



THE SEMINARIAN

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CHURCH HISTORY PROFESSOR CHOSEN

The Reverend David C. Steinmetz, now at Harvard University, has been named Assistant Professor of Church History at the Lancaster Theological Seminary.

Mr. Steinmetz, thirty years old, is a native of Columbus, Ohio. He was graduated with highest honors in English from Wheaton College in 1958, and he received his Bachelor of Divinity degree summa cum laude from the Theological School of Drew University in 1961.

In 1961 he began study toward his doctorate at Harvard University, where at present he is a teaching fellow in the Department of Church History and a Rockefeller Doctoral Fellow.

During 1964 and 1965 Mr. Steinmetz studied in Germany at the University of Göttingen on three fellowships: the Pilling Traveling Fellowship from Drew, the Westengard Traveling Fellowship from Harvard, and the Rockefeller Doctoral Fellowship.

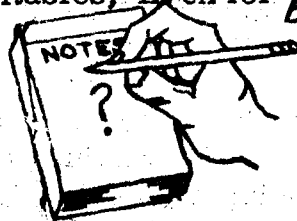
He was ordained a deacon in the Methodist Church in 1959, and in 1961 he was received into the Ohio Conference as an ordained elder. Formerly, he was associate minister in Trinity Methodist Church on Staten Island; he has also worked with the YM-YWCA in Newark, New Jersey.

Mr. Steinmetz is married and has one daughter.

His appointment to the Seminary faculty is effective on July 1, 1966.

SANTEE CHAPEL INAUGURAL ADDRESSES

- 10:45 AM-Robert W. Duke
"Preaching to the New Man in the New Age"
11:45 AM-Gabriel J. Fackre
"The Issue of Transcendence in the New Theology, the New Morality and the New Forms"
2:00 PM-Paul E. Irion
"Selfhood and Transcendence from the Perspective of Pastoral Theology"
3:30 PM-Francis X. Pirazzini
"Inevitables, Even for the New Man"



BE SURE TO
MARK
YOUR
CALENDAR

FEBRUARY

- 9 -- Chapel - 10 AM - Speaker,
William Sherman
11 -- Communion, Chapel, 7 AM
Liturgist - Carroll Kann
Preacher - Charles Doll
14 -- ASW - Room II - 7:30 PM
Speaker - Russell B. Barbour
Penna. Human Relations Com.
16 -- Chapel - 10 AM - Speaker,
David Focht
16 -- Channel 33 -- WITF, 7:30 PM
"History of the Negro People"
series begins
18 -- Communion, Chapel, 7 AM
Liturgist - Theodore L. Trost
Preacher - Robert Masenheimer
22 -- PACE classes begin for children
23 -- Chapel - 10 AM - Speaker,
Uble M. Frost
24 -- Vital Issues, 7 PM, Room II
Speakers - Bob Grimm and
Dale Boyer --Problems of
Alcoholism

EDITORIAL

I have some difficulty distinguishing the advocates of civil disobedience from bank robbers. Not that the civil disobedience advocate is a bank robber - he merely acts like one.

In his chosen vocation, the robber depends upon the law - everyone else must carefully obey the law; otherwise there would be little advantage. Suppose it were no longer a crime to steal - that whenever you desired money all that was needed was to walk in with a gun and out with the cash. No bank robber could succeed under these conditions. His advantage lies in operating against a background of law. Herein lies our protest against civil disobedience; it too is a crime and cannot stand on its own merit.

But perhaps the bank analogy doesn't quite fit the facts. Most ACD's (Advocates of Civil Disobedience) do not violate the law for personal gain - they are robbing the rich to sustain the poor. A better analogy sees the ACD standing at the door to your bank using physical weight to deny you access to your funds until you agree to share them with a third party. You have too many advantages!

But again this is not quite the picture. What is really happening is that the ACD is seeking to deny to a selfish man the use of funds which are not his alone, but include some which he has taken from others. The hope is to deny him access until he will agree to return the stolen goods. (Thus the ACD is concerned only for justice.)

All right. This we will accept. This is the situation. The selfish white man has taken to himself rights and advantages which are not his alone; he has stolen them from his Negro brother. The posture of the ACD is to harass and deprive the white until he yields to the demands of justice. Such a stance is simple. It has the virtue of being direct. And it is very wrong. Let us make no mistake about it,

it is wrong. It is sin. It may be justified, but sin it is. Bonhoeffer warns:

"It is true that all great historical action is constantly disregarding these laws. But it makes all the difference in the world whether it does so on principle, as though it contained a justification of its own, or whether it is still realized that to break these laws is sin, even if it is unavoidable, and that it can only be justified if the law is at once reinstated and respected." (Letters from Prison)

Let us be sure that we know what we are doing, that we understand the consequences of this specific sin. Certainly this will include:

1--Contempt for law The lynch mob, the vigilantes and the Mafia all share a common origin: they all started to right a wrong. They demonstrate when little profit is to be gained when in the service of justice one destroys the basis for justice - respect for law apart from individual caprice.

2--Disorder This is inevitable, and the failure to recognize it demonstrates the ACD's failure to take seriously the demonic character of sin. While dispossessing one evil we risk inviting in seven worse evils.

3--Injustice Too little thought is given to the welfare of the "target" of civil disobedience. By tramping on his throat and snatching by force that which he believes to be his own --no matter how much it may be his delusion--we thereby deprive him that awareness of his own sin. Coercion never bought repentance. He must be helped to obey the law, willingly. Civil disobedience is no help.

Are we sure this is what we want to be doing? Maybe it is; but if it is, let's call it by its right name. Its name is sin.

(continued on page 7)

(Editor's note: This article may look familiar. Last month we printed it, minus one paragraph. Our apologies to all. Here is a reprint, in full.)

All the fervor of the "new theology" abounds in the recently published pamphlet designed, we suppose, to introduce prospective students for the ministry to LTS. While it may be designed to encourage those prospective students who see the local congregation as of little consequence to attend LTS; it must also serve in its present form to close the LTS door to those who do see "St. John's-by-the-gas-station" (to use a well-worn phrase) as having some significance amidst the present "New Reformation". The "angle of vision" of LTS presented in the pamphlet seems to throw out the angle of vision evident in the history of LTS — that angle which has not underestimated the significance of the local congregation. The main imperfection of the pamphlet lies in a distorted "angle of vision" — an angle which is distorted not so much by what it says, as by what it doesn't say.

It is right and proper that the Church should be where men are, for there God is. But it is not theologically healthy to imply that God is only "out there" and not in the Church. The place of the forthcoming minister from LTS would seem to be in Las Vegas, or Sun Valley, or Congress, or anywhere else but in the Church as seen in the local congregation. Young men and women are called by God to go "where the action is". That is fine, except this new angle of vision sees the "action" only outside the local congregation.

In addition, to say that the call to the ordained ministry is "not simply to fill a vacant pulpit" is one thing. But to neglect the emphases of the Mercersburg Theology (which is seen as the foundation of LTS) on the Word and Sacraments is to do serious injustice to one's founda-

tion and to those who might choose to come to LTS on the basis of this pamphlet. For nowhere is it mentioned that the spoken and visible Word is of any importance to LTS. This may indeed be implied in the generalized discussion of the Church's calling to give herself to the world. But how is anyone who is unfamiliar with the theology expounded by LTS faculty to infer the importance of preaching and sacraments, or even personal spiritual discipline, from this pamphlet.

All in all, it is good that the vision of LTS has included the worthy elements of the "new theology". But it is not good that the new angle of vision has in its course refused rightful place to the local congregation. The angle of vision presented seems distorted according to the angle presented by LTS faculty. As such this pamphlet does a disservice to its readers.

--Lester Helmeczi
William Sherman

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SEMINARY CHOIR TO SING LENTEN MUSIC

The Seminary Choir is well into its preparation for Lenten choral presentations. The four part all male choir is practicing numbers by such sacred music composers as Thomas Tallis, Vaughn Williams, J. S. Bach, Henry Purcell, and others. At present the choir has concerts scheduled in churches at Royers-town (Mar. 22) and Schellsburg (Apr. 5). Since there are usually six concerts per season, they are interested in other engagements.

Ask your home church or churches where you visit if they are interested in having the choir participate in Lenten services or other services during the next three months. Interested churches should contact the choir manager Vernon Wingenroth, 529 North Pine Street, or
(continued on page 7)

POETRY CORNER

THE SHOPPING CENTER

American civilization is characterized by its shopping centers:

The Super Market

Aisles of food

Bourgouis housewives

Thirty dollars a week for groceries

We shall not starve in a world of hunger.

The People's Drug Store

Symbol of a neurotic society

57 varieties of headache remedy

Drugs to ease pain, palatives to soothe

Sugar pills for hypochondriacs

We shall not suffer in a world of pain.

The State Liquor Store

Meeting man's greatest need

Government distribution of bottled courage to face life

But really escape from family, friends, and society

We shall not see in a world of stark realities.

The Auto Store

Paying homage to the manufactured deities of Detroit

Selling offerings to the metal gods that rust

Offering human sacrifice to the steel ba'als

We shall not lose faith in a world of doubt.

The Loan Company

Backbone of American economy

Easy monthly payments dulling the edge of husbandry

In God We Trust - but men need cash

We shall not be poor in a world of poverty.

The Department Store

Epitome of American affluence

Catering to man's obsession to possess

Hawklike clerks suspecting everyone of shoplifting

We shall not lack in a world that has not.

The Redemption Center

A ray of hope becomes a shattered dream

Redeeming stamps - not men

And they are seldom open

We shall be saved in a world still waiting.

(continued on page 7)

THE GREAT CHARADE

a response to
 "Where Can God be Found?"
 in Christianity and Crisis
 December 13, 1965

Like a dance the charade begins. Like a dance that both illumines and hides its ultimate meaning, it moves forward. First an open ark of attracting and a motioning forward, a "come" antic. Then the openness vanishes momentarily, and the charade is shrouded in darkness.

Dare we interpret? Dare we pin our fragmentary snatches of insight and light on so lucid a dance, so lucid a revelation which both hides as well as reveals? Dare we capture the divine within the framework of the human?

We say we see God, we know, we understand, we are encountered. We say how clear He seems to us, when in reality all we saw with clarity was but a second's worth of his everlasting revelation.

God incarnate in Christ. God in man come near. But how clear was Jesus to those of his time? Confronted yes. But understood? Not very often. We have the benefit of nearly 2000 years. And how clear is God's revelation in Jesus Christ to us now?

Is Jesus not relative? With every new generation, God's dancing charade, his antics of revelation change. Today we see him differently than a generation ago. Truly Jesus is relative to the times.....

The Great Charade, with something for each man who tries to interpret it, and nothing for those who think they have it all -- the moment of encounter and then the eclipse.

Dare we face the Almighty, so elusive, so startlingly clear; so far and so near; so revealed and so dark? Dare we

approach, we human beings? Indeed, if we do not we are condemned, and if we do we may run the risk of understanding the dark rather than the light.....

Like a dance the charade begins. With motions of come forward, it approaches us. Follow. Participate. Understand by trying. These are the almost-clear words it speaks to us. Live, it says, in and through the revealing-hiding rotations of the Almighty - come-near.

In Christ lies the clearest revelation of a charade directed toward man. In Jesus opens up many of the darker antics of the dancing charade -for-man. In the God-Man, and in Him alone, does the light overcome the darkness, and the dancing charade is made clear for all to see.

--Sandra Ludwig

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I AM A SEMINARIAN

I am a seminarian.
 I am a paragon of virtue;
 I stand aloof from the problems of the world;
 I know the right things to believe in;
 I have the answer to any who ask;
 I know my God will protect me, for
 I am in service to Him;
 I thank God that I am not like other people.

I am a seminarian.
 My faults and weaknesses encumber my work;
 The immense problems of the world sometimes concern me so, they threaten to overcome me.
 Struggles with my beliefs are at times frightening and painful;
 Too often my answer must be, "I do not know."
 My God strengthens me in my faltering service to Him;
 God forgive me, for I am a sinner.

--Valeria Paradis

AS WE SEE IT

The Association of Seminary Women is focusing this month on PACE, which had its beginning in ASW's desire to develop a project that would be of lasting significance in the community - and which has now grown to become a real force for movement in Lancaster.

Russell B. Barbour, a representative of the Pennsylvania Human Relations Commission, will speak at ASW's monthly meeting on Monday, February 14, beginning at 7:30 p. m. in Room 2.

Mr. Barbour, who was formerly a pastor in Easton, Pennsylvania, works through the Pennsylvania Council of Churches as a special liaison between the Commission and the churches of the Commonwealth. He will speak on the general area of race relations and about the progress being made toward achieving better "human relations." He will also be available for questions during the program and for individual conversation while refreshments are served. Genie Golladay will introduce Mr. Barbour.

This month also marks the opening of the second annual series of PACE classes in the history of the American Negro. Expanded far beyond last year's single group of 34 children, PACE this year will include six classes totaling 200 children - and, for the first time, a series of adult level sessions will be held.

Nearly all ASW members are helping in some way in the planning and arrangements for PACE. Gloria Wingenroth, whose position as ASW Project Chairman has given her considerable responsibility as PACE extends its scope, has put in many hours in meetings of the PACE planning committee and the specialized sub-committees.

A separate article in this issue of

The Seminarian shows the extent to which ASW members have become involved in PACE, 1966.

In other activities, ASW has resumed a busy schedule during the past month.

The winter series of classes, taught by Professor Duke, was completed on Tuesday, February 1. He lectured on the spiritual aspects of contemporary literature.

Spring classes will be taught by Mrs. Elizabeth R. Achtemeier, visiting professor of Old Testament.

Due to the number of other planned events, sewing circle was dropped after the Christmas holidays. Any girls who wish to resume it may contact Diane Schwerdt or Carol Leamon.

Bible study continues to be held on Wednesday evenings at the home of Mrs. Bela Vassady in Millersville. Any women who wish to go can contact Hanne Kreider to arrange transportation.

ASW would especially like to welcome the women students and wives of students entering the seminary for second semester. We hope you will be able to come to the next regular meeting on February 14, and to take part in any of the other activities which may interest you.

--Marion Schweitzer

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Suggested reading from our list --

RACE AND THE RENEWAL OF THE CHURCH by Will Campbell

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THE SHOPPING CENTER

(continued from page 4)

American civilization is reflected in its shopping centers.

The Salvation Army box for used clothing for the needy

No longer stands at the exit.

Moved to the side so as

Not to interfere with traffic

Or our consciences.

-- Harry L. Serio

* * * * *

SEMINARY CHOIR

(continued from page 3)

some other choir member. The fee to defray choir expenses is \$70. If extended traveling time is involved, a meal for the members is requested.

The prepared choral pieces are: "Send Forth Thy Spirit," Schuetky; "Zion Hears Her Watchman Calling," J. S. Bach; "Bless The Lord O My Soul," A. Gibbs; "Thou Knowest Lord the Secrets of Our Hearts," H. Purcell; "O Come Ye Servants Of The Lord," C. Tye; "When Jesus Wept," Billings; "That Virgin's Child," Tallis; "Christ To Thee Be Glory," Schuetz; "Let All The World In Every Corner Sing," Vaughn Williams.

-- Ralph Dermota

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EDITORIAL

(continued from page 2)

Let's understand this, too. The civil rights movement is not the issue. No one who values his own freedom can do otherwise than actively endorse and aid such a movement. But what is at issue here is a tactic of that movement; and the issue is basic: How do you achieve justice? and where? Is it to be achieved in that arena where all interests are protected--law? Or is it to be achieved on the streets where no justice can be guaranteed, and no controls maintained?

Perhaps civil disobedience is justified

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in emergencies; Perhaps. But if it is-- this above all else--let us not canonize it as a legitimate method for acquiring justice. Let us not spout pious phrases about its virtues. It is not virtuous. It is not good. It may be the lesser evil, but it is certainly not good.

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SOCIAL ACTION



"A Program for American Cultural Enrichment has been developed in Lancaster, Pennsylvania, to supplement, supplant, and stimulate educational processes so that respect for human and individual rights, knowledge about and appreciation for ethnic culture and heritage, and self-respect are furthered among all children of the community." This is an excerpt from the rationale of PACE, a pilot project initiated in large part by persons from Lancaster Theological Seminary in the spring of 1965.

This year an attempt has been made to find a broader base of planning and support within the Lancaster Community for the PACE effort. Results of this attempt can be seen in the expansion of PACE school from 1 to 12 classes, involving 200 fifth grade pupils of Lancaster instead of last year's 34. Ten different churches throughout the city will this year be host to the educational classes. An attempt will be made as well to serve adults' needs in the community in this area.

As a result of this expanded program, the Seminary community has responded generously to the increased demand on its time, talents, and finances. As February 21, the starting date of classes for children's PACE nears, the Seminary community has begun now to mobilize its efforts to meet this event successfully. The usual routine of books and classes has been supplemented by faculty and student involvement in all phases of the preparation for this educational venture.

A campaign to stimulate personal commitment and financial contributions to PACE was held on the Lancaster campus in December. Lester Helmeczi, S.C.C. representative to PACE and

chairman of community relations for PACE, headed this drive with assistance from the ASW project committee. A follow up campaign was conducted early in January by Genie Golladay and Linda Michael. The number of volunteer PACE workers was increased by these campaigns, but more are still needed. In addition, the Vital Issues Commission of the Seminary Community Council contributed \$200 and individual gifts from faculty and students amounted to about \$140.

Work on PACE has been divided into four areas, with Seminarians participating in all areas. The areas are Curriculum Resources, Educational Leadership, Adult Pace, and Program Arrangements. Program arrangements involves establishing locations for classes, recruitment of pupils, home visitations, transportation of students, refreshments, church and community involvement, solicitation of financial help, publicity, etc.

A record of Seminary involvement to date has been procured from Gloria Wingenroth, Project Chairman of PACE and ASW. Working on PACE Curriculum - Kay Shellhase, serving as librarian; Linda Michael; Jeri Snyder. Finances - Les and Karen Helmeczi; Ken and Connie Heasley; Vernon Wingenroth; and David Michael. Publicity and mailing for PACE - Linda Garber; Linda Harrison; Jackie Cloud; Bill and Connie Bastian.

Contacting people at churches where classes will be held and planning for transportation, refreshments, and physical arrangements are Bill and Maggie Fenstermacher, Ruth and Ed Steedle, Gene and Vivien Aulenbach. Audio Visual aids - Labert Altemose. School visitors to speak to all fifth graders in the city are Linda Michael,

Jackie Cloud, Jim Stirling, Fred Schwerdt, Bob Hacker, George Ault, Ed Steedle, and Bob Hadfield. Home visitations of parents having children enrolled in PACE will be carried out. Seminar-ians on this committee are Mary Jean Irion, Martha Wenck, Hanne Kreider, Ralph Dermota, Claudia Ault, Rosalie Hacker, Connie Bastian, Bill Bastian, Jackie Cloud, and Jeri Snyder.

Fifth grade children in the city church schools will also be contacted. This committee will be led by Dorothy Stevenson, Director of Christian Education at First Presbyterian Church. Seminar-ians involved are Millie Killian, Connie Heasley, Diane Schwerdt, Judy Doll, Goldie Schneider, Ann Lingenfelter, and Carol Sue Altemose. Marian Schweitzer and Betty Achtemeier have been aiding the Rev. Larry Lehman of Trinity Lutheran Church in evaluating textbooks for the Political Action Committee of PACE.

Posters for children's and adult PACE, to be placed in churches in the community and other locations in the southeast quadrant of the city, are being made by Linda Harrison's publicity committee. Gil and Jane Bartholomew are doing this work. Other workers on adult PACE are Ed Schneider and Genie Golladay.

Prospective professional Negro teachers for the PACE classes are being interviewed by Alan Kroehler. Chris Fridman, David Michael, Jim and Sally Stirling are helping with research for the educational concerns committee of the Lancaster Community. PACE is involved with the work of this Committee.

AGENDA FOR PACE NOW SET FOR FEBRUARY

During the month of February PACE will sponsor three activities. The first will be the recognition of Negro History Week which begins Sunday, February 13. Ed Schneider has been working on dis-

plays which may be seen at various places throughout Lancaster.

The second PACE course in American culture for fifth grade children will start Tuesday, February 22. Qualified teachers using movies, projects, books, and tours will explore the vital part the Negro American and other ethnic minority groups have played in American history and culture. There will be twelve classes with fifteen to twenty students in each class. Classes will be held at ten different city churches.

Classes will be integrated by transporting students to the locations spotted throughout the city. Two qualified full time teachers will conduct the classes, working with numerous volunteer helpers. Sessions will be weekly, meeting after public school hours on weekdays or on Saturday mornings.

The first Adult PACE program, will be launched on February 28 and March 1 in four different churches, with evening sessions running for four weeks. Times and dates are Monday evenings, February 28, March 7, 14, 21 from 7:45 PM to 10 PM and Tuesday evenings, March 1, 8, 15, 22 from 7:45 PM to 10 PM.

There are four adult courses being taught: Proud of Our Afro-American Heritage will be taught at Fellowship Hall Bethel A. M. E. Church, North and Strawberry Street, Lancaster. The Rev. Percel Alston, of Philadelphia will conduct these classes on the contributions made by Negroes to American and World Culture. The Rev. Alston was the instructor for the PACE school held last spring.

Educational Opportunity for All will be taught at the Lounge, Trinity Lutheran Church, 31 South Duke Street. This course will deal with the urgent need for all persons, with emphasis on the current minority problems. Leaders will include the Rev. Allen E. Kroehler, Director, Laboratory for Leadership and Learning, (continued on page 10)

AGENDA FOR PACE (continued from page 9)

and the Rev. Alexander Harper, New York.

Charles Cooper, Director of Neighborhood Service, will be leader of a course entitled, The Problem: Integrating Housing. It will feature local persons concerned with and responsible for housing. Two "East Side, West Side" TV programs will be shown: No Hiding Place and Who Do You Kill?

Progress in Human Relations will be under the direction of the Rev. Claude Kilgore, Lancaster. Tentative site for these classes is the meeting room, Ebenezer Baptist Church, 148 Locust Street, Lancaster. This course will deal with the contributions which Negro Americans have made to our history and culture, the role of Negroes in the change in intergroup relations, and the implications of the Freedom Revolution for Lancaster.

--Connie Bastian

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VITAL ISSUES COMMISSION SPONSORS CAMPUS DISCUSSION

One day last summer I answered the church telephone and heard, "Snowa, I'm an alcoholic. I need help. Please come." Three hours later I left the home of a man who appeared to have everything to live for, yet who was on the verge of committing alcoholic suicide. The charm of that warm June day melted as I faced the reality of the alcoholic dilemma. Outside the house the smells of summer, of dinner cooking, clashed with the fact that inside a family was estranged and a man was slowly dying. I was too late.

Reasons for the high rate of alcoholism are varied; solutions are many. But the effect is often the same--a personal and national disaster. Few outsiders realize the heartaches more vividly than the local pastor. He spends countless

hours of thankless alcoholic counseling.

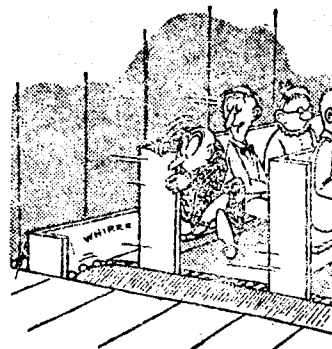
Ask a pastor--What is your most difficult counseling problem? The answer is likely to be the alcoholic and his family. The alcoholic is a sure bet to deflate the pastor's counseling ego. Some pastors have decided they are wasting their time with this problem. Yet, what do you do when the phone rings and a voice cries, "I need help?"

On February 24 at 7:00 PM the Vital Issues Commission will sponsor an hour long program conducted by the Pennsylvania Temperance League on the problem of alcohol. The days of Cary Nation have long since passed, and so should the old image of the Temperance League. Pastors Bob Grim and Dale Boyer will be present to frankly discuss the growing problem of alcoholism from a minister's perspective. Perhaps their approach is not the one for you, but do you really know their approach?

Alcoholism is the source of many jokes, yet the alcoholic and his family cannot afford to laugh. CAN YOU?

-- Walter Snowa, Chairman
Vital Issues Commission

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"AS THE BACK ROW FILLS UP PASTOR PEAK PUSHES A BUTTON THAT MOVES IT DOWN FRONT"