

# the Seminarian

## SOME COMMENTS ON THE NATIONAL CONFERENCE ON CHRISTIAN EDUCATION AT PURDUE UNIVERSITY

As several thousand delegates to the National Conference on Christian Education made their way to Purdue University, they came hoping to fill empty pockets of "how can I's." However, as Dr. Robert Spike launched the conference, "answers" were not the order of the day. With the ringing of the alarmist bell, the slumbering delegates awakened from their lethargy to discover that the conference was geared to "giving" of oneself, instead of "getting."

The alarmist bell was rung most loudly by Dr. Spike in his critique on two films: "Genesis," a narrated story of creation using abstract art; and "A Movie" by Bruce Conner, a composition of film clippings depicting man's most sensuous and tragic moments.

Richard Attenbaugh's film, "Whistle Down The Wind," pointed sharply to the church's need for adequate and thorough Christian Education.

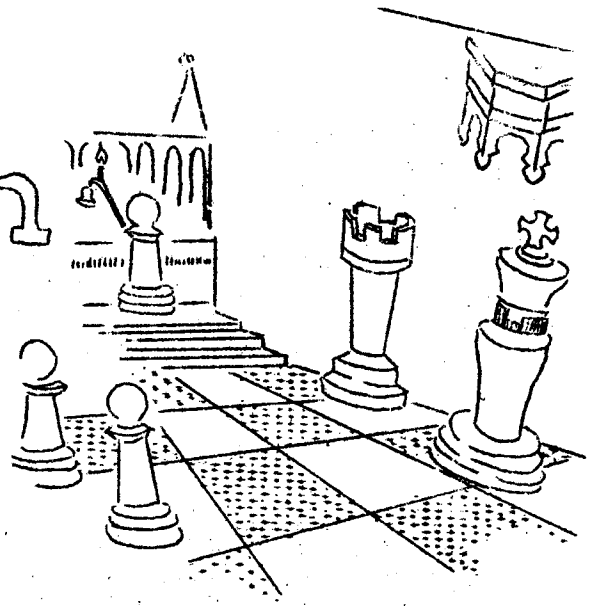
Contemporary art and music portrayed man's lostness of identity to conformity. Dramatic sources included Thornton Wilder's "The Happy Journey From Trenton to Camden;" "The Leader" by Eugene Ionesco; and excerpts from "Waltz of the Toreadors" by Jean Anouilh and "Death of a Salesman" by Arthur Miller.

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## SERVICES AT LONG'S HOME

The Outreach Commission has arranged with the superintendent of Long's Home on West End Avenue for seminary students to conduct services at 8:00 every Wednesday evening. This service

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## PUBLICATION OF STUDENTS LANCASTER THEOLOGICAL SEMINARY

VOL. XI NO. 13

OCTOBER, 1962

## AN ANNOUNCEMENT CONCERNING THEOLOGY AND LIFE

THEOLOGY AND LIFE is the theological quarterly published by the theological faculties of Lancaster Seminary, Eden Seminary and the United Seminary at St. Paul. The journal is concerned with the pastoral aspects of theology and its articles are addressed to the pastors and the lay people of our congregations. Its outlook is ecumenical, rather than denominational. Many of the writers belong to communions not connected with the United Church of Christ.

We wish to call your attention to the Student Subscription rate. The regular subscription is \$2.50 per volume of four issues. The student rate is just half; \$1.25 per volume. Back issues are available through the Circulation Manager, Mr. Bricker. Student subscription blanks can be secured in the library. Dare we hope to have 100% subscription to THEOLOGY AND LIFE by our student body?

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## ASW NEWS

The "Drop-In-Social" given by the Association of Seminary Women was held Monday, October 8. Get acquainted games set a mood for casual conversation among student and faculty families. Refreshments, name tags and decorations reflected the autumn season. Mrs. Beverly Hemann coordinated the night's activities.

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The first class for Seminary women was held Tuesday, October 9. Dr. Moss started the series of four lectures with the "basics" of the Teachings of Jesus. Classes will be held weekly through October. Dr. Fackre will conduct a lecture series during the winter term, and the spring term will give the ASW Dr. Vassady's lectures.

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The first ASW business meeting will be held November 12, at 8:00 p.m. in the Hafer Room. Mrs. McConnell will speak about Retirement Homes of the United Church of Christ. This year's project will be chosen at that time.

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Some of the wives are making stoles for their husbands at considerable financial savings.

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A baby-sitting co-op has been started by some of the ASW mothers. Any student or faculty mothers are invited to join.

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## EDITORIAL

With this first issue of the Seminarian for the year 1962-63, the staff wishes to state its purposes and to plead for help.

We hope to be able to publish items of interest and concern to the Seminary community. Since the "Wittenberg Tree" has met the woodsman's axe (gasoline powered saw), perhaps the Seminarian may provide the forum where various views on various subjects might be aired. It is hoped these views would not all be pure "gripe."

In order to fulfill our purpose of disseminating news, views and information, the cooperation of the Seminary community is needed. Students, faculty, the various commissions of the Society of Inquiry and other agencies are invited to submit material for publication. Future dates and deadlines for submitting this material will be posted.

Your editor is aware of the many shortcomings in this current issue and will welcome positive criticism. Negative criticism, while less welcome, will be listened to with an open mind. With your help we may do better, without it we can do practically nothing.

---C. R. Lytle

## PURDUE CONFERENCE - continued

At this point, the delegates felt a need for the theological answer to man's present state of lostness. Successfully, the conference leaders brought us to the point that we realized we were actually LOST! The closing service of worship led us to confession of our manifold sins and suddenly the message of the conference became clear: that we are lost, but our lostness is not in vain. We are saved by the Grace of God in Christ Jesus, our Lord--whatever that means!

---J.F.C.

## NEW COMMISSION FUNCTIONS WITH YOUR HELP

A new Commission met for the first time this year, its function being to be responsible for investigation and action on all complaints or suggestions that are concerned with improvements and maintenance of seminary buildings and grounds or community life, which affect the seminary community as a whole.

It is also the function of Campus Life Commission to see that an Apartment Council and a Dorm Council for Richards Hall are functioning.

This commission was formed in order that a better understanding might exist between all members of the seminary community; students, faculty, and administration.

In order that this Commission might serve you, you must cooperate with it and present all complaints and suggestions, in the form of written recommendations, to Chairman Merlin Getz. All individuals, councils, or other groups are asked to comply with these conditions.

Regular meetings of this Commission will be scheduled for quick and efficient action.

## LONG'S HOME - continued

has become a tradition and has come to mean very much to the elderly women in the home.

The Seniors will be responsible for the services during the fall term, the Middlers during the winter term, and the Juniors during the spring term.

Merrill Sywenki, Carl Siegfried and Don Arey are the representatives from our classes who will arrange our participation in these services. This is an important ministry. Let us willingly serve our Lord and Master, Jesus Christ, in this capacity.--R. Hemann

## SPORTS

The Theological Seminary opened its athletic program with two table tennis matches against the Lancaster Barons and the Boy's Club. Seminary lost both matches, 9-0 to the Barons and 7-2 to the Boy's Club. Don McPeak and George Schmidt came closest to winning a game against the Barons, but they blew a 20-16 lead and finally lost 22-20. In the match against the Boy's Club, Neil Mumma won his singles match and Mumma teamed up with George Schmidt to capture one of the doubles matches.

The first football game of the year ended in a 6-6 tie. Pete Mackey scored for the Middler-Junior team; and Vince Shively scored for the Seniors. Ralph Cook still thinks he scored the extra point for the Middler-Junior team but referee Englert whistled the play dead. ---Neil Mumma

## INTER-SEMINARY MOVEMENT

Inter-seminary movement is an ecumenical orientated organization bringing together seminary students of various denominations for exchange of ideas and Christian fellowship. Encounter with one another takes place in three possible ways: One--the ISM committee of a seminary may invite one or several like committees for a dinner and discussion. Two--in the fall there is held a sectional meeting, for us a meeting in the Philadelphia area. At these conferences there is usually a speech given by some well-known speaker, followed by discussion. Three--in the spring all interested seminaries along the Eastern Seaboard come together at a designated seminary for a regional conference. Here again, there are usually several prominent speakers.

The basic purpose of the ISM is to establish a dialogue between students of various interested denominations. The movement is dedicated to the goal of promoting unity of the Church.

### HOW I ACCEPTED JESUS CHRIST AS MY PERSONAL SAVIOUR AND MY CALL TO THE MINISTRY

I have always regarded personal testimonies as a means of helping others to realize the wonderful work of redemption which God has done for us in Jesus Christ our Lord and to this end, I am not ashamed to give my personal testimony of him. I accepted Jesus Christ to be my personal Saviour. Some people would call this pride self-glorification and so on and so forth, but to me, this is another way that God can use in proclaiming the wonderful message of redemption in Jesus Christ, His Son. I hope this will help you who know me to understand me better and my church in East Africa.

I was born on August 20, 1936, in a backward district in the Central Province of Kenya. The native residents were either employees of the Forest Department or of the European Settlers. There were no schools. Parents who wanted their children to go to school did so by sending them back into the Native Reserves to stay with their families and clans.

My father was a polygamist, married to three wives. I was brought up with eleven others in this backward district. We watched native dances, circumcision ceremonies and we were in contact with sacrifices offered to the tribal god (NGAI). Ngai according to my tribe is almighty, the creator of (Kirinyaga) mountain, after which my country is named, the creator of all creation, the rivers of the evergreen country of the Agikuyu people, the god of love who provides the tribe with all good things. This is the idea of god in my tribe. The missionaries did not find any difficulty in preaching about God. When Jesus was preached as Son of God, there was very little response.

I heard about Jesus for the first time from my mother and my sister. When they went into the nearest town they heard a minister preaching and they were interested to listen to him. When they came home in the evening, they told us about the message they heard from this man of God (NGAI) and we had a good evening of discussion about God. The next time they went to the town on Sunday, my sister learned a chorus from the preacher, "Holy Bible, Book Divine." She came and sang to us this chorus and after I told them all, "I will be a preacher," and I adopted the preacher's name.

My two brothers, older than myself, started schooling in 1945, and I followed them in 1946. It is in a mission school that I learned more about Jesus and about prayer. To me, education meant knowing all things about God and his Son, Jesus Christ, and as a result of this, I neglected most of my class subjects in order to read more and more about Jesus. Although I did this I did very well in other subjects in our terminal exams. I held first and second positions in our class. This made me think that all knowledge comes from knowing God and this came to me clearly when I read the story of Solomon in the Old Testament.

My family background was a poor one; we did not enjoy nice things. Each of us had a shirt and shorts and no other clothes to change with after washing and furthermore, we did not enjoy anything apart from what we got from home. We did not have nice bedding and clothing. When I went to a boarding school I did get my pocket money and therefore couldn't enjoy the ten o'clock tea which other people enjoyed. I started looking at things critically. Most of the boys in the school and especially the seniors in

## MY CALL TO THE MINISTRY - continued

high school used to smoke, drink, and go after the girls and all this needed money. So I decided to deceive my father saying that we have been told to buy things and this way I got into the habit of drinking, smoking, writing letters to girls of my home area attending girls' schools all around the country. This attitude made me critical and I could no longer believe in the word of God--not even attending a church service.

I left this school and joined a technical school and I trained for four years in carpentry and farming. Here we were taught religion once a week. The boys here were not interested in religion at all and I started being critical again in the behaviour of some of the boys. It was from this life that I came to the question of my own life.

One day in December 1954, as we were going home from the school, I felt very sad. I had used all that I had in smoking, drinking, and so on and I pitied myself; I felt that I just cannot continue in this habit and I started writing to South Africa for some drugs that would help me to give up smoking. But one day I listened to a preacher who was preaching from Matthew 11:28 and I questioned myself in the light of this word. I looked into my habits critically. After all, they will never profit me or my people. I found that I was sinning against the Lord by disobeying His word preached by his servants. Now He calls me in a peaceful way--"Come unto me"--shall I go? I did not have a pleasant night but rather a night of dreams and scripture quotations. In the morning after sending for one of the Christian brothers in the East African Revival and having come I told him of my ex-

perience in the night and asked him to read from the Scripture the passages which were quoted in the night to me in my dreams and while kneeling for a prayer I gave myself to Jesus and gave up my habits. I had to go to the girls who received my letters testifying to them about my previous life and asking them to pardon me for all the inconveniences which I had inflicted upon them by suggesting that I would marry them when I finished schooling which was a lie. I then did the same thing to the boys I had taught the habits of smoking and drinking. Since then I have always felt dissatisfied with my life in the Lord and I always cling to Him. When my life gets into the verge of darkness, I turn to Him for I love to walk in the light and confess if I have done anybody any wrong, and beyond all I love to be found abiding in Christ in any condition of my life, testifying of His redeeming power which saves to the utmost. I heard a call to the ministry immediately after my conversion, baptism, and confirmation in 1955, and I joined the Theological College in Kenya in 1958 until last year.

I am now an ordained pastor in the Presbyterian Church of the East. I thank and praise God for delighting to include me in the service of His church.

Again, I am thankful to our Heavenly Father for opening a way for me to come to this Seminary and I am sure I will learn a lot of many valuable things which will help me along in the service of the Lord and above all from our fellowship together here in the Seminary.

Praise The Lord,

Rev. Michael Kagume