



# THE SEMINARIAN

LANCASTER  
THEOLOGICAL SEMINARY  
LIBRARY

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## A REPLY

Normally, I do not write letters or commentaries on occurrences within the Seminary community. I usually reserve my writings to the academic requirements, feeling ample release of my creative urge there. The response to the Chapel service on Thursday, October 30, 1975 has prompted this change in policy.

I do not challenge the appropriateness of the service. That is a matter for individual judgment. What is or is not meaningful for me may be precisely the opposite for another. I no more desire that he or she adopt my opinions verbatim than I will adopt theirs uncritically.

What has disturbed me is the evident curtailment of freedom of speech on the part of some members of the Seminary community with regard to reception of the message presented. True, the message must have been exceedingly offensive to make them walk out in the middle of the service. True, that action is their right not to hear that with which they violently disagree.

My points are this: 1/ this action violates the basic understanding of academic freedom, which is supposed to stand for the free and open hearings of all sides of a question without which academia can never truly be free; 2/ the individuals who do this are often the first to state their horror at the declining membership in their churches because of disagree-

(continued on p.2)

## CLARIFICATION ON CHAPEL

Last Thursday's chapel got a lot of people upset. I feel these people misinterpreted my reason for having this service. The main idea read into my service was that it advocated Civil Religion and that I was worshipping the flag instead of God. I did not intend to profess Civil Religion or worship the flag. The reason I presented this service was to share in the bicentennial celebration of America. The U.C.C. and other churches are cooperating with the Bicentennial Committee this year by having special services which lean toward this celebration. If churches throughout this land will be having services geared to this historic event, why shouldn't we here at L.T.S. This service was condensed from an earlier service held in my home church the preceding Sunday.

I would like to comment on some of the feedback I have received. It was brought to my attention that there was no Call to Worship. Since this was a special service for the purpose stated above, I felt there was no need for one. I believe that a service does not always need a Call to Worship to open the service.

In reference to the prayer I used, this was not my own prayer but one of Peter Marshall. In his prayer for America he states, "For the advancement of the Christian faith, did the Founding Fathers give their life's heritage, passed down to us." This land, which is your land, was made by God, and our founding fathers built a nation on the foundations of Bible

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## A REPLY (CONT.)

ment with the message proclaimed from their respective pulpits.

Academic freedom is based upon the premise of free exchange of all ideas in a search for truth. Yet can academic freedom be said to exist when the only position I am confronted with is the one with which I already agree? I am not making up my mind in such a case, it has already been made up for me. By excluding opposing viewpoints I am not free to choose which seems most right, I am only free to pick within the range presented.

As regards those who are so down-trodden about the declining membership of their churches and the defection to the conservative churches I only request that, if you are one of the ones who walked out on Dale's service, please do not cry around me. That which you are unwilling to do for your fellow seminarian, you have no right to expect from your parishioners. The message I received loud and clear was: if the message from the pulpit contradicts your concept of what a church should be doing, then we are bound to abandon that service. Can we not expect the same from the members of our congregations as they are asked week after week to tolerate that which is contrary to their belief? Is this not why conservative churches are growing?

For those who will reply, "We are only human:" I suggest that so is the person in the pew. Perhaps we should not expect less of them than we are prepared to give, but can we realistically expect more?

For those whose answer is "What you say has truth, but our situation is different, for we are right!" I suggest that only God is the final repository of truth. If you make this claim I wonder whether you are Jesus or Charles Manson. Both claimed to be the repository of all truth. I also offer you my heartfelt pity and love because divinity must be the loneliest of states as no one fully understands you.

In conclusion, it is my opinion that Dale had every right to present his service Thursday. I have every right to agree or disagree with it. Of such is the fabric of the society in which we live. I do feel, however, a certain responsibility to hear all of his message before I pass judgment

on its appropriateness. I have enough confidence in my own position to accept a challenge to it and stand ready to change my position should that challenge prove my conceptions wrong. Perhaps the time has come for us to realize that true dialog requires opposing viewpoints, not two people of the same viewpoint.

Robert S. Heymann

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## CLARIFICATION (CONT.)

principals. When I received negative comments on the prayer, I was offended more because it seemed to me people were degrading Marshall's ability as a minister. In my opinion, he was an excellent minister. Notice the passage in I Timothy 2:1-4, which tells us what we should pray for.

In reference to the flag in the church. I see nothing wrong having an American flag and a Christian flag in the Sanctuary of the Church. In this area of the country and probably other areas, the churches have an American Flag and a Christian flag in the Church. However, here at LTS, we get all bent out of shape when there is a flag present in our Chapel. We should not be, for we should be proud to have an American flag and the Christian flag in our Chapel for God made and blessed this land that we live in. We don't even display the Church flag in our Chapel. This leads one to think that some aren't proud that they're Christians. In regard to the different flags placed on the chancel rail, they should not have obstructed your view of the cross. Were they on the altar? No, they weren't; so how can one say that we worshipped the flag that morning? I did not put the flags on the altar for I have trouble with this in connection with idolatry. If this had been done I also would see the flag being put above God in a service.

The only place that one might get the idea of flag worship is in the poem I read. To me, however, this does not follow because it was our American heritage that inspired Johnny Cash to write it. To me this just paints a true picture of our flag and how it has been treated throughout the years.

I do not see anything wrong with singing the hymns we sang for that service. They can be found in almost every hymnal you pick up and these songs are to be used in a service of national observance. Do you get upset in your own church when you sing

(cont. p.3)

The following article (as printed) was submitted for publication in The Seminarian of November 6, 1975.

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#### PARKING GRIPE-

For quite a while now I have been somewhat unhappy about the parking situation on campus. Although I have accepted the fact that the number of parking spaces on campus per se is severely limited, the alternate choice of parking on the lot behind the Pine Street houses leaves much to be desired. Firstly, the entry to the lot is quite narrow so that in winter one runs the risk of sliding into the President's shrubbery or down onto Bob Heyman's walk; this narrowness also causes problems leaving the lot, for, often times, another car enters the lot as I am leaving and one or the other of us has to back up to allow the other car to maneuver. In leaving the lot, another hazard is encountered for the cars parked along Pine Street impair the vision of the driver, thus forbidding him accurate judgement of the amount of traffic (incidentally, although Pine Street is a one-way street, there are people who seem bound to regard it as two-way and hence the impairment of vision presents a double threat). In addition, I find that the back stairs and walkway of the campus, as well as the pine street lot, are poorly lit, as my wife often comes home from work at a very late hour, and I go to work at a very early hour (3-5a.m.), we let ourselves in for accidents, especially when the steps are icy. Several times my car has been vandalized while parked on the Pine Street lot, I strongly suspect by the kids living in the houses surrounding the lot.

For these and other reasons, I am naturally glad when we are able to park on the main campus. Then on Friday, October 31, I was startled to find a ticket on my car, which I had pulled into a spot in front of Bowman Hall just ten minutes previously so that I could load it prior to leaving campus. On page 28 of the current HANDBOOK it states that this may be done for fifteen minutes at a time, and since I had not violated the rule, I felt justified in calling it to the attention of the person who ticketed me. In reply I recieved a sarcastic answer.

Being then unhappy and frustrated and seeing as this paper has become a medium of self-justification for public behavior, the reasons for which, though valid, are fairly abvious, I felt I should follow suit and see whether or not this article would be published following its submission to an editing staff who, in the great tradion of Lancaster publishing, openly air their bias rather than try to maintain a sense of impartial reportership.

James Moyer

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#### CLARIFICATION (CONT.)

"America" or "America the Beautiful" in the service?

Finally, others and myself hope we can continue this discussion maybe by sitting down together. I also hope people will come and talk to me personally about the service, just stop by any time.

Dale Serfass

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#### THE COPS REPLY TO MR. MOYER:

I want to openly apologize for my "sarcastic" reply when you brought your matter to my attention. In the future, however, when you have a matter that concerns my duties, please do not state it and then walk away. Discussion might have relieved your feelings of frustration.

In regard to parking in front of Bowman, as long as you are loading or unloading you may park there. However, on the day in question while I was issuing warnings- you received a notice of violation, not a ticket- I saw no signs of loading or unloading of your car for about a ten minute period. I did not feel the 15 minute loading/unloading clause in the HANDBOOK was being rightfully followed, thus I issued you a warning.

Doug Turner

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#### LOST:

Light tan fold-up umbrella in the Seminary Library. Valuable to the owner. Please call 393-2248.

Mary Lou Finlayson

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## HERETIC IN THE HUB

One of the most common forms of humility to be found at LTS is the disavowal of trust in one's own capabilities, especially in the area of judgement. The usual line goes something like this: "Of course I might be wrong about this but..." A variation on this approach is, "Maybe I'm misunderstanding you but..." And then there is the old, "Who are we to say..." and the familiar, "This is just my opinion--stop me if I'm wrong--but..."

Such modesty speaks highly of the truly Christian character of our institution. Self-abasement has a long history within Christianity, going all the way back to the desert saints and the ascetics of the early church. Mistrust of one's own motives, judgement, and abilities has a great tradition in our faith, indeed.

But I wonder if there is a bulk of historical data to support a challenge to one's sincerity as normative within Christian self-examination? Of course I might be wrong about this, but I doubt that even the desert saints ever questioned their own sincerity--just their morality or judgement. Maybe I'm misunderstanding the nature of Christian modesty, but it seems to me that our modesty is never allowed to question the sincerity of our self-doubts. Who are we to say that we cannot trust ourselves, our opinions, our judgements? This is just my opinion--write a reply if you think I'm wrong--but it seems to me that our own judgement is all we have to work with. It seems to me--and I might be wrong, of course, because we humans are sinful and prone to error--that when we try to lay the burden of decision on God we are doing nothing of kind; we are, in fact, making our own decisions and not taking the credit for it. Of course, we can do nothing of ourselves--only God can do good. But couldn't we--just maybe--do a little bit of good on our own?

Of course we are sinful men, and so all our desires are against God. But isn't there just once and a while a desire that comes from inside of you--and it is a good desire? Yet, we cannot trust our own understandings. We cannot trust our own judgement. Of course, and you may disagree with me on this and please correct me if I'm wrong, we have no other basis for movement but that which starts from within ourselves. So why do we play the humility games rather than simply saying: "Here's the way I see it,"? Is it the long tradition of Christian humility in which we take pride? Hear ye the words of Ralph Waldo Emerson: "Yourself a new-born

## TENPIN CHATTER

The members of BWL-300 wants to welcome Tom Webster to the group on Tuesday nights at Leisure Lanes. He showed the regulars like Bechard, Mann Englert and Serfass how to bowl by rolling a 173. Englert commented to me that he graded to many tests on Tuesday which affected his bowling this week. Watch the competition between Ellen and Chris, in that they are neck to neck in the standings. Looking at the competition for high game or at least tied it, but big Al blew it in the tenth frame.

The top eight bowlers in the standings are: A.Mann-153.22, T. Webster-146.5, D. Bechard - 142.29, D.Serfass-133.73, D.Englert- 136.8, D.Kirk-133.75, and W. Sautter- 133. High game - Dale Serfass - 481, High two game series- A.Mann-348. Notice bulletin board in A. Building for rest of the standings.

Dale Serfass

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## TOTAL EXPRESSION

The editors of the Seminarian want to clarify that the Seminarian may be used for a means of total expression for the entire community. Also that any seminarian has the right to use the paper to express his or her own thoughts concerning issues and or beliefs.

Every member of the community is entitled to their own opinion and if they want to express it, the Seminarian has provided an outlet for this purpose as well as for reporting notices of meetings and events of Lancaster Theological Seminary.

The Editors

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REMEMBER...CHAPEL IS THE RESPONSIBILITY  
OF EVERYONE !!!!

## HERETIC....

bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Diety." Don't knock your gifts, friend.

--Tom Schreck

## ATTENTION UCC JUNIORS AND MIDDLERS:

Two times a year, Lancaster Theological Seminary sends a seminarian to represent the seminarian body on the Council of Theological Students. This Council is sponsored by the UCBWL. The Council members as I said meet two times a year, once before the annual meeting held in November, and once in January in New York City. This years annual meeting is in Lancaster, last year it was in Des Moines, Iowa, and is held throughout the country once a year. The Council of Theological Students gives seminarians a chance to become familiar with mission work of the UCC, it gives them a chance to meet with seminarians from the 11 UCC related seminaries, it offers a chance to meet staff members and missionaries, plus the seminarian gets a chance to travel to two parts of the country each year with expences paid. This is a terrific opportunity, and the time is here for a new CTS representative from LTS to be named. I have had this position since last year, so please contact me if you are interested in this opportunity.

Could you please speak to me about this as soon as possible if you are interested, or if you would like further information.

Lee Jessup

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## WOOD WORKING

Wood working classes will begin next Tuesday at 4:00 in the Old Haeffer Center. Bring any tools- wood, etc. We will continue to go to pot on Tuesdays at 4:00. I'll leave C.H.C. open so people can work Tuesday night.

Coming soon----Print making.

Alice

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## ASW

On November 19, at 7:30 pm in the Hafer Center, Father Walsh will be giving a Slide Presentation of the Holy Land for the benefit of ASW. ASW would like to invite the entire seminary community to this educational/entertaining event.

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## LANCASTER'S SOCIETY PAGE

by Hildegaul Snodgrass

I am happy to report that the Lancaster Seminary Social Season is off to a most thrilling start. The Halloween party at the Hub Country Club was sponsored by ASW and was a hilarious success. Norma Hull and Mary Jo Jessup along with Kathy Smith and Chris Wetmiller, served a luncheon bar of assorted cookies and fruit punch. Seminary children bobbed for apples and watched the unusual array of adults in attendance. Miss Edith Ann was in attendance with her charming, if somewhat misbehaving, dog Buster. Merlin flew in from England just for the evening accompanied by "Wart" better known as His Highness King Arthur. The noted theologian the Rev. Mr. B. Bird was there talking with another German Theologian, Cookie Monster. Alicia Witch, noted talk show guest, was also present. Three charming debutants had their "Coming Out" party (I think from a closet), they were Leona Jessup, Janice Garner, and Sharleen Hull. Dopey, famous dwarf friend of Snow White was in attendance, along with an alderman from Chicago's 7th Ward. Mr. and Mrs. Kenneth Tracy were there in matching evening wear designed by Dior of Intercourse, Pa. A handsome stranger, known as "Big Bad Wolf" was also in attendance causing heartthrobs in all the social eligibles of this season.

Dr. and Mrs. Donald Englert, along with Elmer Scoffield, finished off the evening by awarding prizes from the "House of McDonald" Restaurant as costume prizes. In all, this gala event holds out the promise of an absolutely thrilling social season here at LTS.

Ta Ta-

Hildegaul

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## REMINDER:

Lancaster County Ministerial Fellowship meets Monday, November, 10, at St. Peter Lutheran Church, Lititz Pike and Delp Road. Meeting begins with lunch at 12 noon. The cost is \$2.00.

Topic: "Charismatic Movement"  
Speaker: Rev. James H. Brown

Reservations may be made with Dr. Ringer by noon Saturday, November 8.

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## WHAT IS A FRIEND ?

What is a friend? I will tell you. It is a person with whom you dare to be yourself \*\*\* Your soul can be naked with him. \*\* He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse. \*\*\*\*\* When you are with him, you feel as a prisoner feels who has been declared innocent. \*\* You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you. \*\* With him you breathe freely. \*\*\*\*\* You can avow your little vanities and envies and hates and vicious sparks, your meannesses and absurdities and, in opening them up to him, they are lost, dissolved on the white ocean of his loyalty. \*\*\* He understands. You do not have to be careful. You can abuse him, neglect him, tolerate him. Best of all, you can keep still with him. It makes no matter. He likes you--- He is like fire that purges to the bone. \*\*\* He understands. He understands. \*\*\*\* You can weep with him, sin with him, laugh with him, pray with him. Through it all-- and underneath-- he sees, knows and loves you. \*\*\*\*\* A friend? What is a friend? Just one, I repeat, with whom you dare to be yourself.

C. Raymond Beran

THE REGISTER

Communicator 151:7

FROM THE EXECUTIVE CABINET

At its meeting on November 6 the Executive Cabinet received a request from Margaret Clark that she be granted an exception to the no pet regulation and be allowed to keep her cat in her apartment. A strong recommendation from a consulting psychologist accompanied her request. After considerable discussion and with some reluctance the Cabinet took the following action:

In light of the seriousness of the professional advice we have received, permission is hereby granted for Ms. Margaret Clark to retain her pet cat on campus until May 31, 1976. At that time she will be asked to give up her cat or her on-campus residence.

The Executive Cabinet restates its commitment to the no pet regulation. Exceptions will be granted only upon request in writing and only where clear and convincing professional judgment justifies exceptions. All exceptions are for definite periods of time. Ordinarily no exceptions will be granted for more than an academic year. The objective of the policy is to remove pets from campus, and nothing in these temporary emergency exceptions should be construed to indicate any change of policy or the Cabinet's resolve to maintain it.

James D. Glasse, President

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FROM THE OFFICE OF THE DEANDate October 15, 1975

## OFFICIAL ENROLLMENT OF LANCASTER THEOLOGICAL SEMINARY

Master of Divinity Program

Juniors. 0-29 completed credit hours				<u>31</u>
Degree	<u>28</u>	Certificate	<u>3</u>	
Full-time	<u>22</u>	Part-time	<u>9</u>	
Middlers. 30-59 completed credit hours				<u>28</u>
Degree	<u>25</u>	Certificate	<u>3</u>	
Full-time	<u>20</u>	Part-time	<u>8</u>	
Seniors. 60-90 completed credit hours				<u>34</u>
Degree	<u>29</u>	Certificate	<u>5</u>	
Full-time	<u>20</u>	Part-time	<u>14</u>	
Unclassified				<u>23</u>
Degree	<u>17</u>	Certificate	<u>6</u>	
Full-time	<u>0</u>	Part-time	<u>17</u>	
TOTAL MASTER OF DIVINITY PROGRAM				<u>116</u>
Master of Arts in Religion Program				<u>13</u>
Full-time	<u>2</u>	Part-time	<u>11</u>	
Master of Sacred Theology Program				<u>10</u>
Full-time	<u>1</u>	Part-time	<u>9</u>	
Doctor of Ministry Program (counted part-time)				<u>81</u>
TOTAL ENROLLMENT				<u>220</u>

FULL TIME EQUIVALENTS:

Master of Divinity Program	97.4
Master of Arts in Religion Program	7.5
Master of Sacred Theology Program	2.0
Doctor of Ministry Program	<u>43.5</u>
	150.4



FROM THE OFFICE OF THE DEAN

Approved by the Faculty, November 5, 1975

LANCASTER THEOLOGICAL SEMINARY  
1976-1977 CalendarSEMESTER ISeptember Session

August 30	Monday	New students arrive
August 31	Tuesday	General orientation for new seminarians
September 1	Wednesday	First day of September Session
September 6	Monday	Labor Day Vacation
September 24	Friday	Last day of September Session

Fall Term

September 27	Monday	Final Registration for all Seminarians
September 28	Tuesday	Opening Convocation, 7:30 p.m.
September 29	Wednesday	Fall Term classes begin, 8:00 a.m.
November 1, 2	Monday, Tuesday	Fall Term Recess
November 8, 9	Monday, Tuesday	Registration for January Session
November 23	Tuesday	Thanksgiving Recess after last class
November 29	Monday	Classes resume, 8:00 a.m.
December 6-10	Monday thru Friday	Registration for Spring Term
December 21	Tuesday	Fall Term closes after last class

SEMESTER IIJanuary Session

January 3	Monday	January Session classes begin
January 26	Wednesday	January Session classes end

Spring Term

February 1, 2	Tuesday, Wednesday	Convocation
February 4	Friday	Orientation for new seminarians
February 7	Monday	Spring Term classes begin
March 18	Friday	Spring Term recess begins after last class
March 28	Monday	Classes resume, 8:00 a.m.
April 6	Wednesday	Easter recess begins after last class
April 12	Tuesday	Classes resume at 8:00 a.m.
April 19, 20	Tuesday, Wednesday	Reading Days
May 13	Friday	Spring Term classes close after last class
May 19, 20	Thursday, Friday	Commencement

George H. Bricker, Dean