

THE SEMINARIAN

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THE HUMAN HANDICAP

Working with the children and teenagers at the Lancaster Cleft Palate Clinic has made me aware of the ways in which persons are able to meet and create new horizons beyond the limitations imposed on their lives from birth. This experience has also made me strikingly aware of the gifts that most of us take for granted; not to mention the ways in which we abuse our freedoms, only finally to handicap ourselves. The well-known parable of the talents has often been employed to make this point. But at best, that parable only deals with the limitations we ultimately impose on ourselves through lethargy or pathological conservatism. There is a more basic handicap common to much of human experience, so common indeed that it can be called the "human handicap," a paralysis of indecision.

As heirs of the Judeo-Christian heritage we stand under Joshua's imperative, "choose this day whom you will serve." (Josh. 24:15) So also we must answer Elijah's question which cuts to the quick of our daily lives and actions, "How long will you go limping with two different opinions? If the Lord is GOD, follow Him; but if Baal, then follow him." (I Kings 18:21) Both of these poignant remarks remind us that there are other gods in this world of ours; gods that we all have served from time to time, gods who demand our allegiance above Yahweh, gods whose only gift is not eternal life, not chesed, not shalom, but a limping indecision.

Matthew repeats this warning for us, "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." How many of us try to do the impossible; to serve two gods, to serve Yahweh and security, Yahweh and wealth, Yahweh and prestige--crippling ourselves in the process; confining our lives, not to the freedom we have been given in Christ, but to "limping with two different opinions?"

This self-imposed paralysis of the soul is corporate as well as personal. Our nation is presently struggling to recover from a serious bout with a crippling limp; a result

of the internal warfare produced by our national sin of racism, the miscarriage called Viet Nam, and the shame of Watergates past and present. George Orwell has characterized some dimensions of our national dilemma in terms of "double-think:...to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions..., knowing them to be contradictory,...to repudiate morality while laying claim to it..."

Personally and corporately we all face the decision to "choose this day whom (we) will serve." We can say, like Joshua, "as for me and my house (nation), we will serve the Lord." Or we can submit ourselves to the slavery of hypocrisy; in the truest Greek sense of that word--play-acting, playing a role that is untrue and impossible. For we cannot serve two masters and a choice for indecision is a choice in reality for the myriad gods that clamor for our time and talent. We must, if we would love the Lord with all our heart, soul, and mind and if we would witness that there are no other gods before Him in our lives, be positive about our testimony. We must respond to the question, "Who is on the Lord's side?" with the refrain that comes from our innermost being, our authentic self, "Saviour, we are thine." Choose life!

--Jim Fatzinger

A Service of Praise and Thanksgiving will be conducted by the Rev. Edward W. Conklin, Episcopal Chaplain at the Talbot Hall in Lebanon, Pa., on Monday, October 15, at 9:10 a.m.
Come rejoice with us!

OPEN LETTER TO THE JUNIOR CLASS

With all due respect to my fellow junior class members, I do hereby submit my resignation from the so-called koinonia which has recently been foisted upon me. No. Rest easy. I'm not resigning from the seminary, but merely from the superficial fellowship which has been praised by one and all ad nauseum. We seemed to have convinced ourselves that true fellowship consists only of corporate worship experiences where we childishly celebrate the joys of "being together" while the rest of the world and its problems go to hell. Well, I'm sorry. I can't buy into such a group. My concept of koinonia goes beyond singing old rock-and-roll songs after seeing the problems of migrant workers and people trapped in the cycle of poverty. My concept of true fellowship goes beyond the trafficking of labels such as "socialist nut" to refer to a member of the "group" who happens to believe that capitalism is not conducive to Christianity. Koinonia, as I understand it, refers to a fellowship based on trust and mutual respect (not necessarily complete agreement of personal views), friendship, and a striving to educate one another in the ways and concepts of authentic Christianity. Until we begin to strive towards this deeper koinonia, towards this deeper spirituality, I cannot count myself a member of "The Group." I realize that my resignation is merely a symbolic gesture, and not any temple-curtain-rending act of great significance. Hopefully, however, we will begin to break through the superficiality and false fellowship which now afflicts us. I do this in the spirit of Christian friendship although I am sure that many will question my motives. But, I cannot remain silent while this group seemingly opts for comfortable Christianity, accepting the joys of discipleship - but not the costs.

--John Specht

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UNDER THE CHEF'S HAT

The following is the first part of a four part series of Dutch recipes and hopefully other recipes of foreign and domestic cuisine. Please feel free to donate your favorites.

Red Cabbage

Chop a head red cabbage in small pieces. Put it in a pan with some water, salt, pepper, nutmeg and 3 sour apples that have been cut and cleaned. Cook for $\frac{1}{2}$ hour and stir well. Serve with potatoes, meat, and apple sauce.

--Barry Lohman

COUNSELING TOOLS

This year the Middler Class was once again involved in the September Program in Human Relations and Change. The seminar was conducted by Allen E. Kroehler and the Mid-Atlantic Training Committee.

The seminar was divided into five blocks of time, during which we experienced learning related to human interaction, communication skills, transactional analysis, and faith exploration and time for individual integration in a small caring group.

This type of an experience is very difficult to describe in words due to the varied type of experiences. Sharyle and I both feel we obtained a great deal of knowledge from the seminar. It gave each of us a chance to learn more about ourselves and how others view us. It gave us the opportunity to learn how to communicate better and had to be able to recognize and deal with problems that many of us had. Several of us had beautiful experiences that we will never forget. We also feel that this seminar brought each of us closer to each other and we became a stronger Christian community.

Another thing, I feel that added to the seminar was the presence of wives. As most of us were married, several of the wives were able to attend part or all of the seminar, as my wife did. The beauty of it was that my wife and I were able to grow together. Both of us came out of this seminar with a very positive outlook and it appears others did also as we plan to continue our growth in this area by continuing to work with Allen Kroehler.

This seminar has given me some tools to use in counseling in my ministry and I hope it continues as part of the required program.

--Gary and Sharyle Marcy

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OH, MY STCMACH

Over stuffed stomachs returned to LTS's campus last Monday evening (Oct. 8) as an all-community covered dish meal was held. The fantastic food was prepared by the women of the community. Approximately 115 people of all ages attended and "stashed" their stomachs resulting in delightful pain.

--Doktor Moritz

"BOLLIVIAN'S BELIEVE IT OR NOT!"

In the spirit of the newly installed Junior Class, we present the first in a terminal series entitled: "Bollivian's Believe It or Not!"

"...largest, most diversified class ever" embarks on Mission: Impossible. The mission, since they decided to accept it, was to explore the far reaches of South-eastern Pennsylvania, unarmed, and in only one month.

"...largest, most diversified class ever" spent an entire week of involvement in the city of Philadelphia in one day! (more time would have been spent, but the city was closed for repairs).

"...largest, most diversified class ever" escaped Philly with: NO muggings, only 673 wrong turns, and got lost a MERE 4,685 times!

"...largest, etc." listened to 19 hours of problem agencies of Lancaster report, and LIVED to take more notes!

"you know who" fell victim to school bussing laws and LEARNED in spite of it!

"them, again" adopted their very own anemic, operatic chicken that remembers the golden oldies of the 50's!

"they" were stuffed with country hospitality and gained an average of ONLY 50 pounds per camper!

"ditto" learns watersheds, dumps, cows, sewers, mergers, clothing-banks, free libraries, and hydraulic lifts are part of rural pastorate; AND STILL WANT TO SERVE!

"otra vez" sees the BEST of 104 migrant camps and finds "new" value in "Pine Street Ghetto" and Richards Hall.

Obviously, trying to review a month's worth of problem awareness is an impossible task in so short a space. In the spirit of community involvement, "Bollivians Believe It or Not" recommends you contact a Junior you don't know yet, and ask him or her for details of an involvement month.

Authorized by--David "Eye" Martin

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On Tuesday October 16, representatives from Presbyterian Ministers Fund will be in the HUB from 9:15 in the morning. They will be willing to talk to students about their insurance needs and will try to answer any questions.

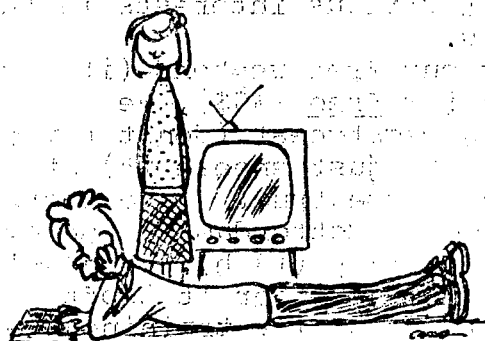
ANNUAL SEMINARY CONVOCATION

The Convocation committee announces the 1974 Seminary Convocation for January 28 and 29. This represents a slight change from the announced dates. Key-note speakers will be Dr. Walter Brueggemann, Professor of Old Testament at Eden Seminary, Webster Groves, Mo., and Dr. Charles S. Brown, Professor of Social Ethics at United Seminary, Dayton, Ohio.

The Convocation will pose the question: "What Christian values should judge us for 1973, as a church and society, and transform us for 1974? How can these Christian values be implemented?" In addition to lectures, the Convocation will include "sensitizing" features, symposia for maximum sharing among participants, and ACTS workshops which will begin during the Convocation and continue through the week. Representatives of five U.C.C. conferences are participating in planning and conducting the Convocation. Basic to the Convocation design is the Shalom process in which the United Church of Christ is taking major leadership, but which involves six denominations which work together in Joint Educational Development.

The Convocation and ACTS workshops are intended primarily for pastors and lay leaders. They are open to M.Div. students, with one hour of credit available for completion of an ACTS unit. Tuition for Convocation/ACTS is fifty dollars. For further information, see Lee J. Gable, Director of Continuing Education.

--Lee J. Gable



"Don't bother me... I'm looking for a verse of scripture to back up one of my preconceived notions!"

DE NEDERLAND

"Will Mr. 'Yaames Glossey' please report to the KLM Information Desk please?" With that page, the Senior Seminar Abroad was on its way. We all awaited our tickets to board our 747 which was delayed three hours. Finally the time came, and we were on our way! Approximately six hours later we were landing at Schipol Vlieghaven in Amsterdam. As we taxied toward the building, Kathy Jones exclaimed, "I see a windmill!"

The first two weeks were spent at de Haaf in Bergen. De Haaf is a vormingcentrum, that is, a forming center for both laity and clergy in areas such as: Public health and social organization, education, trade unions and industry, pastoral training, and nonprofessional staff training.

The first week we dealt with the Dutch culture, their history, their schools, their churches, their political groupings, and their industry. This was accomplished through lectures, trips through the North Holland area, meeting with students, and just going out by oneself. It was during this first week that Brad Lutz found Pindakaas.

The second week at de Haaf was filled with parish visits and visits to industrial missions. Although this week was very physically trying, I'm sure we all benefitted from these visits.

At the end of the week we all scattered. Some of our group went to Switzerland, others to England, some to France, and some continued to seek out various interests in the Netherlands.

After our free weekend (it was far from being free \$\$\$\$), we gathered in Oegstgeest (don't try to pronounce it, just sneeze it) at another vormingcentrum. From there we travelled to Rotterdam on Monday (17th) and Tuesday (18th). Monday's visit was to the Visser 't Hooft Center to learn of lay training activities in the very industrial area of Rotterdam. Tuesday's visit was to the University of Rotterdam to become aware of the work of a university chaplain.

Wednesday we were off to Nijmegen and the Roman Catholic University. We attended lectures on pastoral theology, moral theology, "tenach" theology (relation between Christians and Jews), position and theology of women in the Church, Dutch Catholic theology, and post seminary pastoral training. We attended an ecumenical service in Eindhoven, and once again we had the opportunity to talk with students.

When Tuesday (26th) arrived, and we began our Benelux tour, the group's feelings were best expressed by Ed Graf in a way that only "Fast Eddy" can do, "I wanna go home."

This capsule description has been very general due to space, so if you're interested in further information, just stop anyone wearing wooden shoes, and that person will be glad to answer your questions.

--Jim Brown

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IS THERE A NEED?

Colonial Park U.C.C., Harrisburg, is starting a clothing drive for seminary students and their families. I wish to point out that these items of clothing will be first quality and not just clothing that one wants to get out of the house. As this project will start in the near future, I need some feedback from you as to your specific needs. I would appreciate it if you would contact me by October 15, giving me such information as what kind of clothing is desired and what sizes. Contact me by calling 397-2927 or at my residence, 541 N. Pine Street.

--Gary Marcy

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STAFF FOR THIS ISSUE

Editor: Dennis A. Moritz
Typist: J. Deni Bechard
Misc.: Brad S. Lutz

THE THEOLOGY OF AGNEW'S AGONY

I voted for Spiro Agnew. And having been known as a more or less avid GOP supporter, I now make this public confession of sin to my colleagues. The resignation of the Vice President creates an unprecedented crisis in the political history of our nation. But it is not simply the vacancy of the office that concerns me. Rather, I am concerned about the very "soul" of our system. I am concerned about a society that makes exceptions in sentencing the elite. I am concerned about a society that places its trust in men who cannot be trusted. And, as part of that same society, I recognize my part in our corporate guilt as a nation. I also welcome the resignation.

I hope, however, that this can be a growing experience for the United States. After spending September in Holland, it becomes clear how young we are as a nation. In some attempt to put this event into context, I try to understand the current crises of our system in terms of biological development: the United States, though nearly 200 years-of-man old, stands simply on the threshold of adolescence in the years of the history of nations. We all know, at least from the books, how difficult puberty can be for the human; and it seems to me that we, as a nation, are experiencing similar phenomena.

But there is yet another perspective on this item. And that is the theological perspective. "What," you might ask, "does all this have to do with theology?" And I would answer, "While the event points out the fallibility of man and supports the needs for salvation and grace, it has little to do with theology. But--the question is, What does theology have to say to the United States at this moment?"

For too many years, the citizens of the United States have professed a perverted Christianity that strongly identified the Kingdom of God with our nation.. The attitude is characterized by our "Manifest Destiny" and by flags in our churches and by righteous Pilgrims who came to find freedom to worship their God. We have developed a system that recognizes the fights of all. We have fought wars to make the world free for democracy. But the time has come for such myths to be demythologized, and Watergate and the resignation of Vice President Agnew have done just that.

Our founding fathers made mistakes--they were human--and we must recognize that fact. We also must recognize that the system they created was designed to serve the needs of a diverse people. But in almost 200 years of history, that nebulous system has grown bigger than those who are the system and has galloped away with believers hanging on for dear life. Rather than being served by the system, we are being victimized by it.

It becomes clear what the theology of the day has been. We have adhered to a civil religion that has said, "Let us become like God." And so we built the 20th century's Tower of Babel, the American system of democracy. And the church has succumbed to the voice of the people, mistaking it for the voice of God. We have preached a purple-Gospel in the White House--making the Word unoffensive and without demand. As Shakespeare said in Measure for Measure (I, ii, 114):

"Merciful Heavens! . . .
Thou rather with thy sharp and sulphurous bolt
Split'st the unwedgeable and charled oak
Than the soft myrtle; but man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assur'd,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make angels weep."

But this is not the end; it is not the ultimate catastrophe, and we must carefully guard against seeing it as such. As Christians we are not cleared of our guilt in this matter, but neither must we be aloof from the needs of our nation. All is not lost. Now, we must wipe away the tears--we must tear down the idols we have put on paper and make them our servants once again. We must realize that not our systems, but only Jesus Christ Himself is our hope. Too often we have betrayed Christ and bowed to idols of status quo. The world waits for Christianity to condemn the world's evil and not to leave it in the lurch. Yet, if we really believe in the future of our nation, in the future of man, that means that we must believe in the victory of Jesus Christ over the lordless powers of the world. And that is the message we must preach.

All of this points to the church's message of liberation and reconciliation. We can no longer sit back allowing ourselves to be victimized by the structures that should be serving us. We can no longer sit back in pious judgement of the world while dreaming of our hidden heavens. For if we are the people of God who proclaim the Lordship of Jesus, then we have a distinct mission to the world. The time has come for the church to be what it ought to be--the Church of Jesus Christ in the midst of the world--the communions of suffering, teaching, prayer, and missionary sending (and that includes to the lost sheep of Washington!). It is time for us to destroy the identification of our little system with the Kingdom. It is time for us to rise up; to speak the prophetically uncomfortable Word of the Gospel; and to realize that Word in our living relationships. As Bonhoeffer said, "Whoever sets eyes on the body of Jesus Christ in faith can never again speak of the world as though it were lost, as though it were separated from Christ; he can never again with clerical arrogance set himself apart from the world."

Therefore, being faithful to our own Christian tradition demands our presence and participation in the world, not our absence. And it also means intolerance with those things which demand priority over our Faith. Agnew's public agony may be over. But the struggle with the implications of such a tragic event for the nation and the church have just begun.

--Brad S. Lutz

FALLING PINS

After the first night of bowling, which was Tuesday October 9, the action is already hot and heavy! The leaders of the pact are fighting pin-by-pin for the coveted leadership. Currently leading is Denny Bechard with a 179 average followed closely by Jack Seville at 178.5. Following these two "hot shots" are Tony Szilagyi with 159, Karl Jones at 146.5, Doc Englert's 134.5, Allen Kroehler 132, Deni Bechard at 112, Mrs. Seville's 102, Nancy Szilagyi at 82.5, Cathy Jones with 79, and last but not least is John Kroehler with 74.

There will be howling for the entire family each Tuesday evening. How beautiful how grand and liberating this experience is, when people learn to help each other. It is impossible to overemphasize the immense need humans have to be really listened to, to be taken seriously, to be understood. No one can develop freely in this world and find a full life without feeling understood by at least one person. ...

"Listen to all the conversations of our world, between nations as well as those between couples. They are for the most part dialogues of the deaf."

--Dr. Paul Tournier, MD
Swiss Psychiatrist
and author