

THE SEMINARIAN

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TWO FAMILIAR FACES LEAVE SEMINARY



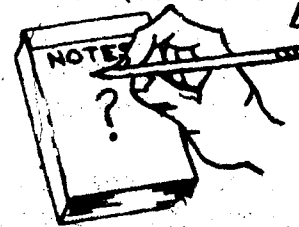
J. REAH HOLLINGER
(story opposite)



A. K. ("BILL") SHENK
(story on page 3)

When J. Reah Hollinger came to Lancaster Theological Seminary in August, 1957, it was, according to him, "a little school of the Bible." He admits that things are different now. Reah may not have made all the changes, but he has made some of the transitions a little less painful for the students. His official title has been business manager, but that has not been his sole function. He has been, unofficially of course, dean of students, father confessor, loan agent, and

(continued on page 10)



**BE SURE TO
MARK
YOUR
CALENDAR**

MAY

- 29 -- Baccalaureate Santee Chapel
8:00 PM
- 30 -- Alumni Day
Dinner at Benjamin Franklin
Residence Hall--F & M College
6:30 PM
- 31 -- 141st Annual Commencement
Hensel Hall--F & M College
10:30 AM

JUNE

- 12-18 -- Lay School of Theology
First Session
- 19-25 -- Lay School of Theology
Second Session

AUGUST

- 24 -- Upper Classmen leave on
Seminar Abroad
- 29 -- September term for Juniors

SEPTEMBER

- 21 -- Upper Classmen return from
Seminar Abroad
- 26 -- Fall Semester Begins

EDITORIAL

Nothing stays the same. Why should the seminary be any different from the rest of the world? What right have we to complain when things do change which alter our plans?

Whether we are seniors, middlers, or juniors, we have been told, heard, maybe even learned something about the way in which our world is changing. Statistics and opinions of all kinds have been thrown at us. We are aware that the kind of world in which we live has changed radically in just the last 25 years. We know this and accept it.

We know also that the church is changing. Doctrines and dogmas, precepts and concepts are now being openly questioned not only in the churches of the Reformation, but even the Roman Catholic Church. Theology is in a state of turmoil, liturgies are being "modernized." All this we know and accept.

Everywhere we look, things are different. For the most part, we have learned to expect this, and are prepared to face these changes and adopt to them. For some of us, even entering seminary constituted a major change in our lives.

Yet, once here we refuse to adapt, we refuse to accept. Whether it be curricular or extra-curricular, this is our private world and we want things our way. Even the "old grads" tend to look at the seminary as an island of calm in a stormy world.

Perhaps it once was. But it should not be, and the administration here at Lancaster seems to have recognized this. The senior class has titled itself the class of transition, but each class now here has a right to that title, and every one following should. The senior class has seen many changes take place at Lancaster. The school from which it graduates is not the same one which was

described to them when they applied for admission.

Yet they seem to have survived the ordeal. And so will the succeeding classes. Not with all joy and gladness, not even with all that began. And that, too, is as it should be.

For here at Lancaster we learn about more than theology--we learn about life, rather, about Life. And like it or not, that's the way it is: change; acceptance or refusal; growth or destruction.

* * * * *

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* * * * *

These are the good old days we will
be longing for a few years from now.
--John J. Sutter

1966
 SENIOR AND MIDDLE
 SEMINAR ABROAD
 --Bela Vassady

In 1966 we shall visit the following principal cities: Frankfurt -- Heidelberg -- Geneva -- Florence and Rome.

In Frankfurt the local Reformed Churches and the Secretariat of the World Alliance of Reformed Churches are making all the arrangements for us. The program includes a coffee hour and reception, a guided tour of the city, lectures on the Evangelical Churches in Germany and on their ecumenical relations, as well as on the problems of youth work. On the 27th of August we make a boat excursion on the Rhine. On the 28, we shall worship in the West Side Reformed Church, and in the afternoon leave for Heidelberg.

Our two days Heidelberg visit includes a guided tour and a briefing by American Army Chaplains on their work in Germany.

We shall spend three days in Geneva visiting the headquarters of the World Alliance of Reformed Churches, the World Council of Churches and the Ecumenical Institute. Lectures on the ecclesiastical highlights of the history of Geneva on the Ecumenical Movement and the Swiss Churches will be incorporated in the schedule of our guided tours.

A two days visit to the Waldensian Valleys and to the Agape-Center of the Waldensian Church in Northern Italy (near Turin) will give us an opportunity to become acquainted with rural church life in that country.

In Florence we shall be staying in the dormitory of the Gould Institute, and in Rome (between September 10-19) in the dormitory of the Waldensian Theological Seminary. Guided tours, visits to various Roman Catholic and Waldensian Churches, lectures on the secular and

ecclesiastical highlights of Rome's history, on the work of the Secretariat for Promoting Christian Unity, on the Vatican City and Library, and on the history and work of the Waldensian Church, will all contribute to our varied experiences in Rome. On the first Sunday we shall worship in a Waldensian Church, on the second Sunday in various Roman Catholic churches.

A one day excursion from Rome to Pompeii will climax our Seminar Abroad in 1966.

We shall leave Lancaster on Wednesday, August 24, and return to the United States on Wednesday, September 21. The detailed daily schedule will be sent to all the participants at the end of July.

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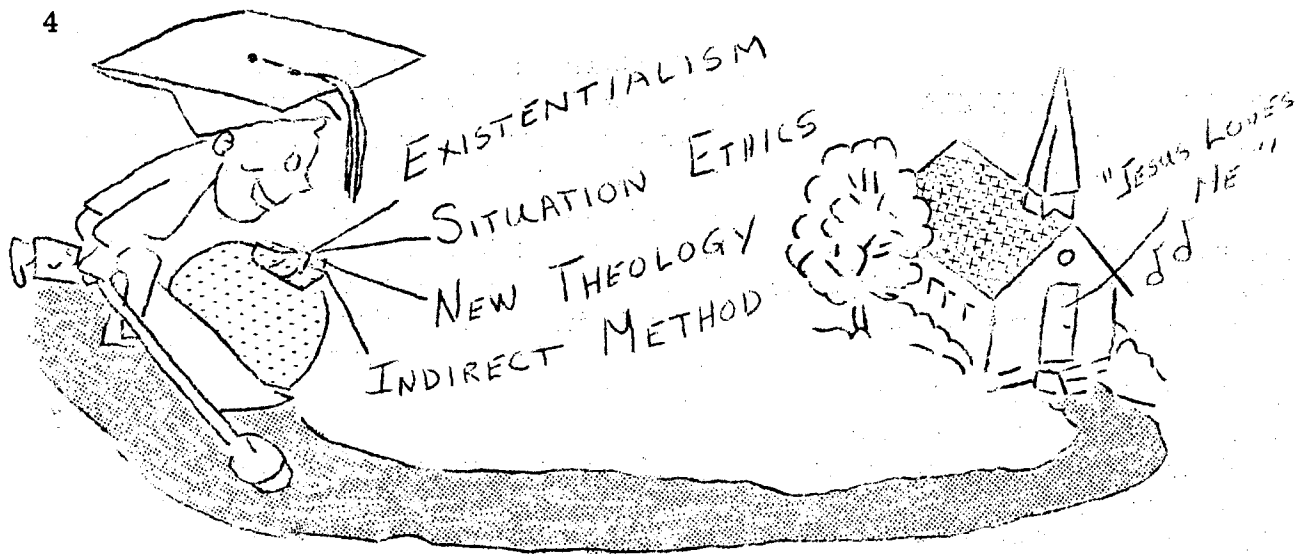
A. K. ('BILL') SHENK

Also leaving the seminary community in June is Bill Shenk, custodian here at Lancaster for the past ten years. During this time he served the seminary capably and well.

A native of Lancaster, Bill lived for a time in Pittsburgh during the thirties. He has worked at several things during his life, one of the most interesting being as a mechanic (engineer) for steam farm machinery. He maintains an interest in this field and likes to travel down to the museum on Route 30 in Gap to talk over old times with his friends.

While at the seminary, Bill has always taken pride in the way the school looked. The grounds he considers as his particular responsibility, but there is little that needs attention in or out of the buildings which escapes his notice.

Like Reah, Bill is also a friend to all who need him. His plans for the future involve moving from the Lancaster area to the Masonic Home in Elizabethtown.



Labert D. Altemose
Grantville, Pa.

Pastor

Faith U. C. C.

William F. Bastian
Lewisburg, R. D., Pa.

Pastor

Dreisbach Church - U. C. C.

Brian L. Cloud
Lansdowne, Pa.

Associate Pastor

Lansdowne Methodist Church

Charles E. Doll, Jr.

William C. Fenstermacher

David P. Focht
Reamstown, Pa.

Pastor

Salem U. C. C.

James F. Fridman
Bethlehem, Pa.

Assistant Pastor &
Director of Music

Bethany U. C. C.

Uble M. Frost
Hummelstown, Pa.

Pastor

Hummelstown U. C. C.

E. Loy Garber
McConnellsburg, Pa.

Pastor

McConnellsburg-Fort Loudon
Charge

John E. Harrison
Hickory, North Carolina

Assistant Pastor

Corinth U. C. C.

Lester D. Helmeczi
Flicksville, Pa.

Pastor

Mountain Valley Charge U. C. C.

Warren G. Hoopes, Jr.

Leslie L. Kreider
Irwin, R. D. 6, Pa.

Pastor

Brush Creek U. C. C.

James W. Leamon Nanticoke, Penna.	Pastor	Nanticoke Charge U. C. C.
Ralph E. Ludwig Sandra L. Ludwig (Mrs. R.) Scranton, Penna.	Pastor Associate Pastor	Dr. Jones Memorial U.C.C.
David J. Michael Burlington, Iowa	Pastor	Zion U.C.C.
Robert W. Moyer Madison, New Jersey	Graduate Study	Drew University
Henrietta K. Ranck (Mrs. John)		
Harry L. Serio Martins Creek, Penna.	Pastor	Mt. Zion U. C. C.
William A. Sherman Shrewsbury, Penna.	Pastor	Shrewsbury Charge U. C. C.
Walter S. Snowa, Jr. Browns Summit, North Carolina	Pastor	Monticello U. C. C.
Michael L. Walker Coopersburg, Penna.	Pastor	Chestnut Hill U. C. C.
Vernon C. Wingenroth Beechfield Road Baltimore, Maryland	Pastor	St. Paul's U. C. C.

MASTER OF SACRED THEOLOGY

Milton E. Gockley, Jr. Philadelphia, Penna.	Middle Atlantic Regional Secretary	Stewardship Council, U.C.C.
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REFLECTIONS ABOUT THE CLASS OF 1966...

I feel that, at the close of our seminary education, time should be allotted for some reflective thinking. Salutory and valedictory addresses do seem to be one way out, but a little serious consideration given to the past, present, and future could not hurt too much.

Reflection first brings to mind appreciation for our education at Lancaster. I know I am speaking for the class in

saying "Thank you" to the faculty. We thank you for maintaining your own individuality in ever seeking more perfect ways to proclaim the Gospel; for speaking your own thoughts out loud to us, which in turn make us think; for keeping up to date in current forms of ministry and theology and criticizing them negatively and positively; for your emphasis on the parish form of ministry and the whole realm of theology that goes with it (the seniors who went to Hartford know what I mean); for your educational (continued on page 9)

POETRY CORNER

A HUNDRED YEARS OUT OF EDEN

God forgive me--

But sometimes I wonder if it isn't I who should be
forgiving you
For those nasty little tricks you've been playing on me.

My grandfather told me

You were a ghost who scared the hell out of bad little
children
Making them want heaven so that they could be with those
whom they've hated on earth,

I forgive you, God,

For not telling me who I am;
For letting me live without hope;
For leaving me alone in the universe
when you knew very well it didn't have to be this way.

I forgive you, God,

For not showing any love to me;
For being too big for me to understand;
For cursing me with a meaningless existence.

I don't even know if I want to forgive you;

You probably don't even exist anymore.
They tell me you've gone bankrupt because
your first creation failed.

But if you're as shrewed as I think you are,

You'll think of a way of redeeming yourself
and us.

But I still say--to hell with your lousy fruit trees.

-- Harry L. Serio

Give me a place on which to stand.

I cannot move in shifting sand.

Though I am free--I float in space;

Freedom is useless--I need a launching place.

A raft adrift on endless ocean

With a pole too short to give propulsion.

Give me ground with sufficient density.

A firm foundation is a just necessity.

A life needs a point at which to begin

As it moves towards its end from its origin.

From the Rock of Christ my boat would move,

Propelled by the source of God's manifested love.

Over troubled waters my life would race

To return again to its starting place.

-- Harry L. Serio

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A CHURCH SERVICE

Strong streams of air melodious
Blown through circled praise of metered mineral
Sounds of High-born angel muse
Over heads of Adam men.

Patience listen mortal towers
Bringing Word to species total,
Action wants of committing time
To Ultimate signs of living Truth.

Experience wonders willful endeavor
Seeking breath unceasing, life eternal;
Faith in witness for Son encounter
Shall drain emerging strength from essence.

World with wide grace delivered
Meets existence now the Gothic door,
Form within is decaying darkness
Watered beams of light, our Father....

--Darryl E. Dech

LETTERS TO THE EDITOR

To the Editor (and Student Body):

In the past two issues of the Seminarian there have been references to laxity on the part of the students with regard to chapel attendance. A recent issue of Time indicated that Chicago Seminary has the same problem. In the April 27 issue of The Christian Century there is an article by Walter Wagoner in which he sets out "four problems which confront seminary faculties and administrators". The third priority which he lists is the search for a "valid Protestant piety", a search which is a sign of our time according to Mr. Wagoner. He feels that the absence of a pious mood (we have thrown out the 'bosom of Jesus' emotionalism) now causes us to "fear bankruptcy of prayer and the absence of disciplined communal devotion." He refers to the beginning of investigation into areas which can help formulate new liturgies, the past liturgical forms of various churches is one suggestion. He also refers to the "practices of the Roman Catholic and Orthodox churches which are being scrutinized for transfer values."

It seems to me that the persons responsible for the Order of Worship that we use in the chapel have made a strong beginning and we should make use of it. At the very time we are exercising our minds we must exercise our "devotional muscles" lest we begin to regard God as an It, or whatever term of reference you choose, and lose touch with the living God. We are forced to live (if we are honest with ourselves) "with those exasperating contraries of prayerful faith and skeptical questions". If we try to go it alone we will probably fail. We must remain as members of a worshipping community so that we can draw on the group for strength. It is a sad commentary on ourselves as christians when we neglect the opportunity to wor-

ship the God whom we are preparing ourselves to serve.

Ed Schneider

To the Editor:

This being my first term at the Lancaster Theological Seminary, I hesitate to rush into print with something of a polemic nature. However, a situation exists which I feel should be exposed to thoughtful debate. By and large, I have nothing but praise for the seminary, its program, and the general atmosphere of kononia which exists here. There is one situation, however, which concerns me greatly. This is the general lack of communication which prevails between the students of the seminary and the students of Franklin and Marshall College.

Some time ago Dr. Fackre remarked in a class that when we get into the parish that many, if not most, of our parishioners would be the present students at F. & M., or at least their counterparts. If this be the case, and it would seem reasonable to assume that it is, then it behooves us now to enter into dialogue with these students. It would seem that an important part of our education while here at the seminary would be to find out what these students are thinking about, what the ultimate questions are for them, what their ambitions and hopes and dreams are; and also what factors are collaborating to form them. We who live in the dormitory have an excellent opportunity to enter into personal relationships with these college students and discover for ourselves in what areas we can best minister to them. Parenthetically, I might add that our ministry to them need not await our graduation.

Unfortunately, it would appear that few of the seminarians are taking advantage of this opportunity. An excellent example of this fact is the seating arrangement in the refectory. Talk about (cont'd. on page 9)

segregation! The center table seems to be reserved for the saints and all the other tables for the sinners. I know the excuse is that this is the only time that the seminarians have to be together as a group -- but three times a day, six days a week -- you must be kidding.

An interesting sidelight is that the F. & M. students are not unaware of this situation. Since they already have most of us stereotyped as "holier than thou's" and "do gooders", it really doesn't make too much difference to them. But it should make a great deal of difference to us and to our present and future ministry. May I humbly suggest that we climb down out of our ivory tower and live in the world for awhile.

J. Rex Thomas

POLITICAL ARM OF PACE

(Continued from page 12)

his voice to the criticism. Mr. Richard Wilson challenged the Board, "Gentlemen, you have it in your power to do something about this ... Los Angeles was a model city before it blew up. You can only put just so much water in a bucket ... We aren't going to take it any more."

WHAT EVER YOU DISLIKE IN
ANOTHER PERSON BE SURE TO
CORRECT IN YOURSELF.

* * *

REFLECTIONS...

(continued from page 5)

interest in teaching us about methodologies and about source materials, rather than forcing us to grind in facts by rote; and for your interest in us as both students and persons. Footnote, as Dr. Achtemeier says: of course we hope we will be able to thank you this last semester for your lack of emphasis on grades!

Reflective thinking also brings to mind our senior class itself. In looking at our class, one wonders whether the faculty shouldn't have been a little more "strict" with us! We have been an unusual class. Fifty years ago, I'm sure we would have been considered heretics. Let us say that the symbol or watchword for us has been the change to the "new curriculum." We were the class of transition, and perhaps this transition is symbolic of the ways in which we will perform our ministries. I don't think I could offer a reason as to why we are different from previous classes. I can only point to the symptoms: no one from our class really has jumped on the band wagon about a certain theological position or the like and defended it to the end; not too many of us have some kind of idealistic overview, but for the most part we have adopted pragmatic America's ad hoc conception of mission. The only overview we might have is that of Reformed theology over against Congregationalism--but even here, our minds are not closed. No sharp divisions exist among us, for the most part, between the so-called high church and low church attitudes; not too many of us attended chapel regularly and consistently; most of us were slow in accepting calls to churches; and I'm sure we must be the first class all of whose students are either married or engaged.

I don't feel that these symptoms point to some kind of existential nihilism, which we might have acquired from the recent past of Sartre or Camus or others. Rather, these symptoms might reflect

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REFLECTIONS...

(continued from page 9)

some of the constant thinking of the faculty; or, the fact that we haven't asked all the questions yet; or, the fact that theological moods today are changing so rapidly that we are a bit bewildered at times.

No matter what the reason or reasons, I have a feeling that the members of our class are sure that they have a desire to perform vital ministries to persons in a world which belongs to God, a ministry in the name and spirit of Jesus Christ.

--Mike Walker

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J. REAH HOLLINGER

(continued from page 1)

confidant of more students than even he can remember. Like all wise men he has learned something from his job. There has never been a foreign student here who has not left some knowledge of his native tongue with Reah.

A graduate of Franklin and Marshall College, Reah, who is a life-long resident of Lancaster, worked in real estate and insurance before coming to the seminary. In World War I he served with Ambulance Company 111, a group composed of Lancasterians. He and Mrs. Hollinger, the former Elva Book, have three children and twelve grandchildren.

These are a few of the "facts" about Reah. They do not and cannot convey the easy-going, never-rattled openness and warmth that is Reah Hollinger. If you have not known him these words will mean little to you; if you have known him then you know how futile it is to try to put Reah on paper. He is a most unusual fellow. He will be missed most by those who knew him best--the students.

--John Harrison

PROSPECTIVE STUDENTS

BELSOM, Jack

BUSS, Larry E.

CHAN, Amy

de SOUSA, Samuel

DIEHL, Lary

EDGAR, Ralph

FOSTER, Joseph R.

HIRATA, Hisashi

KEIRSTEAD, Earl W.

KELLER, Frank

LAMMERS, Thomas

MAYES, William

MAXFIELD, Charles, III

McGILL, Thomas C.

McQUATE, Rosemary

MILTON, V. Joseph, Jr.

PEELER, D. Gene

PORTER, Helen

ROSEWALL, Jean E.

SCHEFFER, Stephen J.

SIEGFRIED, David

STAUDT, Anna Mae

STAUDT, Edwin, Jr.

TIMITY, Roland

TREXLER, Jerry W.

TROUTMAN, Stuart

TYSON, William

WALTERS, James

WOLFE, Susan J.

"INVOLVEMENT" --a key word in theological circles these days. Lancaster Seminary students were "involved," many of them, in the PACE Program this year. Here is further comment on PACE which may be of interest to seminarians looking ahead to next year.

PACE REORGANIZES FOR 1966 - 1967

At a recent evaluation session both the successes and failures of the current program were assessed. Highlights of reports from helping teachers were read and groundwork was laid for the continuance of PACE during the remainder of this year and for 1967.

Reporting on pupil reactions to the Program for American Cultural Enrichment classes this spring Mr. Robert Bosley, teacher at Ross Elementary School and helping teacher for PACE, said children thought it to be "a real stinger!", "real cool," a "whopper."

In one significant action, Mr. Lionel Cunningham, a PACE parent of the 1965 pilot project, who later served on the planning committee, was elected to the chairman's position.

On April 27, the Community Council of Lancaster County awarded PACE the Community Betterment Citation in the field of culture and education. PACE was judged outstanding on the basis of four areas of service. It was of direct help to the Lancaster community, of benefit to a significant group of people, represented an original or extraordinary service, and stimulated public interest in the improvement of Lancaster.

Pointing to the Community Betterment Citation plaque that was on display, the new chairman, Mr. Cunningham, testified to his belief in PACE as his willingness to accept this responsibility. He commented on the quality of education in Lancaster and spoke of a need to keep "pushing the school board" through

the work of the Educational Concerns Committee and PACE. He shared the hope with those present that work would continue during the summer, suggesting that low income Negro children might be recruited from the new public housing.

A manual on how to set up adaptations of the Program for American Culture Enrichment is being compiled under the direction of the Laboratory for Leadership and Learning. It is expected that the project will take several months before it will be ready for distribution. Requests for suggestions and assistance from other communities across the nation have been received by PACE, primarily as a result of publicity given in the United Church of Christ "Keeping You Posted" newsletter publication.

A reorganization meeting has been scheduled for Friday, June 3, at the Fair Housing Office on Duke Street to lay plans for summer activities. Any one interested who will be in the city this summer, is urged to attend.

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POLITICAL ACTION ARM OF PACE

The purpose of PACE was designed to be two-fold: 1) To develop models of integrated education... and 2) To work for the embodiment of these models as goals in the public school system. Less has been written of the latter aim than of the former.

Though it is not possible to fully assess the impact of PACE upon the community at large, it is possible to underestimate the importance of this persistent witness. At the very least PACE keeps the issue of quality integrated education alive and helps to sensitize the citizenry to the need for continual progress in this area. At its best PACE is an active agent of social change.

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Political Action Arm of Pace
(continued from page 11)

Much credit for this goes to the Lancaster Intelligencer Journal for the remarkable news coverage and support given PACE over the last two years. In addition, the Political Action Committee of PACE, headed by Rev. Claude Kilgore, has been at work behind the scenes.

The Educational Concerns Committee, which has taken the cause to the Subcommittee on Education and Recreation of the Human Relations Committee and, more recently, directly to the School Board, is an offspring of PACE. Seven of the original 21 citizens and community leaders who banded together last December for a unified approach to action were PACE people. At this writing the more than 40 Lancastrians forming this important committee are spear-heading what might well take on the proportions of a "movement" -- an attack upon the status quo by diverse elements of both the Negro and white communities. An increasing number of non-professional Negro leaders and participants is joining the push. This transition from a "white" dominated venture to a truly cooperative, even predominantly Negro, endeavor is believed to be possible largely because of the climate and relationships generated by PACE.

"IF HE HOLLERS, LET HIM GO"

The grain of truth buried even in such questionable folk wisdom as "Eny, Meeny, Miny Mo" was demonstrated at the historic May meeting of the Lancaster City School Board. Roughly half of the 30-man delegation of citizenry bringing their concerns to the Board were Negro. A statement from the Educational Concerns Committee by spokesman Claude Kilgore was presented:

"The time has come," said the Rev. Mr. Kilgore, "for serious and sustained

action against prejudice and segregation in Lancaster City public schools. We call upon the city School Board to follow through on the public stand it has taken for quality integrated education. We ask for action now before, by default, another year goes by during which great numbers of Negro and white boys and girls continue to learn about each other and themselves by stereotypes and voids in a curriculum materials, de facto segregated learning experience, and attitudes about race unchallenged by careful and persistent training in human relations of school personnel."

Following this statement four Negro parents voiced their dissatisfaction with their children's unfair educational "shake" in ghetto schools.

Mrs. Richard Wilson and Mrs. Hasker Page said that it has been their experience that their own children are not receiving the same caliber education enjoyed by "children in other sections of the city."

"A teacher suggested things I might do to help my boy in second grade, and I did them," Mrs. Wilson said, "but though the special work helped, I was still concerned and went back to the teacher. She suggested I move out of the area so my boy would have the benefit of a better program."

Mrs. Page told the Board: "We're not outsiders ... We believe our school system can be better. I, as a product of the city schools, never learned about the contributions of the Negro to American history -- not in school. Now that was many years ago. But my nieces and nephews who are in school now still are not learning these things. Something is wrong in a situation like that."

Mr. Lionel Cunningham, father of two children enrolled in city schools, added (continued on page 9)