



# THE EMINARIAN

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March, 1965

## S O I BENEVOLENT DRIVE BEGINS

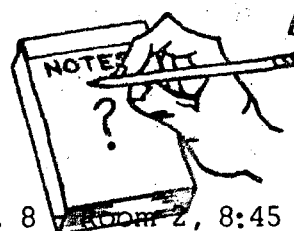
Each year as a part of our Christian stewardship responsibilities the seminary community under the leadership of the Society of Inquiry sponsors a project that will enable us to put into practice some of the things that we try to preach. This year it was the feeling of the Benevolent Project Committee that we should attempt not only to show our concern beyond the borders of our community but to extend our Christian concern to other countries if possible.

Since there is a shortage of funds to carry on the work of the Church in the foreign mission fields, it was the opinion of many students that we should focus our attention and support in this area. In talking with Dr. Bartholomew about the ways in which we could fulfill our plans, we discovered that Miss Amy Chan, an outstanding student of Hong Kong, China, was interested in coming to the States and in continuing her studies in the field of Christian Education. However, she is unable to do so because she lacks the necessary funds for transportation. She has been offered a scholarship from Lancaster Seminary, but in order to accept this she first has to get here.

The Benevolent Project Committee, realizing that this indeed is an excellent opportunity for our seminary community, recommended to the Society of Inquiry Executive Council that we undertake as our Stewardship program a drive to bring Miss Chan to America; this was approved, and the Lenten Season has been designated for the period in which we will raise the necessary funds. Each person will have opportunities to contribute through

the offerings that will be taken each Wednesday in the morning worship service; a box will also be placed in the administration building to receive donations. All checks should be made out to the Society of Inquiry.

A few remarks have been made about the competition between the two projects. But be realistic, should Christians compete? They should work together if  
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**BE SURE TO  
MARK  
YOUR  
CALENDAR**

- Mar. 8 - ROOM 2, 8:45 p.m. - The Rev. Clyde A. Young speaks on the History of the American Negro. See page 4.
- Mar. 10 - 10:00 a.m. - CHAPEL: Dr. C. Kenneth Synder, Educational Officer for the Inter-Cultural Exchange of the U.S. State Department will be the speaker. He is an Ursinus Graduate and has spent 5 years in the Near East and 5 years in Africa.
- Mar. 17 - CHAPEL: 10:00 a.m. - Rev. William Longsdorf, Conference Minister of Penn Northeast Conference will speak at the mid week service.
- Mar. 12 - CHAPEL - 7:00 a.m. Holy Communion  
Liturgist: Fred Bachman  
Preacher: George Bricker
- March 19: 7:00 a.m. - Holy Communion  
Liturgist: George Bricker  
Preacher: Fred Bachman  
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## EDITORIAL

With the Library Challenge Fund entering the second phase of its program, its appeal is directed to more and more people in the church. It seems proper at this time to offer comment on an intangible but none the less real element in the campaign: the "image" of the seminary.

In each packet given to a worker for the campaign is an information sheet from the president, in which he urges that people visit the seminary. We all know the old adage that seeing is believing, and if these people will visit the seminary our needs can be made more apparent.

But what will these people see? More than a building, they will see us, as students. The final success (or failure) of any visit might well depend on the students which they meet. As the weather gets warmer people may easily stop while out on a weekend drive. Is it too much to ask that students be friendly with any strangers they might see on campus?

Introduce yourself and offer assistance. If buildings are locked, keys are available. If you are busy, find some one else who is not.

More than buildings, a person will remember the people that he meets. But buildings and grounds are important too. While there are students who are paid to look after the campus, they cannot do everything at once. The stairwells in the apartments are now being taken care of in a way which points this up. Could we not extend the same kind of concern to the quadrangle and the driveway area? The idea of a "litterbug" need not be reserved simply for public roads and parks.

These are ways in which the students can help. The administration too might be enlisted. The choir takes to the local church some small part of the seminary each time it gives a concert. The choir gowns are in terrible shape. A minor detail only until someone notices it, then what can the choir member say about it?

These are but small matters. They are easy to overlook in a big campaign

such as the present one. But upon such small things, larger ones are often decided. "For want of a nail. . ."

## CALENDER

March 24 - CHAPEL - 10:00 a.m. - Rev. A. L. Stephans is preacher. The Rev. Mr. Stephans is pastor of Bethel A.M.E. Church in Lancaster. He is active in the local N.A.A.C.P.

March 25 and 26 - Room 2 - 10:30 a.m. and 7:30 p.m. on Thursday, 1:30 p.m. on Friday. Dr. Robert H. Wilson will deliver three lectures on gnosticism and non-canonical "Gospels". Professor Wilson lectures on N.T. language and literature at St. Mary's College, University of St. Andrews, Scotland. He holds a B.D. from Edinburgh and a PHD from Cambridge.

March 26 - 7:00 a.m. Holy Communion  
Liturgist: Gabriel Fackre  
Preacher: Lee J. Gable

March 31: CHAPEL 10:00 a.m. - Rev. William Strambaugh. Mr. Strambaugh is pastor of Hayshire UCC, York. He is a 1960 graduate of LTS.

April 2 - 7:00 a.m. - Holy Communion  
Liturgist: George Geisler  
Preacher: Reynold Zeigler

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**BULLETIN:** Amy Chan is receiving the full support of the Lancaster Seminary Community; as of Friday noon, she has received enough financial concern to make a sixth of the trip across the Pacific. The contributions to the Benevolent drive thus far have been \$93.33. Let's keep up the good work. "Throw out the life raft! Ahso!"

## NOTHING BUT A MAN

Nothing But a Man is certainly a picture worth seeing. Perhaps the most valuable aspect of the movie is the way in which it enables the viewer to closely identify with a Negro. One wonders, after seeing this, how it is possible for the Negro not to hate the white person.

The story concerns Duff, a young Negro man in a Southern town who gives up a transient job on the railroad, to marry the daughter of a clergyman. He takes a job in a lumber yard but refuses to bow to the white men there. This causes his release and subsequent inability to find another position. A trip to the city to find employment as a means of escape does not prove to be the answer, and so he returns to the small community where his wife and family remain.

A search for acceptance as a person which is Duff's quest, is not limited only to the Negro but is true of all men. Even though his peers are not men, Duff will not settle for less than manhood. Although he certainly does have courage, there is a lack of necessary support from his peers, and one wonders whether crucifixion is not the only possible alternative open for the future.

Feeling the weight of the burden upon the negroes' shoulders as the "stupid" white man calls him names and looks upon him as dirt, it is easy to see why the Negro has turned to eschatological religion as an escape from this world, transferring his hopes to the next. This can be seen in the emotionalism present in the religion of Negroes of this movie. Perhaps the person to be pitied most is the Negro clergyman, who sells himself out to the white men. Thank goodness, we as clergymen, are not like this man and sell ourselves and the Gospel out for a bag of gold.

A final point to be made involves the assumption by most white men that acceptance of the Negro is contingent upon his conformity to the White Anglo-Saxon Protestant image. Rather should not the Negro find his identity in his

own heritage and be accepted by the white person on this basis.

A quite provocative movie, Nothing But a Man, would be excellent for a church group to view and discuss.

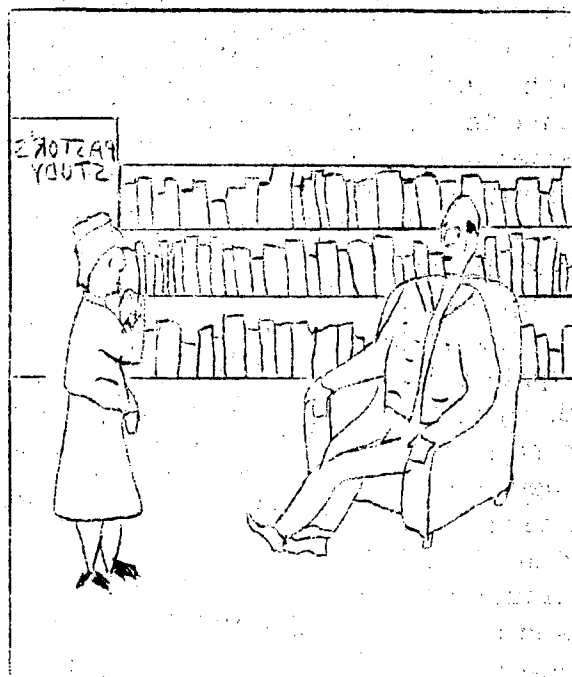
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An invitation has been extended to the Seminary and all citizens of good will to attend a prayer vigil for the purpose of expressing sympathy for the Negro residents of Selma, Alabama.

At noon, Saturday, March 6, at the Bethel A.M.E. Church, Lancaster, the prayer service will be held.

Sponsoring the service is the N.A.A.C.P. through the local organization.

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Mrs. X: My husband left, my little girl has the flu, my son stole a car, my neighbor is suing me for slander- I just don't know what to do (sob, sob).

Egghead: Oh; you feel you have a problem?

Speaking to the Association of Seminary Women and other interested persons on Monday, March 8, 1965, will be the Reverend Clyde A. Young, pastor of the Church of God in Christ, Lancaster. Pastor Young will speak on the history of the Negro American; and present background information that can promote interracial appreciation and understanding.

A worship service will be held at 8:00 p.m. in the Santee Chapel. Immediately following, the Seminary women will hold their regularly scheduled business meeting. Pastor Young's presentation will follow the business meeting, beginning at 8:45, in Room 2 of the Administration Building.

Mr. Young was born in Aliquippa, in Northwestern Pennsylvania. After completing high school at Hopewell Township High School he entered Geneva College, Beaverfalls, Pennsylvania. Pastor Young earned a B.A. degree in Education and Liberal Arts. He entered Temple University Seminary in Philadelphia. After his marriage to Thelma Adderley, he set up permanent residence in Philadelphia.

Pastor Young taught in the Philadelphia public schools for ten years. During this time he worked on the city's Crime Prevention Board. He served as supervisor in the Youth Study Center, and he taught swimming during the summer for the Recreation Department of Philadelphia. Pastor Young also supervised the swimming program for the Cerebral Palsy Association of Philadelphia.

The Reverend Mr. Young is now an ordained minister for the Church of God in Christ. He was appointed pastor of Ray's Temple Church in Lancaster in 1963. Under his guidance, the present congregation was able to move from an inadequate site at 505 North Street to its present location at 416 Chester Street.

With better facilities and greater opportunities at the new site, the congregation is using the church building for

community and recreational facilities. The Church's lower auditorium will accommodate community functions such as lectures, study, games, banquets, and other youth activities.

This activity at Ray's Temple Church came to the attention of the Seminary several months ago when the endeavors of the congregation to secure this new church building received newspaper publicity. At this time the Seminary Women gave the effort publicity on the campus and collected books and recreation equipment.

Several items are still needed by the congregation. If anyone wishes to make a donation, Pastor Young said that the following items have not yet been obtained: soft chairs, lamps, games, a used television set, and visual aid equipment. If anyone would like to supply any item, call 392-1973 or 397-0524.

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The women's "sewing circle", an interest group of the ASW, has responded to a request to give needed attention to repairing the gowns of the Seminary Choir. Approximately ten women of the Seminary, meeting weekly for the purpose of casual conversation while mending and making clothes will be assisting in the reconditioning of the choir robes. Other interested women can join them simply by bringing needle and thread to the apartment or home when the group is meeting this week.

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The spirit of Christianity is not to impose a creed, but to share a life.

## ASW "ALUMNA" OFFERS ADVICE TO SEMINARY WIVES

On Tuesday evening February 16th, a group of Seminary Women listened with interest as Barbara Weller, wife of Armand Weller (LTS, '64), discussed her experiences as the wife of an assistant pastor to a congregation of about 2,000 members.

Her opening sentence, which brought a sigh of relief from all present, was that it was not as bad as she had anticipated.

Barbara's talk covered two main concerns important to the new pastor's wife. First she presented her methods of getting to know the people of the congregation and then her suggestions concerning church involvement of the wife. Her remarks were interspersed with questions from the women.

Barbara began by suggesting that wives should not wait for people in the congregation to talk to them first; they should do the talking. Remember people's names and get families related was more advice. If you know someone's name use it. Don't gossip, she warned. If you get into a derogatory discussion concerning a particular individual, say something good about the person for silence will be taken as agreeing with the one who made the remark.

Barbara put emphasis on the fact that you should be yourself and not try to please everyone. She suggested having friends outside the congregation (such as the family next door) because with them you can be, perhaps, more at ease. You should not feel you are constantly being watched or on display.

Moving on to the second area of the presentation, Barbara mentioned that she wanted to get involved (and did, in church school, youth group, Lay Life and Work conferences), but not so involved that she had no time left for things she wanted to do personally.

Barbara feels that a pastor's wife must learn to say "no", or she will become involved in too much; that "no"

will not be resented if attention is paid to the way in which it is said and if the people know they are respected and that you are interested in them. Don't turn your back on them.

Get interested in things outside the church. Be seen at community functions, she urged.

She suggested that a minister's wife should not do anything in the church she would not do as anyone else's wife. How involved the minister's wife becomes depends on her and her personality.

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## SOI BENEVOLENT DRIVE BEGINS

they are serving Jesus Christ in a seminary community this ought not to be a problem. If it is, God have mercy on those churches that will be blessed with our persence come June. If we go back and read the minutes of the last meeting (in this case last year), we will see that our goal can be reached and that our plans are indeed realistic. Last year the Middler Class had the same goal as does the present class, and it was reached. This drive as well as the Benevolent Project was successful; therefore, we can also see that two drives can be carried on, and they can both be successful if we exercise our Christian stewardship responsibilities. It can be done, and we will do it if we really want to.

Considering the fact that our student body numbers less than a hundred, each of us will want to contribute as much as possible, so make plans now to give, remembering that our Lenten offerings as well as our contributions will determine whether or not Amy will be a student here this coming year. Let's give her our full support. "Throw out the life raft! Ahso!"

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A religion that is not worth exporting is not worth keeping at home.

# POETRY CORNER<sup>6</sup>

## A MIGHTY FORTRESS IS OUR CHURCH

Behold the cackling ecclesiastical incantations  
Beseeching God to dwell among his people.

Open your mighty gates, O Church---  
Not to let the people enter into the presence of God  
But to let the King of Glory flood the inmost  
    recesses of your sanctuary.

Do not think that you have God locked within  
    his Holy of Holies.

He is knocking at the door!

Cease your mumblings and listen.

## AN ANSWER TO AGNOSTICAL QUESTIONS

How can I say that God is dead?  
    Men live and fornicate and die.  
    I am alive. Enough said.  
    I think, therefore, God is.

How can I say there is no God?  
    My prayers are heard.  
    I ask and I receive.  
    Odd, but not absurd.

How can I say that God is not love?  
    I flaunt my righteousness in God's face.  
    But I am a man. I hate. I sin. I doubt.  
    Christ has died to prove God's grace.

How can I say there is no sin?  
    Virtue is a matter of degree.  
    All men are sinners, or all are good.  
    But to be better than God is an impossibility.

How can I say that I am free?  
    God has placed a burden on my back.  
    For all my sins God gives love to me.  
    Torturing with kindness, convincing me of guilt.

How can I say I will not die?  
    I can't. I have no authority.  
    But once upon a time a man hung on a tree  
    and made the statement for me.

---Harry Serio

# SOCIAL ACTION

"PACE" QUICKENS

Thirty-three children, some accompanied by their parents, attended the opening session of PACE on Saturday morning, February 27, at Faith United Church of Christ. The youngsters represented both Negro and white races, every area of the city, and all levels of the social spectrum.

Adults interested in PACE, the Program for American Cultural Enrichment, took part in a panel discussion headed by the Rev. Percel O. Alston, program leader; Paul Westermeyer, PACE planning committee chairman; and Mrs. Grady Jackson, recruitment co-chairman.

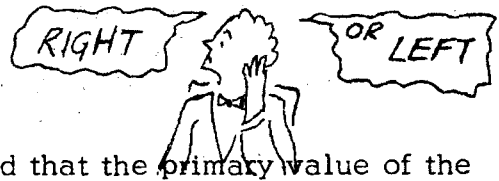
Songs, picture displays, and get-acquainted activities were featured in the children's session, which was conducted by Mrs. May Alston, with the assistance of the Rev. Allen E. Kroehler.

An extensive picture display was set up by William Fenstermacher in the church fellowship hall, where the children met. Portraits of Negroes who have made outstanding contributions to American culture, a picture series depicting interracial groups of children, and books pertinent to the theme of PACE were shown.

The objective of PACE, as formulated by Mr. Alston and the planning committee, is to bring together a cross-section of the city's fifth- and six-graders and their parents in order to: (1) discover the vital part the Negro American has played in our history; (2) explore little-known but important events in our local and national past; (3) share experiences in learning.

These goals were outlined by the Society of Inquiry, the Association of Seminary Women, and the Fellowship of the Committed, in planning for a "freedom school" which would add the perspective of Negro achievements to the areas of history found in existing school texts.

PACE, as the proposed "freedom school" was named, is a pilot project. It



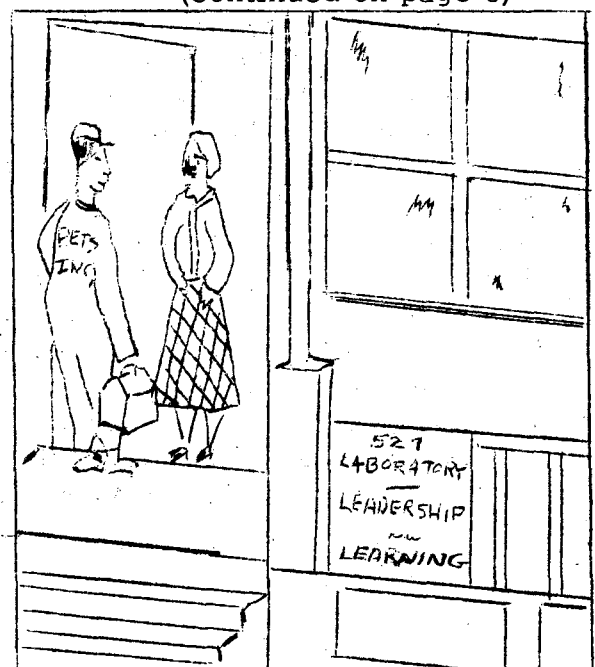
is hoped that the primary value of the program will extend far beyond the children and parents immediately taking part. Interest in PACE has been expressed nationally, and at least one NAACP group in a neighboring area is considering a similar project. Full reports on PACE, and an evaluation of the program, will be made available when the seven-week course has been completed.

Sessions in the coming weeks will cover the following areas:

"American Negro and His African Heritage," March 6 -- the historical development of African culture, and life in today's African nations. Michael Kagume will take part, and Mrs. Alston, who taught in Ethiopia for three years, will show slides and items from that country. The Alstons' adopted daughter, Taitu, 15, who lived in Ethiopia until she was eight, will tell about her homeland.

Field trip, March 13 -- a bus trip to Christiana in southern Lancaster County. This small town was the scene of the first test of the Fugitive Slave Law in the 1850's.

"Captives in a Strange Land," March 20 -- the struggles of Afro-Americans in  
(continued on page 8)



"No, I'm sorry, sir, but we only train people."

## "PACE" QUICKENS

their stride toward freedom. This will include attempting to understand slavery, and explaining the "underground railroad" and patterns of segregation and discrimination which emerged as the Negro won his freedom.

Field trip, March 27 -- a trip to an existing "underground railroad" site in nearby Bird-in-Hand, to the Lancaster County Historical Society, and to sites connected with the life of Thaddeus Stevens.

"Negro Heroes in American Life," April 3 -- Negroes as persons who have contributed to the life and culture of American. This session will involve the children in doing research on specific Negro heroes.

"The Freedom Revolution," April 10 -- the nature and spirit of the present time. This will include some discussion of prejudice and understanding, as well as learning about the present struggle for racial justice.

Two books from the brand-new Zenith Series of elementary school texts are being used as resources. They are: A Glorious Age in Africa, which discussed the three great African empires of the 8th and 16th Centuries, Ghana, Mali, and Songhay; and Worth Fighting For, a narrative history of Negro activities during the Civil War and Reconstruction.

PACE is probably the first program to make use of these books, which are available in paperback (Doubleday). They were published January 23, 1965.

A total of 34 children have registered for PACE. All those pre-registered were visited in advance to acquaint them and their parents with the purposes of the program. On the visiting teams were Don Arey, Doyle Luckenbaugh, Connie Bastian, Carol Stewart, Kay Boyce, Esther Swan, Elizabeth Ford, Louise Potteiger, Lynda Harrison, Margaret Hill, Carol Leamon, Diane Schwerdt, Elizabeth Snebold, Adele Reed, Gloria Wingenroth, Harry Royer, June Grubb, Valerie Paradis, and Allen Kroehler.

Mr. and Mrs. Alston will conduct all of the Saturday morning sessions, with seminary students and wives helping in arrangements. Mr. Alston is Secretary of Leadership Development for the denomination. Mrs. Alston has had wide teaching experience, including three years' work in the teacher training program sponsored by the Ministry of Education of Ethiopia.

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## COMING EVENT

The April 12 meeting of the Association of Seminary Women will be highlighted by the reading of the play, The American Dream, by Edward Albee. Five of the faculty wives will be participating, each portraying one of the play's five characters. The roles will be filled by Mrs. Paul Irion, Mrs. Paul Achtemeier, Mrs. Richard Shellhase, Mrs. Allen Kroehler, and Mrs. Robert Moss, Jr.

It is recommended that those interested in the play read it prior to the April meeting for a more meaningful experience. A play book can be secured simply by telephoning any of the five people mentioned above. The book will then be placed in the proper mail box.

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Life is a burden; bear it.  
Life is a duty; dare it.  
Life is a thorn-crown; wear it.

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The Christian on his knees sees more  
than the philosopher on tiptoes.