

THE

# Seminarian

May 15, 1969 Vol. XX No. 4

The Challenge to the Seminary

The New Black Seminarian

Opinion

Two Different Worlds

He leadeth  
me: O blessed thought,  
O words with heavenly  
comfort fraught! (?)

CRISIS

A Sea of Troubles?

In Memoriam

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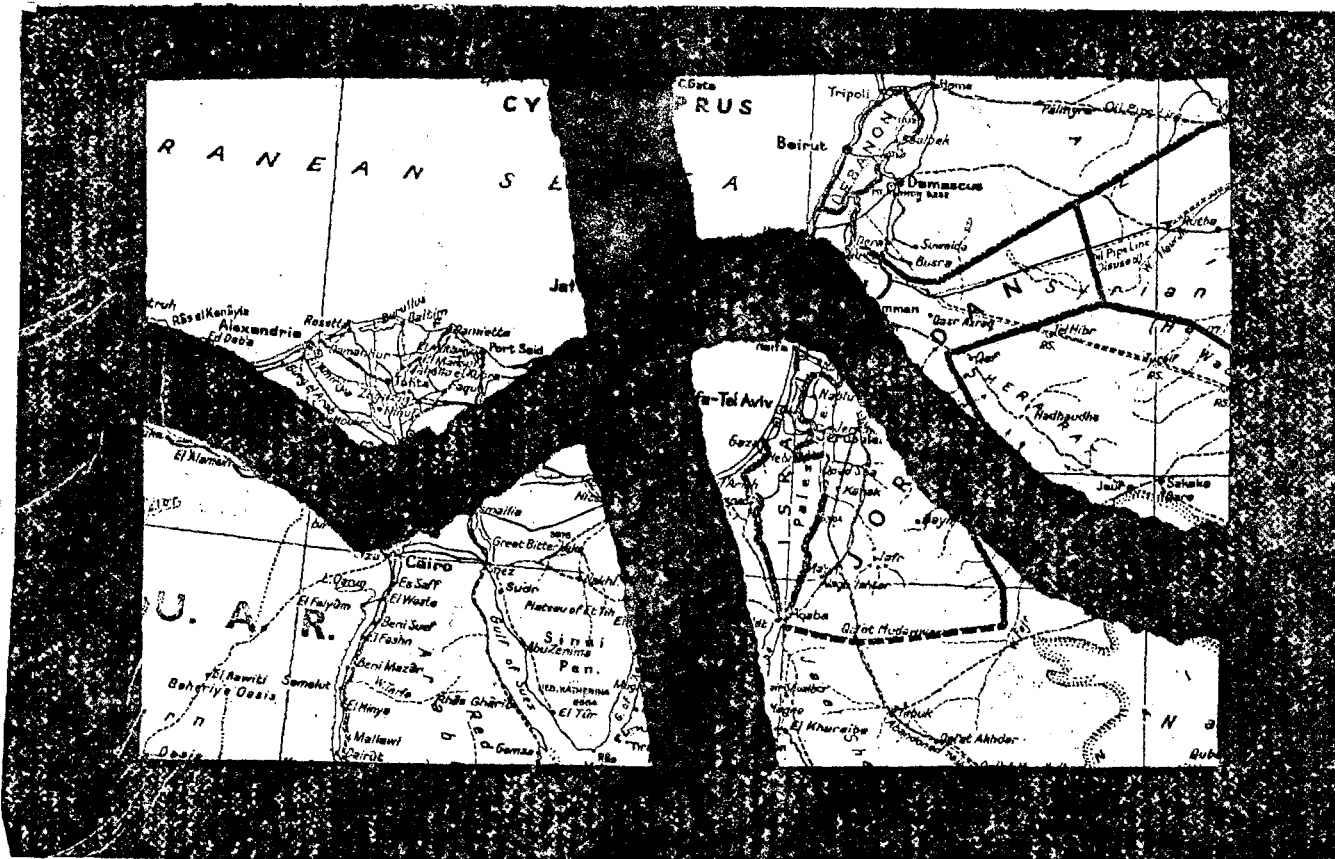
ALARMS AND VISIONS:  
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A THEOLOGY  
FOR  
RADICAL  
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On the Other Side of the Breakdown



## NOTES ON THE CRISIS IN THE NEAR EAST

By

Richard Schellhase

Dr. Robert V. Moss, Jr., president of the Seminary, spent two weeks in the near East late in April. He traveled to Jordan and Israel, where he conferred with Arab, Israeli and American officials concerning the political crisis there. The following is the result of an interview regarding the problems of Near East as seen by Dr. Moss.

As Christians in America we are in an ambiguous position. It is our nation that first recognized the establishment of Israel. Many of our citizens thought that the Jew deserved a place to live. Our leaders and people knew of the terrible persecutions suffered by Jews in the past, and the recent Nazi slaughters were fresh in our minds. Thus, sympathy, concern--and even guilt--played a major role in the creation of Israel. But we did not think seriously and realistically enough about the resultant problems, especially the plight of the Arabs displaced by the immigration of several million Jews. How can we help? By understanding the factors that led to the founding of Israel, and by facing honestly the consequences of what we helped to effect.

It is our national solution, but look at some of the facts--and the feelings of the Arabs. They claim, and it is true, that we condoned and later encouraged the creation of Israel--without the consent of the Arabs. It is difficult to answer the question of the Arab who asks, "Why should we provide our land for the solution your problem?" It is hard for the Arab to understand why Americans and Europeans have tried to make the Arab in the Near East provide land for Jews who were mistreated or unwanted by "Christian" nations in Europe. It is ironic--and tragic--that in our haste to help the oppressed Jew find a homeland we have created another minority: the homeless, hungry, Arab refugee. The Church must be concerned and supportive of these people. We must assist in the housing, feeding and education

of these victims, and we should encourage our government and the United Nations in the work they sponsor among them. In 1948, at the conclusion of the Arab-Israel conflict there were 800,000 refugees. Some of these same people became refugees again, for the second time in twenty years, after the Seven Days War in June, 1967. Now it is estimated that there are more than 1,500,000 Arab refugees.

Like most serious problems, this will not go away without long years of conversation, negotiation and concern. I have learned that in general neither the Jew nor the Arab, nor an American, can embrace both sides of the dilemma. We all bring too much past baggage to the situation. We can't see the crisis as a whole; we view it partially. Therefore we distort the problem, which prevents us from contributing very constructively to the solution. For this reason, I am of the opinion that we should encourage other nations to help the two principal parties recognize the "rights" of the other and begin realistic negotiations. Since it will be best for both Arabs and Israelis to have other interested and more objective parties seek to bring about reconciliation, I favor the current discussions by the Four Powers.

It is often said, "The Arab and the Jew are brothers: Why can't they live together?" But that is an over-simplification. Also, most brothers I know have difficulty living together; sibling rivalry, you know! On the other hand, you could say that most of these "brothers" (Arabs and Jews) have lived apart for millenia. And now they hardly recognize each other. Israel is a "western" nation, technocratic. It's culture is basically European. The Arab nations are "eastern," pastoral and agricultural. The Arab is genuinely fearful and concerned about the secular and worldly nature of the west. Notice how critical he is of the mini-skirt. He is troubled about what this culture will do to him, his children and his religion. I think we should recognize and respect his right to be skeptical of his brother, the Jew, who returns to the Near East with western ideas and tools.

I feel that there is nothing to gain by calling one right and the other wrong. In a sense they are both right, but each looks upon the other as being wrong. That's what makes the problem so difficult to resolve. I'm persuaded that peace and stability cannot be achieved until each recognizes the "right" and the "rights" of the other.

The truth is that Israel wants security, not more land. It acts as though it wants more land as an over-reaction to the more radical and irresponsible Arab voices which cry, "Push the Israeli into the sea." And Israel fails to see that for many Arabs this kind of language is a substitute for action. Rising out of frustration and fear, this emotional expletive cannot be taken literally. (Of course, this is easy for me to say. I know full well how difficult it is for those involved to react rationally and constructively to threats which promise annihilation.) The Jew has known men and nations throughout history who have killed him. Thus he responds existentially, defensively and understandably to such language. The Christian must work at helping himself--as well as the Arab and Jew--dispel the myths which caricature the other person and which keep the fires of passion and hate burning.

We saw a clear and deep desire for a peaceful settlement on both sides. The immediate problem is that neither party wants to take the first step to make this possible. The Arab nations refuse to negotiate directly with Israel since such action would be to concede Israel's right to exist. Likewise Israel is hesitant to make the first move toward peace because of her bitter experience in 1956 when she achieved a military victory and withdrew at the insistence of the United Nations, but received no settlement. Thus the greatest deterrent to peace is an almost complete lack of trust between the Israelis and Arabs.

I think the Church should be for all parties as their governments seek to work out a settlement. Christians must be for both the Arabs and the Israelis as people. We must try to understand them and their delicate relationship, and then minister to the needs of each.

## ONE YEAR LATER

by

Jack E. Belsom

It hardly seems possible that this year is almost gone. That's the way most final addresses begin. I shudder at the thought of writing another end of the year report that is expected of an elected officer. Since the new emphasis is on the future, I thought I would indulge in a little looking into the future.

There are some real possibilities for Lancaster Theological Seminary in the next few years, and the decisions made next year will be extremely important. The introductory course in Church and Culture for Juniors will be set up on a completely new format. Perhaps members of that class will get to know one another better as they live together off campus for a time. The Class of 69 didn't really get to know one another until the Seminar abroad, and the Class of 70 isn't quite sure that sensitivity training didn't allow them to know one another too well.

One of my favorite subjects these days is worship. Theologically we understand the need for a crucifixion before a resurrection. Maybe our Chapel services are merely waiting for the twentieth century soldier to pierce their side with a spear to be declared legally dead. There is the promise of a new worship life on this campus. Next year a group will be experimenting with the Eucharist every other week on Friday afternoons. There is even the possibility that the choir offices may be changed! I have looked for this for three years, and now it may be possible.

Students have begun to realize that they too have valid opinions and are willing to risk debate with faculty members. Faculty members are beginning to understand that there is a time to be a "Big Daddy" and lecture and a time to be a fellow seeker and discuss. Many students feel that our little "Student Revolt" was a dismal failure and that nothing significant has been done. On the other hand, I have seen faculty members go out of their way to seek out student opinion and completely change what has been previously planned at the request of the students. Maybe next year will bring a more mature relationship between the students and the faculty.

My one regret is that I must leave Lancaster before theological education becomes truly ecumenical. I have been fortunate for I have been given a foretaste of what that is to be like. Next year the Inter-Seminary Seminar ought to be really exciting. The possible co-operative ventures with other schools is increasing. I am extremely hopeful because the students want this, the faculty want this, and the board is ready to move in this direction.

If I may be permitted one word of advice to Bob Robertson it would be this: Don't get bogged down completely with parking spaces, pet retulations, garbage problems, and laundry rules, but look up once and awhile, and look ahead.

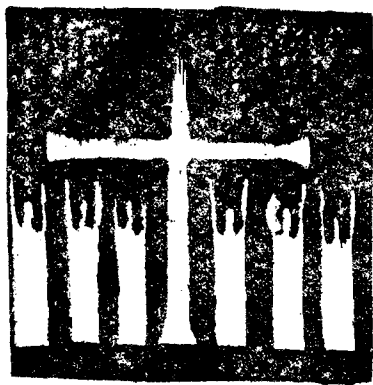
COMMUNITY, LTS  
by  
Judson F. Parker

There is a misrepresentation of LTS which ought finally to be wiped out. From time to time it is asserted that a sense of community is lacking here. As usual, the issue is semantic, for what after all is community?

Lacking any really good definition, perhaps it is best to perceive it situationally. To be sure, this drops all objectivity, but that is not all bad as long as one simultaneously discards all pretense at objectivity. Moreover, in this subjectivity total particularity enters in, but one particular counter-example is sufficient to disprove generality.

I offer a situational, subjective, particular datum to refute the generalization that community is absent or inadequate at LTS. The loving, concerned, supportive, praying, helping--Christian, in a word--community which has ministered to the four of us Parkers since Meg's hospitalization is my counter-example.

And we are grateful.



AN ACKNOWLEDGEMENT OF PROSTITUTION  
by  
Tom Blossom

We are beggars, God, only You can forgive us.  
We are given Your beautiful earth and universe,  
but we prostitute the waters and air with dirt from our  
industry and our automobiles.  
We are given the possibility of faith in You,  
but instead we prostitute our faith to the almighty dollar.  
We use Your great resources, Lord, to stay young and be entertained,  
but rarely in the promotion of Your Kingdom of love  
and peace on earth.  
You send us prophets, Lord, whom we malign and murder;  
we ignore the wisdom and patience of years  
yet also fail to affirm the honesty and enthusiasm of youth.  
We are given Your Son, Jesus Christ, as our Savior and Teacher,  
but we prostitute Him into an ethical code during the week  
and a social gathering on Sunday.  
We are beggars, God, we acknowledge our prostitution;  
help us to appreciate and affirm the complete victory of Your Son  
and the everlasting fellowship of Your Holy Spirit.

## A STUDENT'S CONCERNS

By

George Ault

The following are some of the concerns that I have as I prepare myself for the parish in the coming years.

- 1) The ministry as a profession should be functional. The ministry should not be considered hovering 6 inches off the ground, neither should the minister be considered a "holy man" with a magic stick.
- 2) I am concerned to be able to relate to people where they are and to meet their needs as far as is possible via sermons, counseling, and other personal contacts; in sickness and death; in joy and happiness; in theological, social, political, and economic issues.
- 3) I am concerned that the Church needs to see itself more and more as a "stabilizing force" for reconciliation on the local and national levels. And in the same line of thinking, the Church needs to take seriously its self-appointed, inherited, prophetic role as the "conscience" of the nation.
- 4) I am concerned that the ministry needs to develop better practical working relationships with other professions, and this not as a "second class" professional.
- 5) I am concerned that the ministers of today need to be better educated. Ministers are often seen as anti-scientific and anti-intellectual stereotypes, or rather non-scientific and non-intellectual stereotypes. Perhaps this is for a good reason!
- 6) I am concerned that there needs to be made felt and known the worth of the clergy. Here I am referring to salaries, and not to the "spiritual" benefits of the ministry. The salaries are being raised slowly, but how often (even in 1969) does the seminary graduate face the proposition of "\$4,700 and all the potatoes you can pick" or "How cheap will you come?" A minister--a professional--should not have to depend on "tips", 10% discounts, and the like. He should be paid as a professional. A professional is not "given" a salary as a gift. He earns his salary. As I see it, the ability to relate to people and the ability to be a good servant have little or no logical connection with having a low income. The minister of today needs to be more honest and possess less self-pride in the field of economics and finances. Would a \$10,000 starting salary for ministers be too high, unrealistic, out of range?.....WHY? It is high time the church made an adequate investment in the men who serve her. Perhaps then she would be better able to hold the present working force, and better still, perhaps she could also attract the top grade, first class men who are presently working for business, industry, and so the list could go on.

## REFLECTIONS ON THE CONVOCATION

by  
Tom Blossom

(Note: The following reflections were written on request of the editor.)

The 1969 LTS Convocation opened with a speech on the ecumenical achievements of Philip Schaff by Princeton Seminary professor, James Hastings Nichols. Dr. Nichols had about ten minutes of informative and generally interesting lecture. In the other forty plus minutes he proved what I have often been told: church history professors are usually deadly, Lancaster Seminary being quite lucky to have two of the more vital men around.

Several interesting pastors in one of the daytime sessions brought news of their co-operative venture in ministry to the now-in-process-of-realization Columbia, Maryland, planned city. Everything looked great; the big question seemed to be how it would work out for Roman Catholic and Jewish worship to be held in the same hall. The whole idea raises a different "big question" for this student. Is Columbia, Maryland, really something new and vital, *th*eway to prepare for gracious life in the *future*? Or is it the epitome of the development of a materialistic and middle-class America, likely to be the depth of meaninglessness for the growing youth of a society which has perverted and two-faced ideals? Think about it, hi.

In another section we had the opportunity of listening to two ministers from the Germantown neighborhood of Philadelphia. Pastor Ted Loder came from the Methodist church seen as a model of vitality by some (Robert Raines: *The Secular Congregation*). Rev. Ronald Lutz of the Church of the Brethren's one member charge in Germantown carries on an interesting secular ministry from that structure. These men had the commendation of their personalities to us at Lancaster; they seemed to be excellent combinations of a healthy sense of humor with a realistically positive approach to their tasks of Christian ministry.

Lord, may we have the grace to find *happy* issue out of our afflictions, if it be thy will.

## FATIGUE

by  
Norwood McTootle

*Suspended motion and tinkling sounds,  
form an absent mind that drifts in time  
To blurring shadows of pulsating beat,  
that weakens the slumber to endless finitude.....*

*Strength and energy flee swiftly aloof,  
where reality and fantasy embrace to impart  
The myth of existence removed of its glow,  
which no longer struggles here to remain.....*

*Both body and limb have succumbed to unconsciousness,  
which knows neither where it is not has been  
Animated only by the thread of life,  
that sustains and returns against fate's recollection.*

## CONVOCATION: ECUMENICAL INVOLVEMENT?

by  
Bill Albright

Lancaster Seminary again sponsored a convocation on April 8, 9, & 10. This year it was different in that we had visitors on campus from St. Mary's Seminary in Baltimore, Md. and Gettysberg Lutheran Seminary. These visitors were all students who were invited here by the Student Community Council with hopes that students from the three seminaries would get to know each other better.

Fortunately the visitors went away with a feeling they had gained a great deal from their visit to Lancaster. If so, the credit must go to the convocation itself and a small group of Lancaster students and faculty.

I for one, can give no credit to the Seminary community as a whole. It was seldom that I saw students or faculty mingling with the visitors, and there were many opportunities for this. The visitors were almost ignored at meetings and mealtime, when they sat by themselves. This was not true when the following week some of us went to St. Mary's for their Ecumenical Day—there the students went out of there way to make us feel a part of the group.

What really bothers me is the fact that this is standard procedure for the Lancaster Community as I look back now over the past two years. Must we continue to be so wrapped up in private concerns and our own little groups that we can't go a step or two out of our way to be friendly? Is this an indication of how we will continue to act in our future ministries? I hope not.

I'm happy that I can reflect back upon some meaningful conversations I had with those visiting students and I hope more of us can do the same if another such opportunity comes our way.





# "THE GREEN CASTLE"

by

Brian Johnston

Green walls. Green top on the desk. Green flowers on the drapes. Green Irishman enters and immediately feels at home. Was it the colour scheme that made him feel at home? Perhaps it was the religious atmosphere induced by walking through the monastery arcades? Perhaps it was the feeling of once again walking in the footsteps of a grimfaced professor as he is shown to his room? (After all the bus was an hour and a half late.)

How he had dreaded this moment. What were the students going to be like? What were the courses going to be like? What were the rules going to be like? "I want to go home." Perhaps he would not be able to smoke, or have a beer, was that cigarette on the bus going to have to last until he could find a place to sneak out to? At least that had been solved. That fat character sitting in front of the map with his gut hanging over the waist-band of his shorts handled that cigarette like an expert. Looks as if the people here are pretty old though. Will they accept a young foreigner?

Ah yes, the room. God what a mess. Who cares? Now I can put down my cases, unpack, and see what I brought with me. In this room I can feel at home. My castle for a year. My retreat from the trials of life outside. Beautiful. Hey, leave that Peanuts cartoon.

Conservative? Never! Strict? Who is? Cold, hard, stand-offish, antagonistic? No. Friendly, helpful, hospitable? Yes. A home away from home. A reflection of Paradise? W-e-l-l, not quite. There are a few details missing, but we need not elaborate on that.

One academic year has passed and that same Green alien is preparing to return again to the land of his fathers (and other sundry folks) to tell again and again the story of his venture into the unknown; of his travels in that foreign land; of strange experiences; of a dream completed.

And what shall he tell? He will tell of a vast and barren land; of large, forbidding, dirty cities; of large cars and low gas prices; of new tastes, sights, sounds and smells. And yet again he shall tell of the friendly people; of their hospitality, friendliness and help. He may be disgusted at times with their lack of knowledge of how to use a knife and fork. He may be annoyed with their humour and their everlasting hurry. He may be disappointed with their buildings and their Television programs. But above it all rises, like the rain clouds in the desert, that quality which he will remember long after the names are forgotten. That quality which makes up for all the deficiencies which only a foreigner would notice, because he is a foreigner. That quality is acceptance. He talked differently, he ate differently, he travelled differently, he worked differently, he joked differently, and he played differently; but he was accepted. And for this he thanks you all.

To the Faculty and staff I give my thanks. Thank you for allowing me to come here, for teaching me so much that was lacking before, and for the help and hospitality you have shown me at all times.

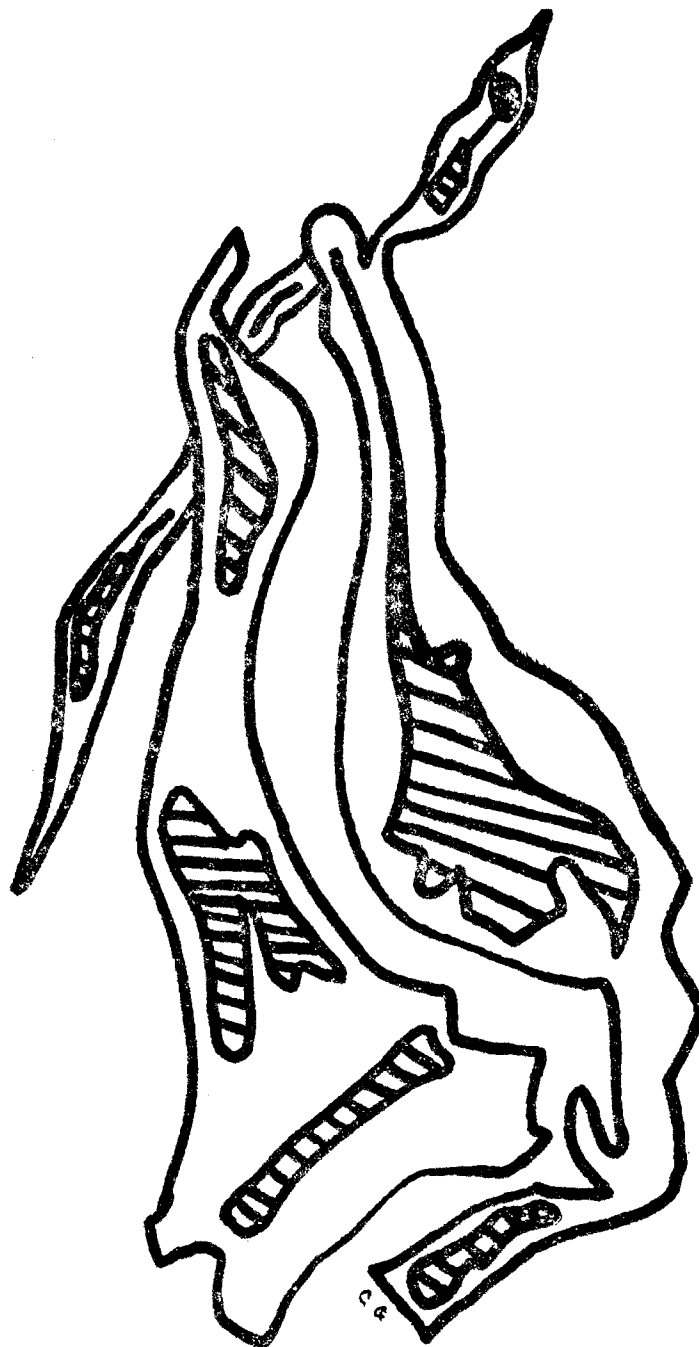
To the students (and their wives) I give my thanks. Thank you for your friendliness, help, long-suffering, and for all the food and beer which has made this year so easy to bear and so quick to pass.

To the rest of the seminary community, not least the staff

GREEN CASTLE, cont.

in the refectory I give my thanks. Thank you for feeding me, for humouring me, and for giving me such pleasant memories.

Lancaster Theological Seminary, I thank you. Good-bye.



## CYNICISM: DO YOUR THING!

by  
Glen Moyer

The first part of the following article was originally intended as an article by itself: a knife-blade for a single thrust. However, due to some conversation last week, I have added another part, of which the first part proves to be a prologue and an example. Thus the article now has two thrusts which I shall try to stab into the flesh of LTS.

## I

Recently we have all been bombarded with the commendation to "do your thing". Each speaker at the recent convocation said that his mission consisted of doing his own thing to fill a specific need. We have also heard similar urgings in the classroom and in private sessions.

I personally have grown tired of this phrase, which leaves me slightly cold. There are two reasons for this reaction. First, the word "thing" and second the idea that it is "your own".

Whatever is called a "thing" must be an inanimate, impersonal entity; a thing has no life and no ability to care. Can a seminarian's act displaying the living caring love of God be called a "thing"? I think not. Christ did not instruct his followers to do any particular thing, but to love. His call consisted of a verb and not of a noun. The call which we should feel to act, is not a call to "thinging" but a call to loving.

My second objection to the phrase is that what one is doing is "your own". I object that whatever we are to do, it cannot be so possessively attributed. If anything, the Christian is to do God's thing, not his own. We dare not attribute our innate abilities to serve our fellow men as our own, rather any abilities we have to serve others are from God.

There is one positive dimension to this phrase, namely the use of the active verb "do". The love to which we are urged cannot be passive, but must be active. We must be doing in order to fulfill our mission and in this aspect the saying has validity. In calling one to be up and about, to be doing, the phrase has a positive call to it.

I will probably be accused of taking the phrase too seriously, that I have no right to pick it apart. But I reply, if it is not to be taken seriously, why use it at all? The call to serve should be one to be taken seriously, so this phrase must be forgotten if it is to be considered lightly. If we need to have a phrase to call men to action, we do not need to invent a new one. If we wish to urge people to act of behalf on their fellowmen, then let us say "Go and do likewise" and not "Do your thing."

One of the most irksome aspects of this phrase is that there is a total lack of definition as to what constitutes the proper "thing" for one to do. The burden of such limitations ought to lie with the speaker, not with the listener, but thus far no one who uses this phrase has really defined the meaning. As far as I can tell, anything I want to do is my own thing, but this leads to a kind of anarchy, which I would not want to attribute to Christian action urgings. Jesus said that each man should love God and his neighbor as himself—not that each person should do just as he pleased.

I suppose that I will be told that the purpose of this phrase is to let each person find his own niche and thus to serve there. I will be informed that whatever a person does to the service of God is a proper "thing" to do. But I must add that the limitation that the "thing" is done in the service of God is not stated or even implied in the phrase. Perhaps I am being too meticulous in treating this phrase, but I do not think seminarians ought to be doing their thing, but should be trying to serve God as they are called to do, in whatever way they feel led to serve. Thus it seems to me that the use of this phrase is highly invalid in the seminary experience. Rather each should be urged to serve God, and thus to serve man with the talents God has given him.

## II

LTS seems to have a special "thing" which it urges everyone to do, that is, to complain. Cynicism is the "thing" to do, or to use a less intellectual phrase: the

thing to do is bitch. It is quite amazing—the number of negatives that are found all over the campus is immense.

Just for a few examples: "That was the most boring lecture I've ever heard!" This book is garbage!" "What a lousy course." "I've never taken part in anything so stupid." He's an awful teacher!" "Nobody cares how much work we have!" And so on.

Need I say more? I am sure everyone can affirm that he has said one of the above. In fact, if we would all think hard enough, I am sure we can all remember saying every one of these.

It is a malady here at LTS that we downgrade everything. I am not sure why. It could be that in preparing us for the parish ministry, the school tries to instill in us all a very realistic attitude, but an over-dose of realism with no idealism can lead to cynicism.

Everyone is guilty; witness the past issues of The Seminarian this year. How many positively directed articles are there to be found? They can be counted on one hand. It is a sad tale to tell, but the "thing" to do at LTS is to complain.

Professor Irion tells us that the best way to counsel people is by indirection, allowing a person to dissect himself to discover himself. And then, by gently leading the counselee, the counselor can help the person positively reconstruct himself. We seem to take the first step with relish here at LTS; we love to rip and tear it apart. What we really need to do is to reconstruct the good things of LTS. (They do exist!)

This ought to be our "thing" here. After all, what happened to rejoicing in all things? I believe there is a good side to everything, and I do not know what has

caused this pessimism to break forth. It is visible not only at examination time or on paper-due dates, but from the beginning of the semester on. It is as hard to analyze as it is to account for.

What happens now depends on all of us. It is something for us to keep in mind for next year; we ought to try to keep from instilling this on the next class. Rather, enthusiasm for the ministry and joy in learning should be the ideals to ingrain in the students of next year, not cynicism.

\* \* \*

This is my two-pronged fork. Each part of the above article is an example of the other. Cynicism is one of the "things" we encourage at LTS; the negative criticism of the phrase "do your thing" is a manifestation of the common attitude of pessimism. Thus I parry with a fork and hope to strike a blow. The handle of the fork may be quivering in the flesh of LTS. It is up to all of us to seize the handle and either pull it out or twist it as we see fit.



# POETRY CORNER

13

## CHARISMA

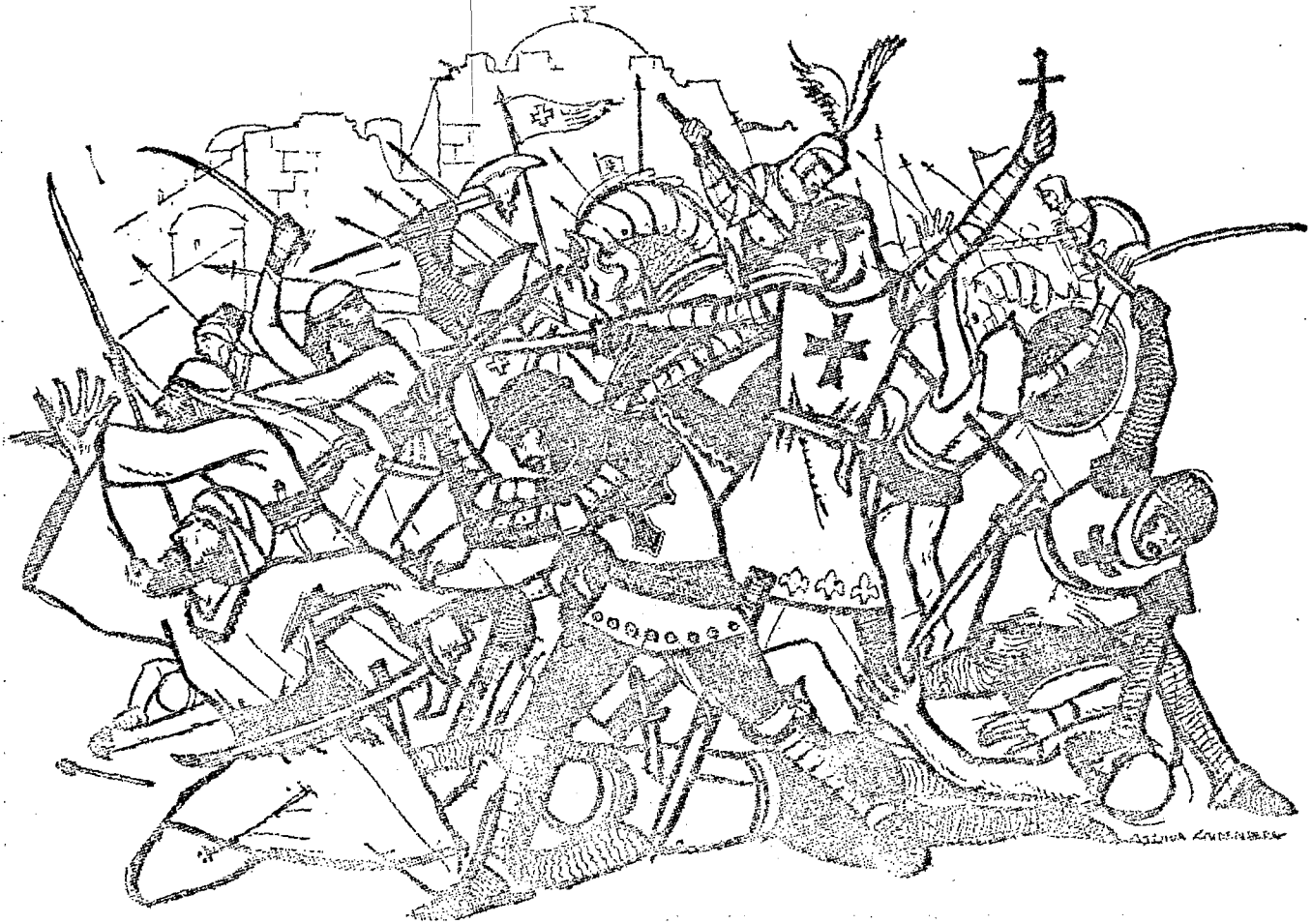
by

Norwood McTootle

The look of distinction, the captivating smile  
the magic of free flowing words that are warm and alive  
The human touch which creates life and sustains the beauty  
of worlds unexplored which exist I know within the tender  
confines of the trusting soul that abides in the power of influence

A beacon of light whose power peirces the fog of night  
reflects its ray of direction on both ocean and sky and continues  
She draws all unto herself as she guides and points the way  
to life or to death whichever she chooses for none can escape  
her charm is the motivating force of life that shines for others

The power to know and at the same time be known propels her  
it is she who lives within me yet it is I who keep her alive  
All those who give and are receptive of the individuality of persons  
are drawn like the fragrance of the morning breeze which whispers  
nothing and I understand for by the power of persausion we are drawn



POEM  
By

David Walthour

On dark, forsaken nights are heard,  
The tales of long ago retold,  
How ancient men their armors gird  
about their waists and lances hold,  
To conquer foes: peace to enforce,  
And make their lands forever free,  
That men may evermore divorce  
The ways of lies and treachery.  
Yet ten-thousand ages marched,  
Amid the foes, and natures parched  
Rock-faces still, beneath the prancing  
Horses hooves, have bequeathed dancing  
Sprites their way. They mock our vain  
Attempts to vindicate the Slain!

## FROM THE BENCH

by

John Lengel

If the marks of any winning team are drive, determination, and desire we would have to classify the '69 LTS softball team as part and parcel of that breed of "winners". We were not the finest team that ever took to the "diamond". But we had a lot of character and a lot of team spirit that leads a team on to a winning season. It is hard to be a winning manager in this league due to any number of to any number of reasons that I don't feel like going into at this time. All I want to say is that as the so-called manager of this team, I was very pleased that "my boys" came through like the real champions that they are. We weren't champions by any means, but in this manager's eyes we were. On the surface our record only shows that we won five and lost three. Two of the three losses can be directly attributed to yours truly. But be that as it may, we can't dwell only on our losses because then we would be here forever going over what went wrong in those few games. What we should dwell on are those games that we did win and forget about the losses.

Like I said already, we won five games. This can be attributed to timely hitting on everyone's part. Even our "rookie"--the 'ol Dublin Duke--Brian Johnston surprised everyone, especially the F & M team that bestowed that name on him by smashing out some very important hits. The steady pitching of Joe Herr stood out; one of Joe's finest games was when he struck out at least ten batters. The overall defensive play of all the team members was something that would please any manager.

One of the biggest thrills for any manager, or for any team, is coming from behind and then holding on to win. We did that a couple of times. But the biggest disappointment came when we had an eight point lead and only three outs to go, only to see it go by the boards and end up losing 19-16. Complacency is the great equalizer they say. It can even happen to seminarians.

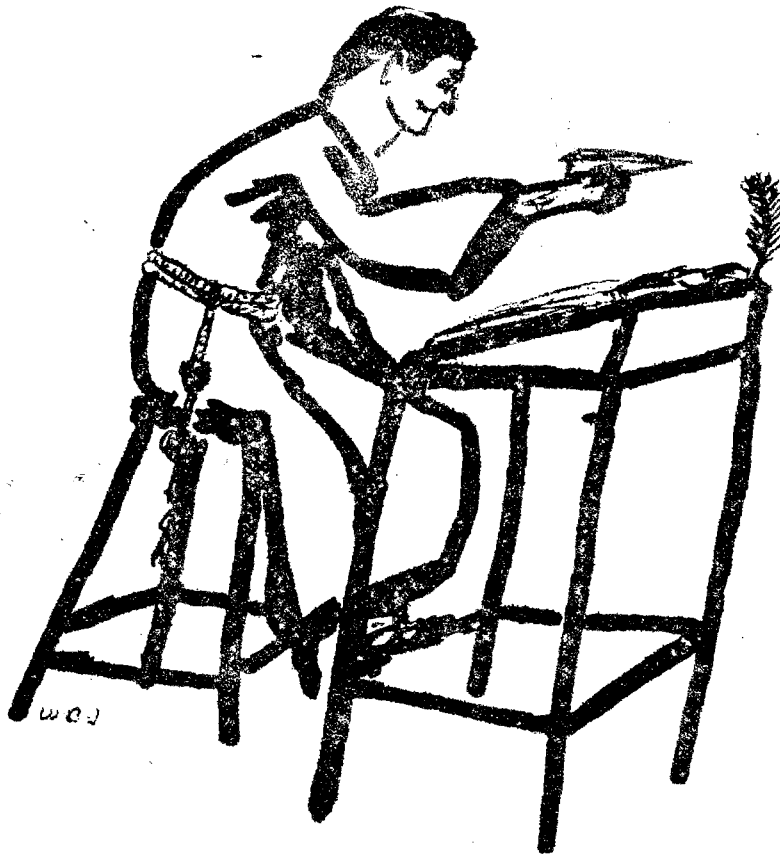
As the season has come to an end--a winning end, a happy end--I would like to thank all those who gave their time and spirit to help the team put forth a valiant effort. They deserve to have their names mentioned.

G. Epler  
H. Keppley  
D. Snyder  
B. Robertson  
B. Naylor  
B. Johnston  
K. Traugott  
S. Sterner  
G. Gundlach  
D. Valkenberg  
J. Herr  
T. Lammers  
G. Miller  
P. Goguts

And last, but not least, our good

'ol near-sighted umpire, Doc Englert.

The best of luck to all of you guys. I'm no Larry Shepherd and we are not the Pirates, but even so, we might be able to give them a match in drive, determination, and desire. As to contracts for next year, I can't promise any bonuses or raises. All I can say is that there will be an opportunity open to anyone who wants to be a member of the God-squaders and the "go all the way with Yahweh". God willing, I'll see you all again next spring.



## STAFF

### CONTRIBUTORS

B. Albright  
G. Ault  
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T. Blossom  
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J. Lengel  
N. McTottle  
G. Moyer  
J. Parker  
R. Schellhase  
D. Walthour

### TYPISTS

M. Cunningham  
J. Herr  
J. McTottle

### ART

L. Buss  
C. Goguts.  
B. Johnston

EDITOR: G. Moyer

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