temple. In my absence, Dean Bricker, as Chairman of the Executive Cabinet, will act for me.

James D. Glasse, President

On March 6, 1974 Professor Gable informed me that he wishes to retire from the faculty at the end of the current academic year. I announced this to the faculty at its meeting on that same day. I will present this request to the Executive Committee of the Board of Trustees at their meeting on March 26.

My sentiments are expressed in the following statement, released to the press on March 7th: "Of course, I regret the retirement of Dr. Gable at this time. He has been a major factor on our faculty for more than 20 years. But I rejoice in the new adventure that has opened up for him and Mrs. Gable. Although they are retiring from the Seminary, they are not retiring from ministry, from teaching, or from an active life of service.

"Dr. Gable has begun the development of a new program of continuing education for pastors, he was instrumental in the initiation of our Parish Training Program for seminarians, and he has guided the design of our 'collegia' which bring pastors, students, and professors together in a common educational venture. We will miss his leadership in these, and other programs.

"We will take time toward the end of the year to celebrate Dr. Gable's service to the church and the Seminary. We will begin, as soon as possible, to seek a successor to carry on the work he has done so well for so long.

"But for now we record our gratitude for his life and service and wish him well as he and Mrs. Gable plan for their ministry next year in Hawaii." We will not spend the rest of the semester saying goodbye to Lee and Ann Gable, but we will have several significant occasions to recognize their contribution and to celebrate their new adventure.

James D. Glasse, President

Volley Ball- The season is supposed to begin the week of March 11th but no schedule is available as yet. Watch the Bulletin Boards for announcement.

Professor Donald M.C.Englert

FROM THE OFFICE OF DEVELOPMENT AND COMMUNICATION

One of the vital ministries of St. Paul's Church of Christ in Lancaster is the administration of THE HARRY K. BAER AND ANNA BAER SNAVELY FUND in providing grants-in-aid for college students and seminarians. Seminarians who made application and were awarded grants-in-aid for the 1973-74 academic year (and who will be in Seminary next fall) will receive applications for 1974-75 directly from St. Paul's. The Rev. Nevin Schellenberger, Pastor of St. Paul's Church, advised Mr. Farrar this week that all applications for 1974-75 must be mailed to him by May 1, 1974. Application forms are available in the Office of Development and Communication. Mr. Farrar will assist in filing out the application, if necessary.

(more--over)

CLINICAL PASTORAL EDUCATION AND INTERN YEAR OPPORTUNITIES

New requests for participants in C.P.E. programs next summer, a state park ministry, and in 1974-75 intern years have come in, including a job description from Salem U.C.C. in Jacobus, Pa. (near York) whose pastor, Bruce Irwin, would like to meet interested seminarians on March 25. Please come to my office for information and to sign up for an appointment with Mr. Irwin.

Allen Kroehler, Director
Office of Field Education

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