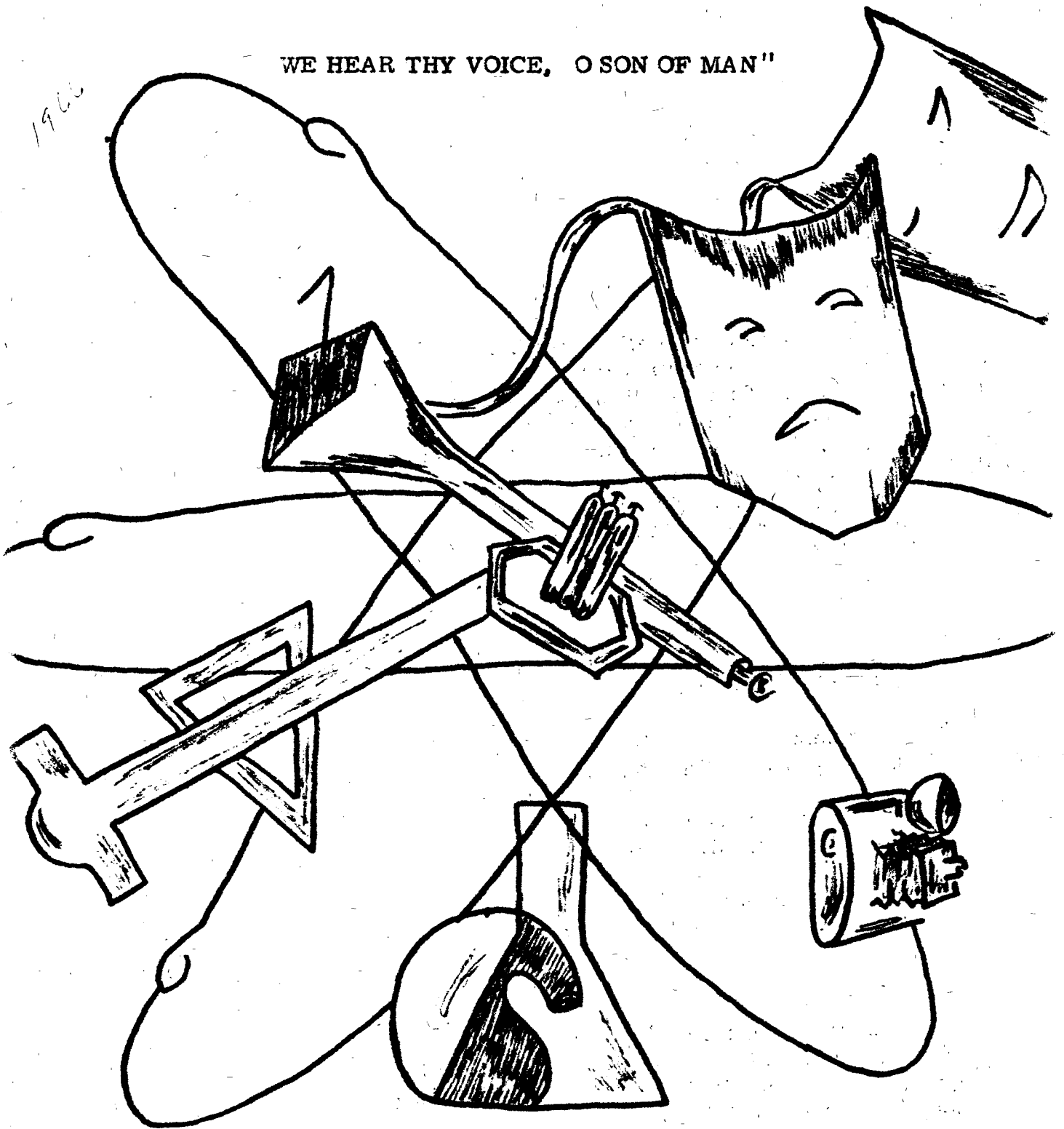
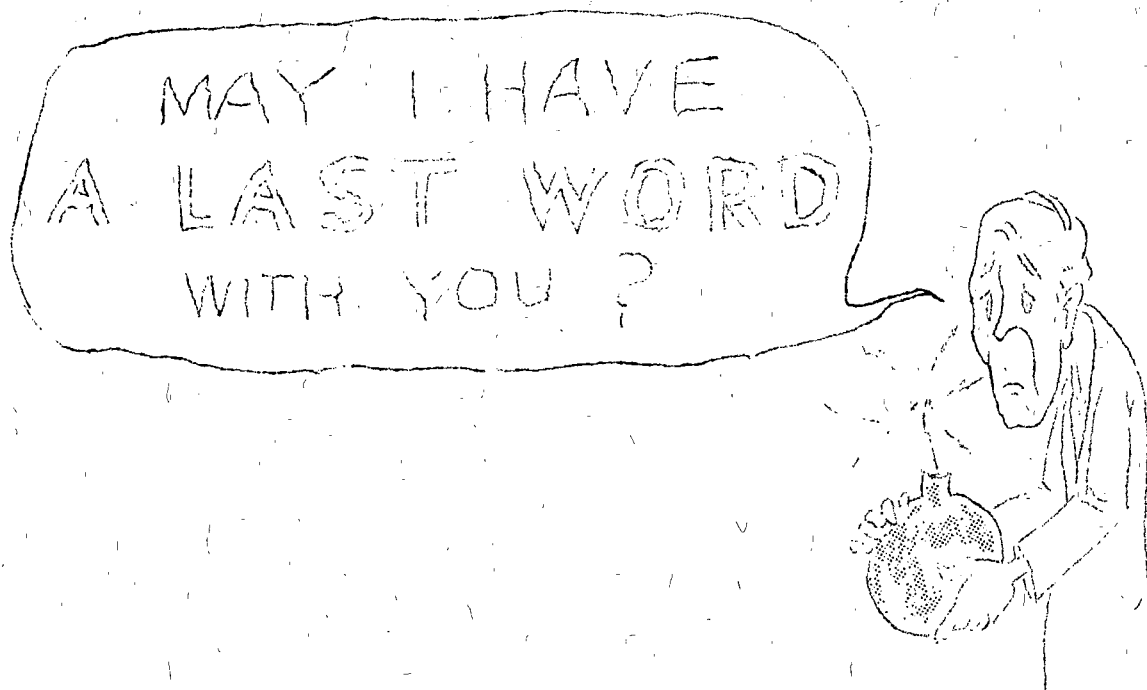


"WHERE CROSS THE CROWDED WAYS OF LIFE . . .

WE HEAR THY VOICE, O SON OF MAN"



Seminarian



Actually we hope it isn't all that bad. . .
The issue does tend to be controversial, but we
did plan it that way. There are issues confront-
ing us that call for discussion, and you know what
that leads to. . . Hope you enjoy it. And say, gang,
we'd love to hear from you, too. Why not jump in;
the water's fine (I think.). This paper hopes to be
one medium wherein YOU can express yourself;
so, EXPRESS!

Copycats: The Christian Task in Perspective
Editorial, J..Bennett

page 3

"The Beginning" - Jane Dech

page 4

"We Get Letters" - Ed Schneider

page 5

"Needful of the Minds of Others"

page 6

Guest Editorial, Dr. Moss

Exercise in Dialogue - Ed Steedle

page 7

- Jim Bennett

page 8

- Ken Heasley

page 9

- Gil Bartholomew

page 13

"On Running Through Life" - Jerry Voll

page 11

An Interview with Myron Wolf - Bill Campbell

page 12

Spiritual Life Commission Report - Jim Stirling

page 14

Book Review - Daryl Dech

page 15

"Window On The World" - Ed Schneider

page 16

OUR TYPISTS WERE Ann Lingenfelter and Diane Schaeffer

COPYCATS: THE CHRISTIAN TASK IN PERSPECTIVE

How would you describe God if you were asked to do so? Would you use such words as ALMIGHTY, HOLY, CONSISTENT, ALL-SIGNIFICANT, ETC.? And would you mean these adjectives to be in contrast to man's WEAKNESS, REBELLION, INCONSISTENCY, UNIMPORTANCE...? Probably this is the way in which we might instinctively describe God. Isn't it quite strange then, that St. Paul advises us to be "imitators (mimics) of God!" How can we do much to be what God is? Us imitators of God? Ludicrous. It makes no sense. It is in fact nonsense. We'd might as well try to grow two heads, or drink an ocean for breakfast. Mimic God!

Why would Paul suggest such a thing? Something seems wrong. Could it be that our definition of God is incomplete and therefore somewhat inaccurate? How did we define Him? Almighty, holy, consistent, etc. Where do we get such concepts? Must we not admit that too often they suggest themselves to us out of our inherent religious instincts? Are we not giving substance to the fears and guilts that come from our awareness of Another and our sense that we are not in a most satisfactory relationship to the Other? Hence we seek to pacify, to appease that One in order that he may leave us to our own devices; we seek ways of boxing him in and controlling him; we seek a religious solution to our guilty fears. Out of that context we affirm that God is holy and all-powerful. And in this context, who wants to imitate him? Only do we seek to avoid his constraints and hope to appease him with minimal sacrifice. But this is not the end of the matter. There is a better way. . .

Christians affirm that once in man's history God broke into our time and space in a most unique, decisive, and astonishing manner - he became a man. God was in Christ reconciling the world to himself. Christians affirm that he who had received this man of Nazareth had received God; he who had seen him had seen the Father! Thus the God whom Jesus revealed bears looking at. What is he like? That God was weak; he was willing to sacrifice his own best interests in favor of our interests; he was willing to divest himself of the powers and authority of divinity and assume the form of a servant; he was willing in some sense to absorb in himself the effect of our sins even to the extent of dying on a cross. This is the God revealed in Jesus; it is not the God of religion.

Where do we get our ideas of God? Either from the workshop of our own fears do we project an image of the Other writ large; or in an encounter with the Father seen in the Son. . . Which God shall we serve and adore? The choice is really ours to make. But if we choose to respond to Him who calls us in Christ, we shall certainly walk a different road from that we would otherwise tread following "religion's" God. There can be no true involvement with a "religious" God; there can be no imitating him. But we are called to mimic the Father of our Lord Jesus. And what does this mean? It can mean no less than that we too are willing to become weak; sacrificing our own best interests in the interest of others; assuming a servant's posture; and seeking to absorb through identification some of the effect of another's rebellions.

Perhaps an example will help to illustrate the difference. The enthusiastic
(page 18)

Love:

How was it conceived?

Happiness:

From whence did it fall?

Friends:

Did they always exist?

Hate:

Was it borne by love?

Sadness:

Did it grow from the seed of joy?

Enemies:

Perhaps they are our best friends.

Why these everlasting contradictions?

Did God, when he created the world,
conceive of all that was to come?
Could he know that evil as well
as good would sometimes conquer?
Were the sins of man a surprise
to Him?

Perhaps He saw only the good He had created.
Perhaps He could not see beyond the
events that were to take place.

No.....God knew, and knows, and....

He has a plan.

THE BEGINNING

—Jane Dech

WE GET LETTERS

Open letter to the seminary community:

I recently received a telephone call from a woman who was concerned about the present school redistricting plan. When she learned that I was a seminary student her response was: "I understand that the seminary is involved in this whole thing." I asked her where she got that impression and she could only mention one other name, and that was only with respect to the school board. It seems as though I represented the entire school body to that woman. I told her that she was very mistaken to say that the school was involved in "this whole thing". However, after I hung up it became apparent to me that this is a sad situation.

We represent a collection of about one hundred people who are supposed to be concerned about what is going on in the world today, yet we can hardly muster any sort of tangible picture that shows our concern. Someone has said that the racial issue is the number one problem that we face in this country today, yet this school presents almost no evidence that we recognize this situation. Daisuke Kitagawa has written that "the ministry must devote itself wholeheartedly to the challenge presented by the race crisis, not as an extracurricular or marginal concern of the ministry, but precisely as a fundamental preoccupation". The context of this statement is one that sees the racial issue in terms of reconciliation and "wholeness" in Christ. It is not a tract advocating activism per se.

We, as potential ministers of Christ, are going to be involved in this issue whether we like it or not when we go into a church. If we refuse to become even minimally involved while we are preparing for the ministry, we are denying our Lord and ourselves. The present attitude of indifference or apathy displayed by the seminary community bodes ill for the future of the church. In the year and one half that I have been here there has been no issue about which there has been any extended interest (I do not count the question of pets, children, and the laundry). I have some hope that the upcoming seminar in Washington about Viet Nam will provide some basis for discussion. The students who hold the local congregation in low esteem had better be prepared to offer something to merit their being in this seminary. It is not sufficient to be merely a critic of what is, at best, a weak situation. One should be ready to demonstrate by some visible action that he is concerned about something (anything) that is happening to the people who are loved by God.

Kitagawa writes, "The ministry of Christ is profoundly, directly, powerfully, and inexcavably challenged by the race crisis in America". This could very easily be expanded to include the whole range of problems from the war, through poverty, to political issues. The Christian minister must be concerned about all of these because they all involve people.

I beg the forgiveness of anyone who may be hiding his light under a bushel.

Edward Schneider

"NEEDFUL OF THE MINDS OF OTHERS"



It is abundantly clear that American seminaries are in for a time of self-study, curriculum revision and even restructuring. This has come about partly as a consequence of the ecumenical impetus, partly in response to recent thinking about the shape of the church and the nature of the ministry, and partly because of the increasing cost of graduate education. The United Church of Christ and the Protestant Episcopal Church are engaged in serious studies of the relationship of the church to theological education. As state and private universities are establishing graduate departments of religion the question is being asked whether eventually the education of men for the ministry may not more properly be a function of the university. No seminary campus across the country can escape the new ferment in theological education, and this is a good thing.

Here at Lancaster we are engaged at several points in basic issues now in the foreground of discussion. The faculty have come to nearly final conclusions about the new M. Div. program to be inaugurated this fall. But they are taking one more look at it, particularly in the light of its implications for the "grassroots church" (and vice-versa) before final adoption. The Crozer-Lancaster plan which has gotten under way this semester opens a whole new avenue for the enrichment of our curriculum. A joint steering committee is at work in the hope of taking further steps next fall. Along with seven other theological schools in eastern Pennsylvania we are considering the establishment of a center for inter-institutional cooperation which could have far-reaching effects in the development of our own program and resources. Such a center would assume responsibility for the development of the present inter-seminary seminars, for the co-ordination of library resources, for visiting lectureships, for faculty seminars, and possible for the establishment of a joint professional doctoral program. While only a handful of our students will be to participate in the ecumenical day at St. Mary's Seminary in Baltimore, this spring, the faculty has proposed to another Roman Catholic seminary that we undertake a program which would provide for the exchange of small groups of students for three or four days each year.

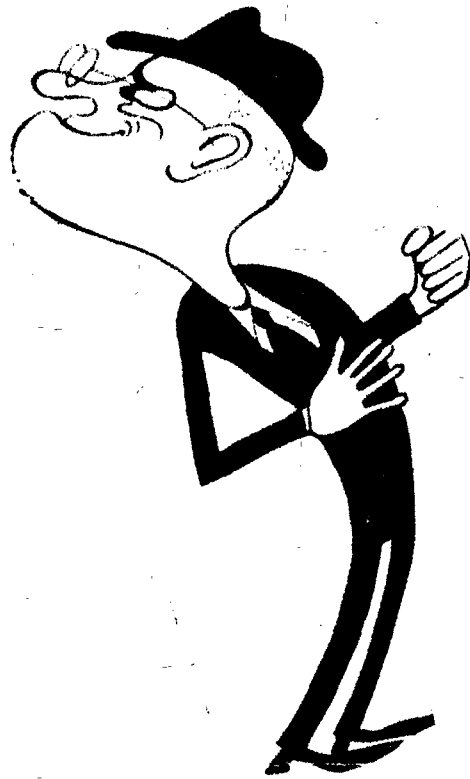
This is enough to suggest that the coming years will witness furtheraggiornamento here and on other seminary campuses. We are hopeful that graduates who do not get the full benefit of these changes as they finish their three years on our campus will be given the opportunity either here or in other seminaries to benefit in programs of continuing education.

One thing above all else is clear in this ferment. No seminary can go it alone. To paraphrase the collect which we use on Tuesdays and Thursdays in morning prayer: "O God, grant that we may be not only mindful of the needs of others, but also needful of the minds of others. Amen."

RESPONSE

AN EXERCISE IN DIALOGUE

What's that you
said, Dr.
Moss?



Several times in the past two years, I have heard the question raised whether or not the education of ministers may be best carried out by departments of religion at state and private universities. The fact that such a question is being considered by our Educators raises several questions in the mind of this writer.

The first question which might be asked is, "Is our present, modernized seminary failing to prepare men for the ministry of Christ in our time?" This is obviously a baited question, for if we answer, "Yes" then we can conclude that our theological educators are amiss in their evaluation of the already existing situation, and thus hardly the ones who should be suggesting that the church separate itself from the responsibility of preparing its ministry. If the answer is "No" then we would eye with suspicion any recommendation which would abort a successful operation.

Secondly, we might ask if the suggestion to educate ministers at state and private universities is not motivated by monetary consideration. I am sure that the proponents could show that it would be cheaper to send our candidates for the ministry to private and state schools, but we would have to call into question any school which did not educate its students entirely with funds coming from tuition. Where do you find such a school? But the church can ill afford to hide behind an ivy wall built upon land grants its inability to pay its own bills... especially when the "ivy wall" is erected upon government gifts (Land grants), alumni donations, and state and federal aid all of which are contributed under a system which pretends to separate the church and the state.

If money is the problem, then the church will be better equipped to face its future task only after it faces this present one squarely.

It would be very pleasant if the third question could be: "Can we really separate responsibility of controlling the education of ministers from the church they are to serve?" But this question cannot be intelligently asked because it is not possible to agree upon a satisfactory definition for either the church or its ministry, that would be meaningful for educational criteria. And herein lies my central concern about this whole issue: it cannot really be answered at all until we have at least a working definition of the Church and the role of its ministers. Until this can be achieved let us trust God - trust Him to keep things in a state of continual change, trust Him to work through men who are challenged by the ferment before them, and trust Him to guide those who will follow.

I will cast my lot with the Christian educator who combines a life committed to Christ with an honest search for the truth. I will shudder at the "secular" theologian who relies entirely upon intellectual gymnastics to lead him to the truth.

And more response

One of the trends in contemporary theological training which Dr. Moss mentions raises rather serious doubt in my mind, i.e., the possible relocation of existing seminaries to the university campus. I must confess that one reason for my misgiving is, undoubtedly, the result of a personal anti-intellectual bias. The content of bias in any form surely ought to be suspect and subjected to the most rigorous testing to determine if it even partially rests on any authentic base. And certainly this bias is no exception. Yet I am hardly competent to evaluate my own prejudice. All I can do is expose it and leave to others the task of pointing to my error, if they think it worth the effort. In that spirit I continue.

I must assume that one reason for wishing to relocate a seminary, aside from the very real necessity to be "needful of others minds," is to promote some kind of dialogue between the learned disciplines, -Theological and otherwise; and to encourage a greater communication with the World; and, no less, to listen carefully to the "sounds" that others are making. With this principle I most enthusiastically agree. However, I fear that the "world" in this instance is too easily identified with the "university world" - a most serious distortion. I admire brainpower as much as the next fellow, only to demur when the possessors of that brainpower assume that they alone are the true focus of the universe. (I suppose I hate to be consigned to the herd and ignored as just another dumb animal.)

I am terribly afraid that those who organize such things as who will be trained for the ministry, and where they will receive the training, and under what conditions, as well as why and when, are themselves most unlikely to be aware of the problem in communications that exist between intellectuals and the rest of the world. I am afraid that they go breezily, and innocently on their way oblivious to the glaring inconsistency of their rejoicing that the Catholic brethren have finally decided to talk in the vernacular! There are more people in the world than the faithful who gather at the university. I hope our strategists bear this in mind.

If I may drag in (probably out of context) an authority, who also deplored the university setting for clergy preparation, I note that Dietrich Bonhoeffer too had reservations. "He had come to regard a university as a poor environment in which to train ministerial candidates."¹ If it be argued that academic conditions in pre-war Germany cannot be fairly compared to those prevailing in contemporary America, I insist that the description of the "Brother-house" of Finkenwalde strongly suggests that Bonhoeffer understood then quite well some of the problems that continue to beset us even now. And most significantly (I think there are those who morbidly fear such things) it is said that those who experienced Bonhoeffer's regime at Finkenwalde "affirm that the atmosphere was neither ascetic nor pietistic, but one of real joy and freedom under the Word of God."² What was the regime?

"He introduced a kind of theological education that was startlingly new in Germany: a communal life in which

Jesus Christ's call to discipleship was taken seriously; a life that strove for a proper balance between work and worship, the academic and the practical, discipline and freedom;...Here students were not only to hear lectures and to study books, but were also to learn to live together, to pray, to meditate on the words of scripture, to confess their sins, to forgive sins in the name of Christ, and to make door-to-door pastoral calls at the homes in the village. And of course there were times devoted to pure fun..."

This quite frankly, is my concept of the proper setting for an adequate seminary education; where intellectual reflection and Christian action meet as equals; where both theological depth and personal Christian growth are encouraged - where community is an experience and not still a frontier. Too long have we suffered under that perversion which sees reflection about Christian experience an end in itself, to be indulged in isolation without involvement in the experience that gives rise to the reflection. Too long have we been content to be only part men - treating Christian act and Christian belief as if they were opposing poles rather than intertwined segments on a continuum. I shudder to think of the further ghastly separation of the whole man which may fall in the move to the university.

Perhaps, the mere moving of the place of seminary training from one institutional setting to another will not further deteriorate our isolation from reality - perhaps that schizoid tendency already sickens our communicability - but let's not make it worse! Long before we move, let us truly ask some pointed questions, two of which are:

1. Who has the right to determine the nature of seminary training? and,
2. As pastors, to whom do we expect to talk?

I think the answers to these questions will condition our willingness or unwillingness to see seminaries part of the larger university setting.

1. John Godsey, The Theology of Dietrich Bonhoeffer, p.86.
2. Ibid., p.88.
3. Ibid.

Jim Bennett

And more...

Movement of seminaries into the realm of universities is one of the suggestions in the editorial by Dr. Moss. This is an interesting alternative of the future, however, I have grave reservations about this, especially for Lancaster. One of the important functions of the seminary is preparing students for the parish ministry. The people I have met in the parish, (and perhaps I haven't looked in the "right" parishes) are not wrapped up in the great intellectual pursuits we hear so much about today. They are concerned about the mundane problems of day to day life and how the church can have meaning for them and their daily lives. If the church and seminaries

forget these people and plunge head-long into the socialized realms of study these people will be side-stepped. Lancaster Seminary has a rich, traditional image of equipping students for the parish ministry. If this is forgotten a great dis-service will result.

Education and education for the future is necessary, however, this must be balanced with a practical emphasis. With the movement of seminaries to the university this balance would be jeopardized. I am not inferring an attitude of anti-intellectualism. But, let us not forsake common sense, the ability to work with people, and the ability to establish and continue interpersonal relationships for the amassing of great stores of knowledge. In the parish we must work with people primarily and secondarily with theoretical concepts. If we become so involved with the intellectual sphere that we feel this is the world, and forget people then grave consequences face the church.

Concerning Lancaster's M. Div. program I have some serious questions. This program will probably call for a greater mastery of knowledge. This provides for growth of one side of a person, however, if this causes a further retreat of students into their book-lined study cells, what of their interpersonal growth? This is one side of "pre-ministerial development" which is seemingly not given enough consideration or at least enough action. If, in the future (and presently for that matter), men and women graduate with a good solid background in the Bible, Theology, Church History, and the contemporary scene; yet have not love and concern for others, or gain experience in establishing meaningful relationships with their congregation does not our Master's or Bachelor's degree become simply a noisy gong or a clanging symbol. Oh, of course, if the years at seminary are seen as a preparation for more formal advanced studies, then perhaps knowledge for the sake of knowledge is more important than communicating or establishing meaningful relationships with other people.

The Crozer-Lancaster plan, the inter-seminary seminars, sharing of library resources, etc., are very interesting undertakings. These do indeed provide for an expansion of the program of LTS. This gives all students involved an opportunity to grow in many ways--academically and interpersonally. However, this potential for growth can very easily be stymied if there is not an openness on the part of all--students and faculty to share their concerns freely in and out of the classroom situation.

Quite clearly the signs of the time indicate "no seminary can go it alone." We should share the minds and resources of others, but let us also remember we cannot "go it alone" as students for three years and then expect to "go" with concerned love with a congregation. Yes, truly we as a seminary and as individuals are "needful of the minds of others."

(see page 13)

Ken Heasley

"Still as of old
Men by themselves are priced -
For thirty pieces of silver Judas sold
Himself, not Christ."

Hester H. Cholmondeley, 19th century.

On Running Through Life

There's a long road ahead of me
But I know, I can feel
That just over the next rise
A bend awaits
And I'll turn that bend
And find
Who knows what I'll find
But one thing's for certain
It has to be better than
The muddy, chuck-holed, road
I'm running down now
So full of other people's ruts
I can barely keep from
Falling in and breaking
My neck
What's this
My legs are growing weak
My lungs are beginning to tire
Perhaps a short breather
And I'll be on my way again
On to better lands
Where I can be who
I - I want to be
Here's a restful spot
Ah-h-h, a moments rest
Some peace
Peace
Peace
From all those nagging
Enslaving tongues
Telling what and who I must be
Never letting me be
Who I am
Just you wait
Til I get to that other place
Where a man can be
A Man
And I can be
Myself
I can be myself
Now there's an interesting
Thought
What will I find there
Who will I be
Or, for that matter
Who am I
Now
Oh, my
I stumbled the panel
With that one
But all this thinking
Makes my eyes heavy
With sleep
I'll catch a few winks
Then I'll return to
My thoughts
Ah-h-h-h

-Jerry Lee Voll



AN INTERVIEW

Mr. Wolf was born in Lancaster, where he has been a resident all his life. He attended the public schools of Lancaster, Penn State College Extension Division, U. S. Army Finance School, and Franklin and Marshall College. Thirty-seven months were spent in the U. S. Army during World War II, with twenty-five months of this service in the European theatre of operations.

After a short period in industry, Mr. Wolf spent approximately thirty years with the former Eshelman Supply Co. in wholesale appliance and electronics distribution. His duties covered the areas of accounting, credit, purchasing, advertising, promotion, sales, and management. At the same time of the dissolution of this business he was Vice-President, Secretary-Treasurer, and General Manager.

Mr. Wolf has been a life-long member of St. Luke's United Church of Christ in Lancaster, where he has served as church school teacher, church school superintendent, deacon, elder, vice-president (lay president) of the consistory, and finance chairman of the consistory. He has also been a delegate to the former Lancaster Synod of the E & R Church, and was a member of the Synod's United Promotion Committee. Recently he has been elected Treasurer of the Lancaster Association of the United Church of Christ.

Mr. Wolf has been a member of the Lancaster Rotary Club for fifteen years where he has served as chairman of various committees and as editor of the club's weekly bulletin. Currently he is serving a second term on the board of directors. In addition to this he has served on numerous fund raising drives for community organizations and has served on the Budget Committee of the United Campaign.

He says that for recreation he plays a "limited amount" of golf, but he says that he had rather not talk about his scoring. Along with this he enjoys watching football games and the Phillies and Orioles baseball games as well as working with "Fixit-Yourself" projects.

As for age he stated, "I don't know where the years have gone - I have passed the half century mark."

Mr. Wolf is married to the former Arlene June Schmid, who is also a native of Lancaster. They have no children, but he says that he is interested in nineteen nieces and nephews. He and his wife now live at Garden Hill in the suburbs of Lancaster. It was stated that this small housing development was the culmination of the efforts of a World War II army chaplain (The Reverend George Johnson), who was a former pastor of Salem Church in Rohrerstown and a group of G.I.'s in

cluding himself.

Mr. Wolf began his new position as Business Manager at the Seminary on a full time basis on May 24, 1966. Included in his duties are the receipt and disbursement of funds, accounting, building and grounds, various auxiliary enterprises, student services, and such other duties as are assigned by the President and the Corporation. In this connection he stated:

Although I was in a new position, the Seminary was not entirely strange. I often visited students who did field work at my church when they were at the Seminary. In reviewing the names of the Corporation members, it is interesting to note that one was my Sunday school teacher in my youth, and another did his seminary field work at my church when I was a young junior department church school teacher.

Mr. Wolf further stated:

I have enjoyed my new association with the Seminary tremendously. Serving with the administration, faculty, staff, and student body has been a rewarding experience. It is difficult to realize that nine months' service is behind me.

I know that the whole Seminary Community joins with me in welcoming Mr. Wolf.

Bill Campbell

More responses to Dr. Moss -

At least two of the possibilities mentioned in Dr. Moss's editorial should prove to be very worthwhile. The first is the opportunity for more students to participate in such programs as the ecumenical day held at St. Mary's Catholic seminary. There's a joke about a little boy whose cat had a litter of kittens. When the priest visited the home shortly after the kittens were born, he was informed by the little boy that the kittens were Roman Catholic. The next time the priest came, however, the little boy told him that the kittens were now Protestant: they had their eyes opened. I found out at St. Mary's that Protestants can use more eye-opening than they may ever have expected. To see the inside of one of those mysterious institutions, and have the chance to talk with some of the inmates will surely help to break down some of the barriers to mutual concern and cooperation that really don't exist, and help us to see more clearly those that do. The other opportunity which ought to be very beneficial is the proposed "center for inter-institutional cooperation." While participation in this would no doubt be primarily on an academic and intellectual level (e.g. courses in Bonhoeffer, secularization, etc.), it would seem that it could help to prepare one better for the pastorate. If in meeting men with a different academic background from our own we try to understand how they think, we ought to be better prepared to exercise our minds in understanding all the different kinds of people we'll meet in the pastorate.

(see page 17)

B. Bartholomew

Spiritual Life Commission

According to the Constitution of the Student Community Council, the duties of the Spiritual Life Commission consist solely of keeping the chapel in order, changing the paraments and the candles, and making arrangements for seminary worship services such as Friday morning Communion and the three evening Communion services throughout the year.

This year, however, the Commission (which consists of Jim Stirling, Jim Bennett, and Daryl Dech) felt that they had sensed a general feeling of dissatisfaction with the spiritual life of the seminary community. Therefore, with the approval of the Student Community Council, they decided to undertake a study of ways in which the spiritual life of the community might be improved. The first step in this study consisted of sending out a questionnaire to the student body and the faculty in order to discover some of the attitudes and opinions which exist on campus.

There was a very gratifying return on these questionnaires, with 43 students and 11 faculty members responding. The committee decided, that our first use of the results would be to report the findings in the Seminarian.

One of the first facts to be pointed out is that many students questioned the ability of such a questionnaire to improve spiritual life. The Commission is certainly aware of this and, perhaps more than anyone else, understands the difficulty of defining to any satisfactory degree what we severally mean by "spiritual life." We are also aware of the problems related to attempts to deal with and improve such a vague and nebulous factor. Many students also rightly pointed out that it is not the Spiritual Life Commission's task to legislate the spiritual life of the student body. Again, we agree. Our sole purpose is to serve as a fact-finding body and perhaps catalyst to individuals or groups who may wish to

examine their own devotional life or form groups for the purpose of discussing and acting upon strategies for spiritual life. We strongly feel that the devotional life of an individual is a matter for his own conscience and that any such groups which arise within the student body should be spontaneously generated and not coerced by anyone. But we ~~also~~ feel that we would betray our responsibility unless we do whatever we can to enable us all to evaluate our private and corporate devotional life. So if we can stir sufficient interest in such activity we will have succeeded in our task.

Consequently, it is not our purpose to impose "spirituality" on the student body of this seminary. (Ed.-not even God would do that!)

As a result of the response to the questionnaire, we feel that there are certain positive steps the Commission can take. For one thing, we have noticed in the responses a divergence of opinion between the faculty on the one hand and the students on the other. For example about 65% of the students felt that there should be more all-seminary worship services, but only 43% of the faculty felt this way. Furthermore, 34 of 35 students felt there was something lacking in the spiritual life of the seminary, but only 2 of 7 faculty members agreed with this. So there is a lack of agreement between faculty and students in at least these two very important issues.

Because of this, we feel the faculty could lend enormous aid for reconciling this difference by making clear its general policy regarding the correlation of academic and spiritual life. What is unknown is what role the seminary as an institution expects to assume in the formation of the student's private devotional life-how important is it? - and does the seminary faculty assume any major responsibility for it? Or do the

faculty members see their own role more properly limited to a focus on the academic life of students?

Obviously, in the answers to these questions will lie a major key to whatever spiritual life does develop at this seminary, and therefore, it stands as a vital ingredient in any future developments.

We further feel that the responses to the questionnaire indicate a desire for some type of Lenten services and for evening gatherings either on a weekly or monthly schedule. We hope to discuss this with the Worship Committee of the faculty.

These are the only definite steps we can see to take at this point, but we intend to continue to try to determine ways by which the spiritual life (we used that ambiguous phrase again!) of the seminary might be improved.

If you wish to see the actual tabulations of the results of the questionnaire, they will be posted on the bulletin board for the next few days.

Book Reviews—

The rock of Masada is the site of one of the most dramatic episodes in Jewish history. In the first century AD, Palestine was under the occupation of the Romans, who had recently overthrown the Jewish Maccabean kingdom. However, the Jewish revolt again flared up into a full-scale war around the year 66 AD, ending with the conquering of Jerusalem in 70 AD by the Roman general Titus. One outpost alone held out till 73 AD — the fortress of Masada.

Between the years 36 and 30 AD, as a refuge against the Jews and as a de-

fense against the whims of Antony and Cleopatra, King Herod (40 - 4 BC) built a casemate wall round the top of Masada. He also built defense towers, storehouses, large cisterns filled ingeniously by occasional rain waters, barracks, arsenals, and palaces. These fortifications and buildings served the last band of Jewish fighters, the Zealots.

At the beginning of the 66AD rebellion, a group of Jewish zealots had destroyed the Roman garrison at Masada. The Zealots used this as their base for raiding the Romans. In 72 AD, Flavius Silva, the Roman Governor, marched on Masada with his Tenth Legion, its auxiliary troops and thousands of prisoners of war who carried food and supplies. The Jews, commanded by Eleazar ben Yair, prepared for defense. Through the aid of a ramp, built with beaten earth, timber, and large stones, the Romans moved battering rams near the summit of Masada and made a breach in the casemate wall. Realizing that the Romans would overcome the Zealot fortress on the next morning, Eleazar was faced with two alternatives: surrender or death. Rather than become slaves to their conquerors, ten men were chosen by lot to kill the 960 men, women, and children on the fortress of Masada. When the Romans reached the fortress the next morning, they were met with complete silence.

How do we know this event? Josephus, once a Jewish commander in Galilee, heard the report from the Roman soldiers. Two women and three children had failed to go through with Eleazar's plans and had remained hidden. They told their story and the story of Masada to the Romans.

Yigael Yadin, Professor of Archaeology, Hebrew University, Jerusalem, and Dr. Englert's personal guide of the fortress Masada, wrote a highly interesting book (with plenty of color photographs), Masada (New York: Random House, 1966), examining the archaeological evidence of the fortress. Dr. Englert was fortunate enough to visit Masada, climbing 1300 feet

up and down the extremely narrow "serpentine path." Anyone even remotely interested in biblical archaeology will find this book exciting. The Biblical Archaeologist (December, 1966) pp. 125-128, contains a comprehensive review of Yadin's book, Masada. Members of the 1968 Seminar Abroad should read this book, for they may get to see many of the scrolls, ostracas, and ruins of Masada in the Jerusalem Archaeological Museum.

Daryl E. Dech

Window on the World

This is the second part of a report that was included in the last issue of the Seminarian. In that installment it was pointed out that our overseas missions are a vital part of the churches' activities in the various countries of the world. It was also pointed out in the major addresses by Z. K. Matthews and John Badeau that Christians must take an increasingly active role in the policy making activities of our country. As part of the program the delegates were taken to the State Department where they heard an address by Henry Owen, Chairman, Policy Planning Council. This group is responsible for the long range planning of our government concerning the relationships that we carry on with the other countries of the world.

Mr. Owen's address centered around three main points: Progress, Peace, and Partnership. In terms of progress he spoke of the present crisis of food shortage in the world. He said that there will be a shortage in this country and an enormously dangerous food crisis in the underdeveloped countries of the world. He pointed out the need for concerted action on the part of the developed nations to meet this problem.

On the question of peace Mr. Owen said that the settlement of the Second World War in Europe is not satisfactory, with the emphasis on the present tense. He made the observation that something must change in Central Europe if there is to be a lessening in tensions there. He said that Nationalism is the predominant feeling among the peoples of Europe but that there is the beginning of a sense of community. This embryonic feeling must be nurtured by ties between the East and West, most notably between the U.S. and The U.S.S.R. Bilateral relations are essential for peace.

By partnership Mr. Owen meant a unified Western Europe that will have worldwide interests and not just national concerns. He called for great patience and mainly perseverance in the formation of foreign policy. The main obstacle to be overcome is the fear of Germany that still exists in Eastern Europe.

After the question period with Mr. Owen, we divided into regional groups for briefings by State Department personnel who are responsible for interpreting the situations in various areas of the world (e.g., Southeast Asia, Africa, Western Pacific, etc.). In the group that heard of the problems we face in the area that includes India, Pakistan, and Afghanistan it was said that we provided the arms that were used in the latest dispute between India and Pakistan. When cut off arms shipments we ~~are~~ not popular with either government. It was also shown that we have to understand the thinking of these countries when we formulate our policies toward them. For example, Pakistan makes its intire foreign policy center around its problems with India. For this reason anything that we may do with respect to India has a direct bearing on our relations with Pakistan. Our relation with one country is directly controlled by the manner in which we relate to another country.

After the State Department brief-

ings we were taken in groups to several embassies for briefings by officials from those countries. At the Indian embassy the question of birth control was brought up. Dr. Roger Rham said that there is a great psychological resistance to be overcome. He said there is a two pronged program, one aimed at men and another at women. Also there is more emphasis on "family planning" rather than "birth control".

In light of these informative meetings with responsible people it became even more evident to this writer that we, as potential leaders in Christ's Church, must take ourselves as well informed as possible about the political and economic problems of our day. The Christian faith can only be meaningfully applied to the momentous problems we face when we understand the issues involved. This would be the one lasting impression left by the four day session.

Final (!) Response to Dr. Moss

(Editor's note: In view of the opinions expressed concerning the future of seminary education, it seems appropriate to quote the statement of Dr. Melvin Henderson, dean of Crozer Theological Seminary an institution with which Lancaster has arranged to exchange students and ideas.)

Dean Henderson writes:

What should a seminary be? A theological seminary is, by definition, a professional school. Primarily it trains ministers to serve the church. . . [This training must equip men for a variety of ministries in addition to the traditional parish ministry]

A seminary is a place where serious study must be undertaken under diligent and rigorous programs of research, analysis, and problem-solving. The seminary is surely the place where careful self-scrutiny must go on. . .

A theological seminary must be a place where we can test safely new ideas.

We can bring the results of the behavioral sciences, anthropology, social psychology, other scientific fields, and all the rest into serious discussion in a theological school. Here in a seminary we can ask all the questions that may threaten our ill-conceived wishes and hopes. Indispensable to such inquiry is a healthy, tough-minded and disciplined faculty that neither panics from nor ignores such threatening questions.

There is a third direction a seminary should take. Implicit in the life of the seminary is a community. Ostensibly the seminary is training people who will help other people. A seminary must bring its students and faculty into an awareness that community happens. Regulations and principles help in the forming of the community boundaries. But the development of the community itself depends upon the people involved. There seem to be no specific guidelines as to how community is developed, but some prerequisites are: openness and honesty, integrity of purpose and an awareness that no man can accomplish anything by himself. . .

A seminary community is often a realistic test of life. . . Learning to live with and among peers and authorities equips one to lead other groups into the possible formation of other communities. The inability to cope with such situations may be equally important but in a negative fashion. This only accentuates the fact of community. . .

What should a seminary be? Primarily the function of a seminary curriculum is to undertake to produce what the seminary wants. The curriculum is in constant need of serious study, consultation and revision. . . Crozer must make up its mind about what kind of student it wants to graduate and then set up a curriculum to bring the student stage by stage, year by year, to that ideal.

Quoted from The Voice, a bulletin of Crozer Theological Seminary, October, 1966. The student edition.

drive for Racial Justice Now seems to have dissipated itself. There seems to be no eagerness to join marches, sacrifice much of anything for the cause, give time or talent to achieving the goals that so recently seemed worth dying for. Why? What happened? How can one account for this change? I suspect that two factors are operating: a) "Black Power" has reared its ugly head, and b) "greener pastures" have been discovered elsewhere (anti-Vietnam demonstrations). But what is the significance for the Church if this analysis be true? To say that black power has entered the picture and therefore we will relax is to say **THE RACISTS WERE RIGHT... THEY DON'T DESERVE OUR BROTHERHOOD; THEY FORGOT THEIR PLACE!** Suppose for one ugly moment that this is true - that Negroes don't deserve the extended arm of fellowship, because they have betrayed our attempts to help them. (And it demands an awful bellyful of arrogance to make that assumption.) Would it not be precisely this kind of situation that the Christian is called to enter, precisely as a **SERVANT**, and not as a superior? Is it not exactly in this moment where the "popularity" of a bandwagon movement has subsided that the Church is called to demonstrate its seriousness as a Church? It was relatively easy to march for civil rights when a president of the United States smiled his approval; today it is far easier to ignore the whole mess. Selma may not have been a lark, but neither did it demand going it alone. Everybody who was anybody was in sympathy. Now the Crowd has suddenly discovered the evils of war; and the Negro must go it alone. If Christian commitment means anything at all it will not rest easy with this state of affairs. Now, NOW! can the church imitate her God.

Perhaps the point is made. The world is going to hell. Where are we going?

SCORE ONE FOR PEPSI-COLA!



ROCHESTER, N.Y. -- Adventures in Negro History -- a comprehensive kit containing the contributions of the Negro to America, will be presented to this city's public schools by the Pepsi-Cola Company and its local franchise bottler at the Board of Education building here.

Presentation of the kit to the Rochester Public Schools was made in connection with National Brotherhood Week (February 19-25) and the Frederick Douglass Lecture Series at Rochester University.

"Let us endeavor so to live, that, when we come to die, even the undertaker will be sorry." -- Mark Twain.