



SEMINARIAN

THEOLOGICAL SEMINARY
LANCASTER, PENNSYLVANIA

ACADEMIC YEAR
1955-56 OCT. 31

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FROM ALL OF US TO ALL OF YOU

The staff of the 1955-56 "SEMINARIAN" extends a special word of "WELCOME" to all alumni and friends of the Seminary who will be with us during our days of Convocation this week. Extra copies of our school paper have been printed; so that all of our guests may have a copy. May your visit with us be a pleasant one. May the fellowship and study offered us by the Convocation sessions strengthen you in the knowledge and love of our Lord Jesus Christ, and in the bonds of friendship and interest which we share.

DATA ON SWANDER LECTURES

The lecturer on the Swander Foundation is The Rev. Dr. Allen O. Miller. Dr. Miller is a native of Northampton County, Pa., and was a member of Stone Church of the Bethel Charge. He was educated at Lafayette College and Yale University. He has served as Professor of Religion at Heidelberg College and is now Professor of Systematic Theology at Eden Seminary.

The Rev. George Nishimoto will present the McCauley Lectures. Mr. Nishimoto is a graduate of Eden Seminary and is at present pastor and director of the Ellis Community Center in Chicago.

The schedule of lectures is as follows:

Tuesday, November 8

- 2:00 P.M. First Swander Lecture
"The Task of Christian Communication"
- 3:30 P.M. Service in tribute to the memory of The Rev. George W. Richards, D.D., L.L.D., Th.D.
The Rev. James E. Wagner, D.D., L.L.D., Th.D., speaker
The Rev. Allan S. Meck, D.D., L.L.D., liturgist
- 7:30 P.M. Second Swander Lecture
"The Book of the Covenant"

Wednesday, November 9

- 9:00 A.M. First McCauley Lecture
"The Missionary Task"
- 10:30 A.M. Third Swander Lecture
"A Covenant Theology"
- 2:00 P.M. Second McCauley Lecture
"Christian Motives for Missions"
- 3:30 P.M. Fourth Swander Lecture
"Christian Nurture and Discipline"

SAYING "THANK YOU"

Pausing to say "thank you" is an important part of the devotional life of every Christian, and I believe we would agree that table grace is an important part of our devotional life here at the seminary. However, some of us tend to shy away from returning thanks and to change places when we find the prayer cylinder at our table. Some of our "thank you" prayers have become somewhat stereotyped. Then, too, some of us have felt that we could not do a good enough job by praying spontaneously. This matter has come to the attention of the Spiritual Life Commission, and we have worked out a system which we hope will in some measure improve our table graces and make them more meaningful for us.

FOR CHRISTIANS ONLY

At a recent meeting of the Curricular Needs Committee, the problem of reserved books was discussed. It seems that the worst abuse is the "forgetting" to fill out withdrawal slips. When a slip is filled out, a student at least knows where to locate the book he needs.

The Committee is interested in getting your recommendations as to how this situation can be relieved. Or shall the Seminary just grin and bear it? After all, we're only Christians!

THE PHILADELPHIA AREA MOVEMENT OF THE INTERSEMINARY MOVEMENT

The Interseminary meeting was held at the Philadelphia Divinity School, at Forty-second and Spruce streets in Philadelphia, on Saturday, October 15. Nine to Ten A.M. was registration, at which time we received our name tags, and paid our registration fee. After the particulars were taken care of, we were asked to fellowship with the students who represented the other Seminaries. This gave us an opportunity to make acquaintances with fellow-Seminarians before entering into the curricula of the day. There were four Seminaries represented at this meeting: Mt. Airy Lutheran of Philadelphia, Crozer Baptist of Chester, our host, Philadelphia Divinity School, and our Lancaster Theological Seminary. There were a goodly number of students present, but there were also many Seminaries invited who were not represented. This, however, we attributed to the inclement weather of the day. Our Seminary was represented by David Koch, Don Orander, Ann and Harold Schoup, Jim Rumley, and John Stoudt. The voting delegates from our Seminary were David Koch and Jim Rumley.

At Ten A.M., we assembled in one of the classrooms in Memorial Hall to hear the first speaker of the day, Mrs. Anna McGarry. Mrs. McGarry is the Supervisor of the Community Relations Division of the Commission on Human Relations in the city of Philadelphia. The session was first opened with a word of welcome from The Reverend Dr. Father V.F. Pottle, the Sub-Dean and Professor of Greek and New Testament at P.D.S. Mrs. McGarry then spoke to us on "The Changing Neighborhood: The Problem in Philadelphia, and How the Commission Meets It."

Mrs. McGarry began her address by sighting personal experiences that gave her inside knowledge of the racial problem. It was in the year 1922 that her interest in race relations was aroused. At that time she lived in a six-room house, which she described as being nothing elaborate. One morning the door-bell rang, and upon answering the door, she was encountered by a real estate man. He told her that the houses on her block were being sold, and that the rent was going to be raised from twenty to thirty dollars a month. This, to her, was outrageous, because the homes weren't even worth twenty dollars in that day. She refused to pay the required increase in rent, and the agent told her it was perfectly all right, as the colored people were willing to pay forty dollars a month for the very house in which she was living. There was nothing left for her to do but to buy her house. Unfortunately, other neighbors in the block were unable to buy their homes, and Negroes began moving in. Wages for the Negro at that time were much lower than those of the Whites. Even today Negro wages are somewhat lower than the Whites although years have helped to improve this problem. Because the income of the Negro was so meager, three and four families would have to move into one house in order to defray rental expenses. These houses were hardly large enough for one family to live in, and you can imagine what kind of an existence four families had to lead under these circumstances.

Mrs. McGarry began to ask herself these questions, Is this democracy?, Is this sort of thing fair to either the Negroes or the Whites? As she viewed the entire situation, she could see nothing but exploitation. She thus concluded that our White neighborhoods are not being torn down by Negroes, but by the greedy profiteers such as the real estate men. She discovered also, regardless of popular opinion, that Negro homes are kept up as good as possible, when the circumstances under which they are compelled to live are considered. When Mrs. McGarry analyzed the situation, she discovered it was the Negro families who were paying the high rents. Negro veterans, men who had fought for our country, were facing the same situation when they tried to buy a house; they were only permitted to buy in the slum areas, not to trespass into white territory. This is why we have slum areas. Negroes can only increase in places where they are already located.

Mrs. McGarry then discussed what happens to Negro families when they attempt to move into white communities. Many of the windows of the home are smashed in. Some of the most un-Christian letters are shoved under the doors of Negro homes. In fact, the treatment is so acute, that it is enough to cause them to lose faith in God. Ofttimes

letters are sent around the community asking whites to sign in protest, but fortunately, not everyone signs. Some whites even stoop as low as to ruin the car that belongs to the Negro family. If the car is left to sit out on the street at night, the owner may wake to find his tires punctured, and his car windows smashed.

To combat such injustices, the Commission on Race Relations was organized. The first public housing project was completed in Philadelphia in 1927, and Negroes were permitted to move into these apartments along with whites. However, the racial problem was not settled with this first movement, as several public housing projects refused Negro families. The situation became increasingly worse, and in 1950, riots took place, primarily because Negro veterans began moving into white communities. These Negro families were sent into the community under the best of recommendations, but that did not make any difference. It was three weeks before the situation mellowed down. Now, however, a few more families have moved into this community, and the process of discrimination is gradually being broken down. Before sending the Negroes into the community, the Commission meets with the whites, and attempts to explain what equal rights really are. And finally, in Mrs. McGarry's own words, "You wear down their resistance." The Commission further protects the Negro families by sending the police to keep a close watch on the whites. Many times the wife of the Negro household is taken to the store in a police car to assure protection. This precaution is taken until the whites become ashamed of themselves, and realize how they are fighting against their own Christian principles and democratic Constitution.

After the riot in 1950, things went well until 1954, when twenty-eight Negro families moved into an all-white community, and the whites began to attack the Negroes, using the same methods as previously mentioned. The situation was again taken into hand by the Commission, and quieted down. Now, Negro families are more readily accepted with less protest. To overcome these outbreaks, the Commission is now working with the real estate men, and asking them to stop placing prejudice in the minds of the whites, and to permit Negro families to move into white neighborhoods. The real estate men, however, are faced with the problem of competition, and they claim if they sell homes to Negroes in white communities, business will be lost. However, the problem is gradually being worked out.

According to Mrs. McGarry, our only hope in combating this evil between races is in the Christian churches. If the congregations of churches thoroughly understand the problem, the communities will accept the Colored folk. She stressed the fact that it is up to us as future ministers to help the Commission or related commissions in whatever community we may take up our ministry. Friendly letters from members of churches help, but of an even greater help is an invitation extended to Negroes to share in the fellowship of the Christian church. The problem of inter-marriage, however, always arises, but Mrs. McGarry defeats this problem with the retort, "Marriage is a union of two people, equal in the sight of God, and not a union of race."

Mrs. McGarry brought her address to a close, citing ways in which the church may aid more effectively in race relations. She suggested that divinity students must see and know these things first hand. Secondly, as pastors, we must first seek to change the minds of the young people, who are more susceptible to suggestion than older minds. Thirdly, we must invite Colored speakers who are educated into the churches, and in that way tear down the stereotypes that have developed. This will afford the opportunity for interchange of personal knowledge and convictions, which is the most powerful means of breaking down racial barriers. Fourthly, we must have our congregations gain personal experience by going into Negro settlements and helping them work out their problems. She concluded her address with this statement, "Slowly, we are beginning to learn we are all equal in the sight of God."

After the address, we were given the opportunity to ask Mrs. McGarry questions. A few questions were asked, but on the whole, she clarified in her address any and all questions we may have had. Following the discussion period, we went to the chapel of P.D.S., which is called the Collegiate Chapel of St. Andrew, where we sang the Litany for the day. After the service in the chapel, we went to the refectory and had our luncheon.

The hour between 1:30 and 2:30 P.M. was set aside for our business meeting, at which time we made plans for other interseminary meetings during the school year. All the voting was done by two delegates from each seminary, and as was mentioned earlier, the voting delegates from our seminary were David Koch and Jim Rumley. However, when a motion was put on the floor for discussion, we were all permitted to participate.

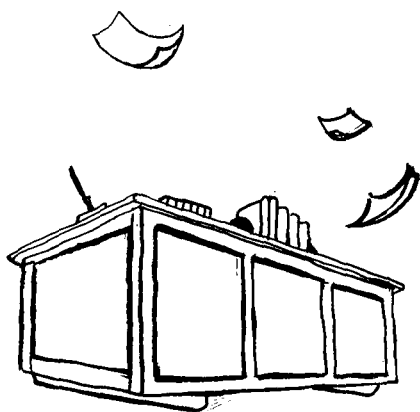
At 2:30 we assembled to hear the second speaker of the day, The Reverend Father Robert S. Harris, who is Rector of the Church of the Annunciation and St. Christopher, at Twelfth and Diamond Streets in Philadelphia. Father Harris spoke to us concerning his personal experiences at the Church of the Annunciation. Father Harris is the Negro Rector of a mixed congregation. According to Father Harris, wars, industrialization, and increase in population, changed the outlook of the community considerably. The community was gradually dying, and in order to save it, the organization of the Urban Priests was founded. The work of this organization is explained in the pamphlet, "The Church's Mission in Urban-Industrial Areas." This is an Episcopalian pamphlet, and may be secured by writing to 281, 4 Avenue, N.Y.

When Father Harris decided to take the Church of the Annunciation, all his friends

Through the class presidents, members of each class will be assigned table grace for one evening meal. Instead of our prayer cylinder, a card containing appropriate graces, such as the ones you find in some restaurants, will be placed on the table. In this manner we hope the student assigned will take a few minutes to prepare for this responsibility. There is no hard and fast rule about what type of grace can be used, and it is suggested that we have some variety in our pre-meal devotions. We can sing together a verse of a well-known hymn, have a short Scripture selection, the Doxology, one of the short singing graces, one of the graces printed on the card, an appropriate poem, spontaneous prayer, silent prayer, or a combination of any of these. No one will be assigned the morning or noon graces. We will continue with our present system for these meals, except that the card will be placed on the table to be used if you like. Let's try to take the best advantage of one of the nicest features of our devotional life together, and make our "thank yous" as meaningful as any other part of our worship.

- Jo Anne Townsend

FROM THE DEAN'S DESK



The phone number of the President's office is now 7-5620.

Registration for winter term courses, Tuesday, November 1, 11:20 to 12:30 and 2:00 to 4:00 in the Dean's office.

Next two marriage lectures: Nov. 3 by Rabbi Shusterman of Baltimore and Nov. 10 by Dr. Benedict Williams of Sewickly, Pa. --both on pastoral counseling. Thursday nights--7:30--Room 2.

During Convocation, classes will proceed according to schedule on Tuesday morning. There will be no classes Tuesday afternoon or Wednesday.

There will be a reception for the lecturers Tuesday evening in the Refectory after the second Swander Lecture. All students and friends are invited.

Our Seminary Choir will sing at the State Pastors' Convention in Grace Methodist Church, Harrisburg, on Tuesday night, Nov. 15th at 7:30. Dr. Ralph Sockman will be the speaker that evening.

The October number of the Seminary BULLETIN contains articles about and tributes to the career and contributions of the late Dr. George Warren Richards.

THE REV. GEORGE NISHIMOTO

The Reverend George Nishimoto will deliver the McCauley Lectures at the Theological Seminary on November 9. The theme of his lectures will be The Missionary Task and Christian Motives for Missions. Mr. Nishimoto is a graduate of the Eden Theological Seminary in St. Louis, Missouri. He recently received his Master's degree in the field of Church Social Work at McCormick Seminary in Chicago. He has served among the war relocation camps of Japanese Americans from 1945 to 1947. In 1947 he organized and began the Ellis Community Center in Chicago. This center was to work among the relocated Japanese Americans who had moved in a rather large group to Chicago after their release from the detention camps. The Ellis Community Center was organized by the Board of National Missions of the Evangelical and Reformed Church.

In 1951 the Kenwood Community Church merged with the Ellis Community Center. The present minister of the Kenwood-Ellis Community Church is considered one of the outstanding "inner city projects" of the entire Evangelical and Reformed Church. Besides the regular worship services and Sunday School program, a full program of Community Center work is carried on all week by a large staff of dedicated workers. Rev. Nishimoto is the Executive Director of the Center and also pastor of the church.

- Dr. Bartholomew

THEOLOGICAL TABLE TALKS

The first of a series of Theological Table Talks was held at the home of Dr. and Mrs. Vassady on Tuesday, October 25. Sixteen students and wives took part in the informal discussion on the topic, "All things to all men - to what extent?" Following the discussion, Mrs. Vassady served refreshments.

The next Table Talk will be held on November 15, at 7:30 P.M. The topic for that evening will be, "Why does God suffer suffering?"

- "Posy" Scheirer

tried to discourage him, telling him that it was a hopeless situation. Originally, the location of this church was a residential section of Philadelphia, but now it is primarily a Negro community. When the white people moved out, the real estate "sharks" bought up the homes and rented them as apartments. When he first went there, the streets and lawns around the church were littered with rubbish, for the people showed very little respect for the church, which now had become quite deteriorated. At first he could not get anywhere with the adults of the community, so he began to work with the children, which proved to be a successful wedge. After this first experience, he made several personal convictions: 1. "This church is God's church, and I'll stick by it." 2. "I believe in the program of the church." 3. "I believe in the people of the community."

He has had many conversions to the christian faith through working with the children, and now the people are beginning to look upon the church as the "saving grace" of the community. The church is not large, but it is growing. When people of the community have trouble of any kind, the first place they come is the church, whether they are members or not. According to Father Harris, this is evidence of the fact that if the Christian Church is to get anywhere in America, it must go into the community where the people are living.

The church is an inter-racial church, and this shows that we can get along as Christians, regardless of race, color, or creed. The members of the church constitute all classes and conditions of men. In Father Harris' own words, "It is very thrilling at the Lord's table to have all shades and classes of people commune together." He says further, "I profoundly believe that this generation has a lot more 'on the ball' than the past generation."

In closing, he left two thoughts which he asked us to remember as divinity students. First, "You must remember you are doing God's work." Secondly, "You are merely a channel of God," and with this statement he referred to John the Baptist, and the famous words of the book of Isaiah, "The voice of one crying in the wilderness..."

After Father Harris' address, we were again given the opportunity to ask questions and join in a general discussion. At 4:30 P.M. we assembled in the chapel for the Evening Service, and after the completion of the service, we returned to our respective seminaries.

A CHALLENGING MINISTRY

Every year a great many strangers come to the State of Pennsylvania to help pick the crops. Among these strangers, who come within our gates, are Spanish speaking Americans. These people come from the off shore island of Puerto Rico or they come from our Puerto Rican settlements in our major cities.

For ten years the Pennsylvania Council of Churches has been carrying on a ministry to agricultural migrants. In this ministry it is attempted to have colored Chaplains go to the colored camps, and Spanish speaking Chaplains go to Spanish speaking camps.

The recruitment of Spanish speaking workers has always been a tremendous difficulty. There may be men or women in the Seminary who have had a good background in college Spanish, and who feel as though they could prepare themselves through the winter months for conversational Spanish with the Puerto Ricans. One method of preparation would be to visit in our Puerto Rican colony here in Lancaster.

If any of you is challenged by the idea of this ministry and would like to put in the extra effort to carry on this Home Mission project, please contact Dr. Bartholomew.

INTER-RACIAL WORK

This is just a reminder to all Seminary students of the inter-racial work camp, which will be held on November 4, 5, and 6. The supervisors of this month's work camp are Etta Hess, the Directress of Religious Education at the First Presbyterian Church in Lancaster, and Joe Hawkins, the Athletic Director at Crispus Attucks. If you are interested, and wish to register for the work camp, contact Esther Winters, 636 S. Ann Street, Lancaster.

SPORTS

Those Juniors did it again!! They beat the Middlers in another close game - 6-0. So far, the Seniors are undefeated. All four games thus far have been won by seven points. This shows that the teams are well balanced. The Seniors will meet the Middlers at 3 P.M. on Wednesday. This should prove quite interesting, so be on hand for the action.

Volley Ball has attracted quite an interest lately. Several F&M Fraternities have

challenged the Seminary to games when they can be scheduled. Our record is 1-0 so far.

Many Seminarians are taking advantage of the "pre-season" ping-pong practice. Get ready for the tournament period! There should be some real competition this year.

The Bridge tournament is going strong. Dr. Englert and Dick Bishop are still the ones to beat!!

We would like to have as many as possible participate in the Athletic programs of the Seminary. This program is meant for you - so let's have some more support.

See you at the game,

- Jim

MORE ABOUT EVENING DEVOTIONS

One night last week a member of the Seminary family went to the chapel for private devotions. Someone was playing the organ while this student was meditating, and he brought it to my attention that he was greatly inspired. Organ music does inspire a person greatly. Tonight, and each succeeding Monday and Wednesday nights, quiet organ music will be played during the first half-hour of the devotional period. Your day will be far richer if you spend this time in the chapel, thanking God for all that He has done for you, and praying for His continued guidance.

- Paul Curvey

WHY THE STRUGGLE?

Upward, ever upward,
Higher still we climb
Seeking out the mountain peaks
Where life may be sublime.

Still we men keep climbing
To lofty heights unknown,
Seeking for God's Presence
Upon some far-off Throne.

Why does man keep striving
Toward a goal so high
When Christ, our very Saviour
Said, "Lo, the kingdom's nigh."?

Far above the common man
Each one sets his mark
Reaching ever upward
If even in the dark.

Oh, why does man keep striving
Toward such a fancied goal?
When Christ revealed God's depth of love
Low - in the servant's soul.

- R.A.H.

THINKING OUT LOUD

"An atheist's most embarrassing moment is when he feels profoundly thankful for something, but can't think of anyone to thank for it."