



THE SEMINARIAN

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CONFERENCE ON THE MINISTRY

--Dr. Robert V. Moss, Jr.

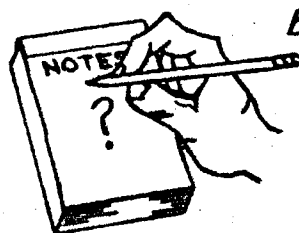
Eighty-one students from seven states spent two days on campus during the week after Christmas exploring the Christian ministry in an age of revolution. Half of the students were high school seniors. About a third were women. The colleges represented included Lehigh, Albright, Ursinus, Franklin and Marshall, the University of Delaware, the University of Maryland, Johns Hopkins, Penn State and Youngstown University.

The conference was planned by the faculty committee on recruitment and admissions as part of the Seminary's contribution to the church's effort to meet the problems posed by the dwindling number of candidates for the ordained ministry. The American Association of Theological Schools reported in November that there were 534 fewer students entering seminaries in the fall than in 1963. There had been a similar decline in the preceding year.

Judging from the evaluations made by the participants, the highlights of the conference were the group Bible study led by Dr. Elizabeth R. Achtemeier, the visit to Encounter on the first afternoon, and the panel on Creative Ministries on the second day. Mrs. Achtemeier spent the first hour with the group studying Genesis 1-11 and the second hour discussing Isaiah's call in Isaiah 6. The visit to Encounter was for the vast majority of the group the first opportunity to visit a

Christian coffee house. Professor Duke interpreted the program and purpose of the project and answered many questions.

Participants in the panel on Creative Ministries were Chaplain Robert N. Taylor of F. and M., Missionary Paul Streich of Ecuador, Pastor Francis X. Pirazzini of Ephrata, and Pastor Daniel Kratz of the new St. John's Church in Schellsburg. Other presentations included an address on "Why the Ministry" by Professor
(continued on page 10)



**BE SURE TO
MARK
YOUR
CALENDAR**

CALENDAR

- Jan. 8; 7:00 a.m. - Communion
- Jan. 11; 8:30 p.m. - Mr. Paul Miller
(see article in this paper)
- Jan. 13; Chapel - Mrs. Elizabeth Achtemeier
- Jan. 14; 8:00 p.m. - Fashion Show -
Refectory
- Jan. 15; 7:00 a.m. - Communion
- Jan. 19; 10:15 a.m. - The Most Rev. George L. Leech, Roman Catholic Bishop of Harrisburg. Topic: Third Session of the Second Vatican Council.
- Jan. 22; 7:00 a.m. - Communion
- Jan. 25-28; - Final Exams
- Jan. 29-30; - United Nations Seminary in
New York
- Feb. 1; - Second Semester Begins

EDITORIAL

School: A place for instruction in any branch of knowledge.

College: A society of scholars incorporated for study or instruction; incorporated for study or instruction; an institution for professional or specialized instruction.

Seminary: An institution for the training of candidates for the priesthood or ministry.

It is interesting to note that the name of the institution which we are all connected with is in some way the Lancaster Theological Seminary. It is not the Lancaster School of Theology nor the Lancaster College of Religion of the United Church of Christ.

The founding father, as well as those who followed after, must have had definite reasons for choosing and keeping the name "seminary" rather than either of the other two. Granted that "seminary" as a title immediately calls to mind the church, both "college" and/or "school" can be combined with the adjectives "theology" or "religion" to create what at first glance seems to be the same kind of place as a seminary.

But can they really be the same? The above definitions were taken from Webster's New Collegiate Dictionary, the ninth edition. From the information given there it becomes evident that "seminary" is at the same time both a more inclusive and exclusive term than either college or school. A college of religion or a theological school exist for the purpose of instruction in these particular disciplines, while a seminary trains ministers.

Thus, study at a seminary excludes the narrow view of specialized instruction in religion and theology only, while at the same time including this instruction in its program. A minister of the Gospel must

know and understand that which he proclaims. Too often however we are inclined to think that such study is our only purpose in being here. The training of a candidate for the ministry involves much more than this.

Above all, our concern is for the people of God. Our ministry is to them, and to perform it capably we must understand them and live among them. We must show a true concern for every facet of their life, not simply the so-called "theological" or "religious" part. What better place to learn of this than in the community of our own life together here.

We need to communicate with all the people with all their types of interests here at Lancaster not just those who seem to be of like mind and interests as ourselves. It is only by learning to understand, show concern for, and live at peace with all that our seminary training as ministers of the Gospel can come to fruition.

STAFF

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Art Editor.....	Nancy Frost
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Advisor.....	Mr. Robert Duke
Contributors.....	Connie Bastian Sandra Ludwig Mary Ruth Martin Dr. Robert V. Moss Walter Snowa Dr. Bard Thompson Jerry Voll Mike Walker

by Bard Thompson

It appears to me that the Second Vatican Council will have far-reaching influence in three respects: first, by what it is saying about the church; second, by its affirmation of the collegiality of bishops; third, by its openness to other churches and to the world.

First, concerning the church. In 1823, John Adam Möhler, a distinguished German theologian, rehearsed the typical eighteenth century Catholic idea of the church when he said: "God created the (Catholic) hierarchy and thus until the end of the world he has more than sufficiently provided for all that is necessary." By such statements as this, Protestants came to believe that Catholic theologians were always apt to define the church in terms of the sacred hierarchy, with insufficient reference to the Christian people. In contrast to the older hierarchical, juridical way of talking about the church--or perhaps one should say, as a complement to the hierarchical conception--Vatican II will teach that the church is the people of God, the society of those who desire to obey the Gospel and to stand within a community which is now seen to be basically sacramental in nature. This is a biblical affirmation, and thus refreshing in itself to Protestants. It lays stress upon the sacramental nature of the church, which Protestants are coming more and more to appreciate. Above all, it provides the foundation for a new and vigorous theology of the laity, which may well be one of the great contributions of the Council.

With respect to the laity, the Council Fathers are saying that it is the dignity of all Christians to offer God the sacrifice of their whole lives "in Christ." This "common priesthood of the faithful," as the schema refers to it, is the calling of all men and is fundamentally priestly, though, of course, it is not to be confused with the ministerial priesthood which is

different in both degree and essence.

Nowhere is this new emphasis upon the laity so clearly borne out than in the schema on the Mass which has already been promulgated. That document, entitled The Constitution on the Sacred Liturgy, stresses the importance of giving the people more active participation in the worship of the church. Thus, the vernacular may be used in those parts of the Mass which directly concern the people. New emphasis is laid upon the reading and proclamation of Holy Scripture, as the means in which God continues to address his people and elicit their faith. The people are encouraged to partake of the Communion more often; and there is even some slight provision for Communion in both species. In all of these liturgical considerations, Protestants will take particular interest and pleasure.

Second, concerning the collegiality of bishops. The Second Vatican Council will no doubt reaffirm the decision of the First Vatican Council with reference to the "infallible Magisterium" of the pope; but it will complete that dogma by teaching that the bishops of the Catholic Church form an apostolic college, corresponding to the college, the bishops thus share the powers of teaching and governing with the pope, their head, but never independently of him. If Protestants expect to find here a repudiation of papal infallibility, they will of course not find it. Nevertheless there will be other far-reaching consequences of this decision. In general, it promises to "decentralize" the government of the Catholic Church in more or less the following ways: (1) by a possible reform of the Roman Curia and some reduction of its universal powers; (2) by the creation of territorial conferences of bishops to effect a more local administration of the church; (3) by the possible creation of a Senate of bishops, made up of diocesan bishops over the world, who would gather at Rome several times a year as an advisory council to the Holy Father. Of these three, as I understand it, only the second, the episcopal conference, has so

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URBAN RENEWAL AND THE CHURCH

On campus Monday night, January 11, will be Mr. Paul Miller, executive director of the Redevelopment Authority for the city of Lancaster. Mr. Miller will speak concerning the human problems of redevelopment, the social and environmental changes which are forced upon people involved in such urban renewal. Concern for the seminarians may focus upon the needs which the inner city church faces in the event of city redevelopment.

Mr. Miller was born in LaGrange, Ill., and is the father of six children. He received a BA degree in Geography and Political Science from Valparaiso University in Indiana. Farther studies have included geography of urban development, including the economic structure connected with it, land use controls, land economics, municipal corporations and mortgage finance.

His vocational background begins in the field of education as laboratory instructor at Valparaiso, graduate assistant at Northwestern University, and instructor at Valparaiso.

Moving into the public service field he has served in the past as Principal Planner and Consultant for Community Planning Consultants, Valparaiso, Indiana; consulting land economist (Account Executive), Washington, D.C.; and Assistant Director for Planning and Director for Land Disposition, Urban Redevelopment Authority for the city of Pittsburgh, Pennsylvania.

Santa's work got a shot in the arm when about thirteen women of the Seminary community made Christmas stockings for the youth quartered at Barnes Hall, a detention home for youths awaiting hearings on criminal charges against them.

Before Barnes Hall was built to house

these adolescents of ages twelve to eighteen, young people arrested for crimes ranging from petty theft to rape were placed in the County Home along with all other prisoners, mature criminals.

Barnes Hall is a place of housing and an intermediate step to an appropriate institution or the custody of the home. The average youth spends about twenty-seven days at the home which is under the supervision of Mr. & Mrs. Thomas Hicks and Mr. & Mrs. Thompson.

The home is new, modern throughout, with separate sleeping and recreational rooms for boys and girls. Included is a large room for school, social activities, TV, etc. Meals are served in a dining room.

The young people go to classes taught by Mr. Thompson and others, work around the home, and participate in recreation. Clergymen of different faiths come into the home for worship services and counseling. A boy scout program is conducted on Saturdays. A civic group comes once a week to teach chess.

The supervisors at Barnes Hall are most desirous of having any person or group come to the home and work with the children.

Brian Cloud and John Harrison have been conducting a recreation program once a week. Vernon Wingenroth and Don Arey have been teaching art and craft work. These men become involved in this area of need through the projects undertaken by the students of Dr. Gabriel Fackre's Ethics Class.

On Dec. 10 the sewing and decorating of Christmas stockings took place at the home of Virginia Thomas. Contributions of money or articles suitable for children of ages twelve to sixteen were used by Diane Schaeffer to fill the stockings. From remaining red flannel material, Lois Arey, made triangle head scarves for the girls.

REFLECTIONS ON VATICAN II

far become a reality, while the other two are illustrative of what collegiality may yet mean. In general, the collegiality of bishops may dispel the idea that the Church of Rome is a monolithic and monarchical institution in which all power is finally surrendered to the pope.

Third, concerning a new openness to other churches and to the world. There is no longer any doubt that the Catholic Church is dedicated to the ecumenical interest. The basis of the new Catholic ecumenism is none other than the sacrament of Baptism. The Vatican Council teaches that by virtue of Baptism, non-Catholic Christians are incorporated into Christ and enjoy a kind of communion, however imperfect, with the Catholic Church, and deserve recognition by Catholics as their brothers in the Lord. This, incidentally, is how Protestants should accept the expression "Separated Brethren" which is most often applied to us -- "separated" as a description of our status, "brethren" as a title of honor and love accruing from Baptism. At first, the Council saw these "separated brethren" only as an aggregation of individuals, and subsequently in what were grudgingly referred to as "communities," but finally the Council has acknowledged that we exist in "churches" of more or less validity. The Council has also commenced to make another important acknowledgment -- one that has been typical of recent speeches by His Holiness, Paul VI -- that the Catholic Church accepts some of the fault of the separation as her own. Finally, a limited, but very promising allowance has been made for communicatio in sacris, namely, the sharing by Catholics and non-Catholics in common acts of worship.

The Catholic Church's new openness to the world is demonstrated most dramatically in the schema on Religious Liberty. That text, which is radical by Catholic tradition and which is still under attack by a segment of the bishops, has been defended by virtually the whole American hierarchy. According to the schema, the

Catholic Church no longer approaches this problem by the traditional proposition that "error has no rights" and that therefore what the Catholic Church demands for herself, namely, freedom of religion, she cannot grant to others. Rather, the church now commences with the principle that faith is the gift of God, which cannot be coerced, and which neither man nor institution can force upon another. Accordingly, the church hopes to guarantee freedom of opinion and freedom of religious exercise to both individuals and to groups. Cardinal Meyer of Chicago ventured the opinion that if the Council failed to enact the schema on Religious Liberty, none of its other actions would claim much significance among men. The idea that this is one of the crucial issues of the Council is rather widespread among the bishops and may impel the eventual passage of the schema on Religious Liberty.

Pope John XXIII, who conceived of the Second Vatican Council in 1958, specified aggiornamento as its overriding principle -- namely, the updating of Catholic teaching to meet the times, the renewal of the church to replenish her vigor and relevance. Few of us have assessed the importance of Pope John or sensed the degree to which his aggiornamento has brought youth and agility to the Roman Catholic Church. In terms of both human affairs and church renewal, the Vatican Council may prove to be one of the great events of our time.

The church is full of willing people. Half are willing to work, and the rest are willing to let them.

Trouble and perplexity drove me to prayer, and prayer drives away perplexity and trouble --- Melancton

"FINE PRESENTATION"

BY CHANCEL PLAYERS

The Chancel Players are to be commended for their very fine presentation of Antigone, given on December 4, in Santee Chapel. It was a story dealing with "things of Caesar and the things of God." Creon (played by Harry Serio) unfortunately mistook these two as being one and the same, and both therefore coming under his domain and power. But Antigone (played by Connie Bastian) knew the difference. This story deals with their conflict, and in the end, one wonders who really is the victor.

The basis for the conflict is a dead man's unburied body. The law of the gods demanded burial of bodies, or their souls would wander restlessly and in torment forever. This dead man was Antigone's brother. And she knew her duty to the gods; she knew she must bury her brother; she knew that no human power must stop her from obeying this divine law; she knew it would cost her life. And it did, because Creon, her uncle and her king, could not distinguish human power from divine power, and he made his edict supreme over the land, and over the divine decree of burial. All must obey him, or perish; Antigone's brother was not to be buried.

This story has meaning even for today, for we still try to usurp the power which rightfully belongs to God. Caesar, the representative of human power, may very well be lord of this life. But there are things which are not of this life, and these belong to God. God's law concerning these things is not to be belittled or cast aside; it is not to be--indeed, cannot be--contained in human kingly decrees. This is why Antigone could not reconcile herself to Creon's decision, for she feared the justice of the gods more than the injustice of Creon. She HAD to bury her dead brother, and it did not matter whether he was sinful or not. Everyone had the right to burial, according to the gods. Sins would be judged, yes, but later, by the gods. First there must be burial and rest.

Connie Bastian did a superb job as Antigone. She caught her personality and style; she caught her depth of feeling and her feigned aloofness; she caught her moods and responses. Antigone covered the gamut of emotions: she could tease along with Nanny, but be utterly frank with Ismene. With Creon, she was brutally honest and sincere, both judging and forgiving, and intensely full of insight and understanding. These scenes, indeed, were done well. However, the love scene between Antigone and Haemon (played by Ralph Dermota) was probably the weakest part in the whole play. One had a feeling they were not really able to lose themselves in this particular scene. If a scene such as this is too difficult to project, perhaps it should be eliminated.

Creon, as portrayed by Harry Serio, was characterized as a sympathetic and kind man, but addicted beyond reason to the might of his power as ruler. It hurt him to hurt Antigone, though, and he wanted to spare her. But she knew her duty and was more willing to accept death for it than Creon was to command it. But he had to obey his own laws, for he believed they were supreme even over him. And yet he could not see how much more supreme were the divine laws. Creon tried to rationalize with Antigone, to plead with her, and persuade her. But Antigone was not to be turned aside from her duty. God had commanded and she must obey. Creon had also commanded, but it was through a corrupted power, which was misused, and which dared to threaten the gods; it was a power which even controlled Creon.

Therefore, Creon had to kill Antigone, for by standing her ground she forced the issue, the moral issue, to a head. And so she was killed, but it did not stop there. A chain reaction had been set off. Creon's son Haemon killed himself, because of her death. And then Creon's own wife killed herself, because of Haemon's death. All this, because Creon decreed in defiance of the divine law.

Throughout the story we have the famous

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POETRY CORNER

7

Summertime: On a Mountain Near Trucksville

Roses and factories, grasses and men fade
Beneath the floating shadows of birds and clouds,
When summer beckons me to climb mountains -
When systems of conformity are ingrained.

Nature's pillar surrounds me from the world,
Of jagged rocks and timber, of peeking steeples,
With heaven as my roof and patchwork fields
My floor, that I might talk with God.

September 27, 1962.

Liberalism: One Aspect

The all too natural fate of men
Seems at times a delicate affair.
When minds should reach into the night,
Tactful blubbers tender "light."

February 7, 1964.

Necessity:

Tell me who you think I am,
And I'll tell you who you are.
Whisper willfully, in truth;
Then I'll know

You know.

Every person in the lobby,
Every person with a hobby,
Gobby, hobby, lobby,
Dib, dab, dabble,

Dabbling....

Forget all else that reigns without;
Two souls are all we need
To cross the rivers and the brooks,
To be alone

And know.

Hypocrits, hominy grits,
Riot squad, pea-in-the pod,
Deadman's bones, ice cream cones,
Once over lightly,

Food for thought.

Is it enough to say I have?
Is it sufficient to say I love?
Let us search the fields and heather;
Let us commune to say,
I know.

July 15, 1964

--Mike Walker

FINE PRESENTATION

and ingenious Greek chorus: the mouth-piece, the conscience, the opinion of the author. This was beautifully done by Peter Mackey. It tied the play together, and it added dialogue as if with the gods themselves, but dialogue decidedly with the people who sided with the gods, and with Antigone. This chorus had the audacity to argue with Creon, to challenge his authority, and to call him wrong. But Creon did not even bow to the chorus; he would not concede his power, not even at the end after so many had died. Their death was the doings of the gods, he would say, but he did not really understand why.

One must also add that the charm of Lester Helmecki as the head of the guards was a delightful touch of humanity to compensate for the otherwise heaviness and intensity of the play. His down-to-earthness was especially needed as contrast in personality to Antigone and Creon who seemed to move on a completely different level of thought and motivation. Perhaps it added a touch of pathos. It set Antigone apart; it showed how alone she stood at the end, just before her death.

All in all, this play was very well done. At times it moved rather slowly, especially during that long scene between Antigone and Creon. But it certainly was a production well done, and the hope is that the Chancel Players will be able to do more of this, now that they have gotten started, and have been gladly received.

Comment has been made that F & M students would like to be better informed about such activities, for they would like to come also. Publicity was not the best, and this is not an item to be forgotten. Let people know what you are up to!

--Sandra Ludwig

Brother Sebastian

8



SOCIAL ACTION



EXTREMELY INVOLVED

At a meeting on extremism held at Encounter a question was raised, "Are there any extremist groups here in Lancaster?" Out of this question arose the purpose of our project, for we decided to investigate the area of extremism in Lancaster.

Originally we proposed to uncover whatever extremist groups we might find, make the public aware of these groups, and oppose them by whatever means we found plausible. However, as we began to deal with this topic we discovered that our emphasis should not be on opposition to the groups but on the education of the public; i.e., on making the public aware that extremist groups are present. This does not mean that all opposition was neglected, for opposition can be directly or indirectly administered. The latter seems to have been accomplished to a degree.

In a project dealing with an area which falls under such an obscure heading as "extremism" definition is necessary. Since the single word "extremism" covers such a broad area, no one definition is adequate, and therefore, we were resolved to form a "working" definition of a general nature: Extremism is the promotion of any set of beliefs, by any means, with the idea that the end justifies the means. Such beliefs are held to the point that fanatic attention is paid to the beliefs themselves at the expense of everything else.

Our first encounter with extremism took place at the Fivepointville Bible Church, in Fivepointville, Pa. The church is of the Fundamentalist variety, and the pastor is a promotor of the right-wing extremist Carl MacIntyre. In a conversation between the pastor and his wife and us, the following interplay took place:

"You know, the Communists are taking over the United States, and the people are asleep to this fact. We need to quit helping them, to quit training their leaders!" One of us stated, "But I was always taught that we are supposed to 'love our enemies,'" to which she enthusiastically replied, "Yes, but not God's enemies!" The conversation ended on that note.

The Rev. David Noebel, representing the Christian Crusade, an avowed anti-Communist group headed by Dr. Billy James Hargis, spoke to approximately 200 people (including us--the "Sanctimonious Witch Hunters") at the YMCA in Lancaster. He claimed that there is Communist conspiracy in using the "Beatles" records to hypnotize people and urged the audience to destroy such records. He also warned that the Russians have used ancient knowledge that an ideology can be forced upon individuals when it is introduced in combination with music which has a beat adjusted to the listeners' pulse beat.

Apart from attending meetings, one of our major endeavors in the project was a survey we held on extremism. Names were picked at random from four sections of the city. The survey covered controversial issues. Although we can not go into detail here, we discovered for one thing that people generally are ignorant or unaware of existing elements of extremism. Other results of the questionnaire were printed in the "Intelligencer Journal."

The idea that people are ignorant or unaware of extremism was verified by some of the responses to our letter to the editor in which we made the public aware of our project. One response, for example (the "sanctimonious witch burner" letter writer), revealed no sense whatsoever of the true nature of extremism (unless, of course, he himself feared
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EXTREMELY INVOLVED

discovery). However, besides negative responses in the newspaper and a letter sent to us personally, a few persons (such as Prof. Goode of Millersville and State College) contacted us with a willingness to assist us in our project.

To many people, as our survey bore out, and as this article has stated, the whole topic of extremism is very superficial and seemingly far distant. Our purpose was to bring these people to the awareness of the simple fact that extremism does exist--even in the Lancaster area. And thus, we so inform the student body. Of special interest to us is one of the theological issues involved here. Concerning extremism, as pointed out in our definition, "such beliefs are held to the point that fanatic attention is paid to the beliefs themselves at the expense of everything else." Therefore, the end justifies the means and the end becomes a god. Presently, the Church is facing a great danger, as the National Council of the Episcopal Church puts it, "Forces are at work seeking to exploit the Christian religion to justify racial or religious hate, to sow discord and dissension, to advocate economic and political extremism." Our job is to watch, to criticize, and to inform.

--Mary Ruth Martin
Walter Snowa
Jerry Voll
Mike Walker

WANTED! MEN AND WOMEN TO HELP
PLAN A WORSHIP WORKSHOP TO BE HELD
IN FEBRUARY. PLEASE CONTACT DIANE
SCHWERDT -- N305.

CONFERENCE ON THE MINISTRY

Fackre, a panel on current trends in theology by members of the faculty, a visit to Trinity Lutheran Church and a talk on renewal within the parish by Dr. Wallace E. Fisher.

It is difficult to determine the ultimate impact of a conference of this nature, although through letters from pastors and students themselves there is evidence that some of the students who had narrowed their vocational choices to two or three have decided for the ministry as a result of the conference.

The faculty committee on recruitment and admissions is especially grateful to James Peeler and those who assisted him in arranging the hospitality for the conference. There were a number of requests from the students that a similar conference be held next year. A decision on this matter will be made within the next few weeks.

ATTENTION NIGHTOWLS

For those fortunate enough to be able to receive it, competition for the Johnny Carson Show may be found on Lebanon's Channel 15. The show is called Lancaster Limelight and is presented Monday through Thursday evenings from 12:30 to 1:30 a.m. The format is simple: informal discussions with interesting individuals from the Lancaster area. Telephone calls may be made by viewers directly to the studio if a particularly sensitive nerve is touched. Members of the Seminary community are occasional participants.

Whatever you dislike in another person be sure to correct in yourself.