



THE SEMINARIAN

Volume XVI, Number 7

November, 1965

LTS PARTICIPATES IN INTER-SEMINARY SEMINAR

William Bastian and David Michael, along with Mr. Robert Duke, as faculty advisor, have been participating in an inter-seminary seminar on the general theme of the "New Hermeneutic."

The seminar involves two students and a faculty member from each of six participating seminaries in eastern Pennsylvania. The schools are: Philadelphia Lutheran Theological Seminary (Mt. Airy), Eastern Baptist Theological Seminary (Overbrook, Philadelphia), Philadelphia Divinity School (Episcopal), Crozier Theological Seminary (Baptist, in Chester), Moravian Theological Seminary (Bethlehem) and Lancaster Theological Seminary.

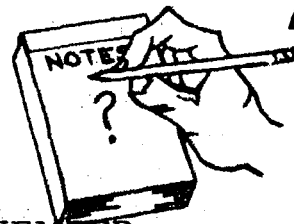
Sessions are being held this year each Friday afternoon and evening from October 15 thru November 19. The meeting place is the headquarters of the American Baptist Convention at Valley Forge.

Each participant in the seminar is responsible for the preparation and presentation of a one hour paper, about 25 to 30 pages, on some particular aspect of the general theme. Papers offered by the Lancaster participants are: Sensus Plenior as Represented by Raymond Brown by David Michael and The New Hermeneutic and Its Relation to Philosophy by William Bastian.

Two papers are presented each week and each is followed by a one hour discussion period. During these periods

there is free give and take between students, with the faculty members acting as guides and offering correctives. Between papers the students are served dinner at a nearby restaurant allowing for inter-seminary dialogue of a less scholarly nature.

The Inter-Seminary Seminar is an elective course at Lancaster, open to selected seniors by invitation from the faculty. This year marks the eighth year for the program.



BE SURE TO
MARK
YOUR
CALENDAR

NOVEMBER

- 5 - 7 AM, Chapel: Holy Communion
Robert Geisler, Liturgist--
Glenn Rader, Preacher
 - 8 - 7:30 PM--ASW Meeting
(See Article, page 9)
 - 10 - 10 AM, Chapel: David Michael,
Preacher
 - 12 - 7 AM, Chapel: Holy Communion
Reynold Ziegler--Liturgist
Theodore Trost, Preacher
 - 15-19- Reading Week
 - 19 - 7 AM, Chapel: Holy Communion
Carroll Kann, Liturgist--
Robert V. Moss, Preacher
 - 24 - 10 AM, Chapel: Richard Schell-
hase, Director of Development
of the Seminary, Preacher
 - 25-28-THANKSGIVING VACATION
- ### DECEMBER

- 1 - 10 AM, Chapel: Robert Duke,
Preacher
- 3 - 7 AM, Chapel: Holy Communion
Robert Masenheimer--Liturgist

EDITORIAL

I don't want to gripe... I much prefer to criticize. I think there's a difference. For the griper is a fretful child indulging a costly aimlessness. He does not really expect to alter matters, he merely wishes to relieve pressure on a near-ruptured spleen. The proof of his motivation is that he fails to consider timing.

Even the most secure person may be annoyed by ill-timed criticism--annoyed to such a degree that defense rather than objectivity becomes his stance. No one cherishes rebuke, but certainly some moments are less offensive than others. Stupid indeed, is the griper who does not carefully choose the right time.

By contrast, helpful (never pleasant) criticism comes best when I am most vulnerable, i. e., when I am most capable of receiving it--when I feel strong, free from questions of my own personhood, at peace with the world. But how can one possibly know when to criticize another at just the right moment so that the criticism becomes something constructive and not a mere annoyance? How can I hope to be reconciled to my brother who grieves me by his conduct, yet not build higher by my very act of negotiation the walls which already separate us? There seems to be only one set of alternatives: either I must forego the whole venture and ignore the problem of his conduct, or else I must get to know him well enough to know how to approach him with my complaint. The first alternative is doomed to obvious failure but the second requires effort on my part. And that leads us to the beautiful phrase--"koinonia conscious."

Ah, with what sweetness we fondly caress the dear words... koi no ni a con scious. How deliciously they tinkle upon our ears. How seductive it all seems in the abstract. Truly 'life can

be beautiful' lived in the context of koinonia!

And with what difficulty it is that we try to make it work.

a child cries too long, or plays too loud... next door the TV blares, loud voices invade from across the Quad, the stairwell needs to be cleaned, the annual range war at Richards Hall continues, wives are neglected, the city decides to clean its streets...

Life on campus is apart from the jungle outside... here it is only distorted, abnormal, unreal. Graduate study and family life are extremely incompatible--especially if it's my graduate study vs. your family.

The library is too small, the faculty makes unreasonable demands, and nightly we play musical chairs with the parking spaces.

In the realm of reality--where flesh and blood actually dwell--a sense of community is more elusive than it may seem to be from the perspective of the pulpit. Could it be that we fail to really understand the meaning of community? Could that misunderstanding arise because we do not actually live in concert, but as hermits in the same geographic setting?

Obviously, a community is, first of all, an organism which is able to tolerate essential difference, a feat it never accomplishes by ignoring its problems. It achieves harmony by drawing into itself differing points of view to produce a total integrating balance. (The very word harmony implies difference.) Our problem is that we expect community to sound only a single note of conformity, only monotone, when it must necessarily produce a blend.

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FIELD WORK ABROAD SHOWS ENGLAND, AMERICA SIMILAR

Although my field work for the past summer took me to another country, my duties and responsibilities were not too unlike those experienced by most students in churches for the summer in the States. There definitely were some differences, though: climate (60 degrees was considered a beautifully warm day - 70 degrees a heat wave - and I'm trying to forget that there is a thing called rain), language (in Yorkshire sometimes they don't even speak English English), and lastly, but not least, food (somewhat overcooked, usually with little seasoning, and consistently repetitious). Nevertheless, I learned to "carry on" and as they would say in Yorkshire: "the summer were wonderful!"

While having been invited by the Grove Congregational Church in Gomersal and the Healey Congregational Church in Batley to spend the summer as their guest, much of my work took place outside these two churches. Briefly my work involved: conducting Sunday Worship Services (morning and evening) at various churches throughout Yorkshire, speaking to Rotary Clubs, schools, and various church meetings and groups, a good bit of visitation, and attendance at the 3 day Annual Minister's Summer School for Yorkshire and Lancashire.

Since my home is York County and my current residence is in Lancaster County, I was generally provided with a good starting point whenever I met with people of Yorkshire or Lancashire. Depending upon where the people were from, I determined which county's virtues were to be extolled to the detriment of the other. Since there still remains a good bit of rivalry between the "two Houses" in England this gave me a good "in". At least it did until I attended the Minister's Summer School where both sides were represented - for those 3 days I

was the best fence-sitter you ever did see.

When thinking of the Church in England one immediately thinks of Church-State relationships. While this type of relationship is fact in England, at least in the Anglican Communion, it does not follow that there is an automatic relationship between the churches and society. In fact, if anything is true it is the opposite.

My speaking schedule was such that my time was divided between addressing both church groups and secular groups. Through question and answer periods, following addresses to groups of both kinds, I began to understand some of the feeling which each group has for the other. The secular area of life feels the church has done little in society in the past several generations except to meet twice each Sunday for mutual comfort and spiritual uplifting. The church people see those of the secular world as being too materialistic and uninterested in their fellow man.

Of course, quite a bit of the criticism on both sides is valid. The problem for the churches, though, is acute. Acute because there are so few people attending church regularly that it makes it quite difficult to do much more than the things which they are presently doing. Because they aren't doing more, they are considered irrelevant by the rest of society and consequently few people are joining the church. Thus, the churches there have become involved in a vicious circle which I, for one, would have no practical suggestion or proposal to break. Possibly the best solution to the problem and maybe the only one is to do just what the English churches are presently doing, in their language, just "to persevere and carry on". The English people historically have been very good at just "carrying on" and doing so for such a period that they conquer their adversary - I indeed

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SOCIAL ACTION

NEW MINISTRY IN LANCASTER AREA



Rev. Claude Kilgore has recently been called to serve as the Fellowship Worker of the Social Christian Ministry, under the auspices of the Lancaster County Council of Churches. In an interview with Rev. Kilgore, he described the underlying principle of his work as, "the matching of talents and resources of church-based people (on a personal confrontation basis) with the needs of others, as these needs are reflected within the life of the community." Major areas of concern will revolve around problems in housing, education, recreation, employment, ecumenicity, and human relations. Work will be carried on in an attempt to dissipate racial lines, and will be concerned with many areas of human needs regardless of race, creed or national origin.

The Rev. Mr. Kilgore was born in Macon, Georgia and completed his Elementary and High School Education in Cincinnati, Ohio. He received a B.S. degree at Hampton Institute, Hampton, Va. in 1947 and a B.D. degree at Lincoln University Seminary in 1951, and was twice named to "Who's Who in American Colleges." He has also studied in the fields of Christian Education, Student and Community Organization, Urban Study, and Church and Society, at Rutgers University, Lancaster Theological Seminary, New York University, and Lafayette College. He has had clinical training at the Philadelphia State Hospital and industrial training at the Presbyterian Institute of Industrial Relations, McCormick Seminary. He has served as pastor of three parish churches; Faith Presbyterian Church, York, Pa. (1950-1957), The 13th. Ave. Presbyterian Church, Newark, N.J. (1957-1963), and Westminster Bethany Church, Brooklyn, New York, an interracial church, (1963-1965). Mr. Kilgore has been active in commun-

ity and denominational work in the following capacities: The Mayor's Committee for Human Relations in Newark; president of the Community Block Association in Newark; Board of Directors of the Urban League, Essex County; Board of Directors of Planned Parenthood, Essex County; Community Extension Committee, Y.M.C.A.; School Board, Brooklyn, New York; and Advisory Committee of Boys Club. He has held positions of leadership in both the Newark and New York Presbyteries: Past Vice Moderator at Newark and with committee chairmanships in the areas of Christian Education, Stewardship, Church and Society, Missions, and Church vocations. He was a board member of both the Hospital Chaplaincies and the Industrial Chaplaincies of the Newark Presbytery, and was Supervisor of Urban Trainees, and Consultant to the Urban Church Workshops at Princeton University.

Rev. Kilgore is not new to our area, having served as Minister of Recreation, Education and Religion at the Solanco Migrant Camp at Mt. Joy, and as Pastor of a church in York. His wife is the former Mildred Holmes of York and they have four children, ranging in age from 7 to 17. His office is located in the Parish House of the Trinity Lutheran Church.

When asked for his appraisal of our local community Rev. Kilgore pointed to some definite areas as needing improvement. These were equal housing opportunities, open recreation facilities for all youngsters, programs for work retraining, apprenticeship training for people seeking gainful employment, employment opportunities for youth, and improvement in education, especially in the area of special education. He called for dialogue and understanding between people of different ethnic backgrounds.

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HAVE YOU NOTICED?

There are seven buildings on the campus of Lancaster Theological Seminary, if you consider the administration building and the chapel as one building. In two years our new library will be completed. We of the seminary community look forward to this day. But in looking to the future, let us also look at the buildings we now have on campus.

What do we know about these buildings? Most likely we know when they were built and for whom they are named. But do we know who the men were for whom these buildings were named or what they did? Do we ever stop and ask who the men were whose names appear on the many plaques placed in the buildings on campus?

Some students have raised these and similar questions. Therefore the Sem-inarian is beginning a series of articles which will, hopefully, help us to know something about the buildings on campus, about the men whose names appear on plaques in them, and about the uniqueness of our seminary.

We are all familiar with Santee Chapel or Charles Santee Prayer Hall, as it is officially named. We worship there daily, but what do we know about the building and the men who helped to make it possible?

Twenty-one years after the Theological Seminary of the Reformed Church moved to Lancaster in 1871 the final steps were taken to erect the first buildings on this campus. A building committee was appointed early in 1893 and by May 11, 1893, ground breaking ceremonies were conducted for what is the present administration building, part of the library, and chapel. By June 15, 1893, the corner-stone for the building complex was laid by Mr. Charles Santee. One year later, on the sixty-ninth anniversary of the Theological Seminary of

the Reformed Church, the building complex was dedicated and free of debt. The chapel was rennovated in 1923, so that its present form is not the same as was originally designed. A photograph in the library shows the chapel as it was at the time of the dedication.

Mr. Charles Santee, for whom the Prayer Hall is named, was born September 4, 1814, about four miles from Bethlehem, Pennsylvania, and baptized in infancy at Hecktown, Pennsylvania. He attended school until the age of thirteen. He was then employed by several wholesale dry goods establishments for a period of thirteen years. After this period of time, the House of James, Kent, and Santee, dealing in dry goods, was founded in Philadelphia in 1840. Mr. Santee was active in this company until his retirement in 1881. In addition to this, he was for many years vice president of the Northern Savings Bank in Philadelphia and a director of the Jefferson Fire Insurance Company of the same city.

Mr. Santee was a member of the Reformed Church all his life. When he settled in Philadelphia he joined the First Reformed Church, where he was a member until 1869. At that time he transferred his membership to Christ Reformed Church of Philadelphia and helped this church to become firmly established financially.

As a layman, Mr. Santee was a member of the Board of Trustees of the Theological Seminary of the Reformed Church in Lancaster from 1870 to 1895. He was also treasurer for the Reformed Church Board for Home Missions for many years and used his personal credit to insure that the salaries of missionaries were paid promptly. Mr. Santee was liberal in his donations, not only to the Seminary, but to Franklin and Marshall College as well.

In the future issues we will look at
(continued on page 7)

FIELD WORK ABROAD SHOWS ENGLAND, AMERICA SIMILAR (continued from page 3)

hope this will be true in this case.

One of the things which impressed me very much was the vast similarity rather than difference between England and the United States--or more correctly between the areas with which I am familiar in each (Eastern United States and Yorkshire England). Physically there is a great similarity; beyond this the problems, proposed solutions, interests, and hopes for the future are far more similar than dissimilar. This was especially noticeable during the periods I spent at the Minister's Summer School and at Northern Congregational College (the equivalent of our seminary). In both instances I had an opportunity to meet, and more important, to talk at length with students for the ministry as well as experienced men in the field. At Northern Congregational College I found the preparation for the ministry to be more specialized and more theoretical as compared with Lancaster Theological Seminary.

The school is specialized to the extent that a student for the ministry there usually spends 6 years studying Biblical courses, theology, comparative religion, philosophy of religion, doctrine, and other "classical" subjects. While the English secondary school system gives these students a better liberal background than I feel ours does, and while at "seminary" they are free to take "non-theological" courses at the university, it was my feeling that English ministerial students at this college did not have as good a liberal arts background as do American students who pursue a liberal arts course of study in college before going to seminary.

"Seminary" work there is more theoretical from the standpoint that students receive less in the way of practical

courses. One illustration of this could be in the area of Christian Education. It appears to me that there is little work done in this field at the seminary level yet it is becoming one of the most important aspects of their local churches--possibly this in itself will force a revision of curriculum at this point.

Nevertheless, I was very much impressed by the similarity between the ministry there and here. Generally we are facing the same problems, talking about the same things (and more likely than not in the same way), proposing similar solutions, reading the same books, and being somewhat discontented with what the church has achieved in the last few years.

It has been suggested to me numerous times that the American Church is now where the English Church was several generations ago and that if we are not careful we will be facing the problem of reduced attendance in the U. S. before long. I sincerely hope that if this is true, and it oftentimes gives that appearance, we can still avert the disaster. For although the work of a minister is difficult in the U. S., the minister in England is working under a very severe handicap.

Unfortunately (for me at least) the summer was altogether too short. An evaluation of such an experience is most difficult if not impossible. To me, the most valuable part of the summer was the opportunity to be away from and to stand back and look at my own country.

Of course, wherever I went I was questioned about the U. S. What did this event mean, what was that policy about, why do we do something in one way rather than another? These were frequent types of questions. Because I felt loved and respected there, and most definitely because I felt the same
(continued on page 7)

FIELD WORK ABROAD SHOWS ENGLAND, AMERICA SIMILAR (continued from page 6)

way towards the people in England, I tried to answer those questions as honestly, truthfully, and candidly as possible.

But many of their questions about our country were concerned with things we take for granted and to which we give little real thought as to the reasons behind them. Many questions were in areas which I did not understand myself. To answer most of these inquiries with any integrity took quite a bit of thinking and honest appraisal. Consequently, I was forced to think most deeply about many areas of American life which before I had only taken for granted or just accepted without much questioning. Thus, while endeavoring to answer these inquiries quite often I was most surprised at my answers. Some of the conclusions which I reached in this process were frightening, some were sad and embarrassing, and many filled me with pride in my country.

If only for the foregoing reason I believe that a summer of this sort is well worthwhile. But a working summer in another land does far more than allow an individual to see his own country in a clearer light. It also enables him to learn much from the country he has visited and helps him gain a greater degree of tolerance and understanding for the people whose background and thinking is somewhat different from his own.

While I said at the beginning of this "epistle" that I was more amazed at the similarities than the differences between England and the U. S., there are some differences. To point out only two: England has a great deal more nationalization than do we; and secondly, there is much more of a desire to trade with Communist bloc countries. Both

of these concepts I found completely to my disliking before visiting there. After talking with many of my friends there concerning these two issues, I have come to realize that for England today there are both good political and economic reasons why she has adopted such policies. While this may be good for England, and I'm inclined to feel that generally it is, I would not (at this juncture anyway) be in favor of such policies for our own country. However, I do believe the summer has afforded me the opportunity to look at and to understand with some degree of accuracy the advisability of different policies and different ideas on problems when viewed from different backgrounds, needs, and perspectives.

Looking at the summer as a whole-- I have found this opportunity to be one of the most delightful and valuable experiences that I have had. Working closely with people in other countries and in their surroundings has allowed me to learn many new and varied ways of doing a particular task. While the people with whom I was associated have contributed tremendously to my own growth, I only hope and pray that in some small way I may have been able to contribute something to them.

--Teryl V. Schweitzer

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HAVE YOU NOTICED? (continued from page 5)

some of the other men who, like Charles Santee, helped to make our present seminary buildings possible as well as others who found stimulus here for their entire lives.

--George Martz

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The best thing about the future is that it comes only one day at a time.

HOMILETICAL THEMES FROM MOTHER GOOSE

1. "Mary had a little lamb..."
 - A-The Immaculate Conception
 - B-The Lamb of God who takes away the sins of the world.
2. "Little Boy Blue come blow your horn..."
 - A-Kerygmatic Preaching
 - B-The Evangelical Mission of the Church
 - C-Matthew 6:2
3. "Little Jack Horner sat in a corner..."
 - A-Benefits of Monasticism
 - B-The Problems of Hypocrisy
4. "Peter, Peter-Pumpkin Eater, had a wife and couldn't keep her..."
 - A-Ephesians 5:22-24
 - B-Proverbs 31
5. "Humpty Dumpty sat on a wall..."
 - A-Dangers of Being Non-committal
 - B-The Fall of Eden
 - C-The Weakness of Wordly Powers
6. "There was an old woman who lived in a shoe,
She had so many children she didn't know what to do..."
 - A-The Leisure Revolution
 - B-The Stewardship of Time
 - C-Birth Control and the Population Explosion
7. "Sing a song of six-pence, a pocket full of rye..."
 - A-The Ministry of Music
 - B-Evils of Alcoholism
8. "There was a little boy and a little girl, Lived in an alley;
Says the little boy to the little girl, Shall I, oh, shall I..."
 - A-The Declining Moral Climate in the United States
 - B-The Sanctity of Marriage
9. "Here is the church, and here is the steeple;
Open the doors and where are the people?"
 - A-Christian Enlistment
 - B-The New Theology
10. "As I was going to St. Ives, I met a man with seven wives..."
 - A-Theology and Life in the Church of Jesus Christ of Latter Day Saints
 - B-A House is Not a Home

grounds. Strengthening the ecumenical thrust among different religious persuasions in the community was another concern. Mr. Kilgore commented that two areas in which the Seminary is making a contribution (P.A.C.E. and the tutoring program) are positive steps in the right direction. He suggested that these programs be continued and stressed the need for further involvement in other areas as well.

-- Vernon Wingenroth

Report to the Seminary Community
on the PACE Program:

Much of the credit for initiating and carrying out the PACE project in Lancaster last year is due the members of the seminary community. It is therefore appropriate that the latest developments in the PACE story be recounted in this issue.

ASW Project Committee members greeted and registered about forty persons who attended a meeting Wednesday evening October 27, at the Encounter. They came in response to an invitation to evaluate the pilot program of last season and to think creatively about a new course for the future. The meeting was called by Mrs. Dorothy Fackre, acting chairman of PACE, who contacted the remaining members of the PACE Committee of last year and other persons of the Lancaster community who have shown concern for cultural enrichment in the field of education of both majority and minority groups.

Those attending expressed satisfaction with last year's pilot project and called for an expansion of the PACE program this year.

Persons present represented such groups as the Project Committee of ASW, the Seminary Community Council, Lan-
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EDITORIAL

(continued from page 2)

All of which means that community, like successful marriage, doesn't just happen. It isn't a state of being; it is an activity. Koinonia is generated by persons who thoughtfully consider other persons, who care for (even insignificantly) others enough to work for the formation of community (a body, an organism). That does take work...no ostrich-like stature will ever produce it.

Therefore, in the interest of true community, let us not even hope that our relationships will always be smooth, unruffled. Rather, let us honestly seek to know one another--idiosyncrasies and all--well enough to take a walk in his shoes. (Then, if he needs our criticism, shoot away.) Perhaps then when we shall have felt the pinch of his shoes, our criticisms will be honest and manly, open and face to face. In such an atmosphere, nothing but brotherhood can result.

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POETRY CORNER

GRIEVING

Slowly with compassion:

Sweet and sweetest sweetness vainly rising
 in my palled chest of blackest death--
 Gentle friend who stays my hand from trembling
 as I mourn the loss of what I crave--
 Hopeful Dawn enlightening all the mem'ries
 of what was and of what could have been--
 Golden Sunset's weary consolation
 as I turn mine eyes unto the grave:

What is all the beauty of Creation,
 what the very music of the gods--
 If through all this throbbing painful station
 I have not the blessing of thy face ?

HASTE'S CHILD

Vivace:

Stop him--stop him--stop that child!
 God of Grace, he's growing wild!
 Quickly, all too quickly flees
 Childhood as a summer breeze.
 Christmas past he raised not e'en his head--
 Now we cannot keep him in his bed!

Eric, Eric, where's the fire?!
 Oh, to quench your fierce desire...
 What your striving but will bring
 Soon shall your descendants sing:
 'Father Eric's earthly life did fly
 That we had no time to say goodbye!'

Yet not for your progeny
 Is my growing agony:
 Selfishly I fear to miss
 Any of your child-like bliss--
 For no more, as once to me alone,
 Can such virgin-bliss be ever known.

--Dave Melcher

Report on PACE Program
(continued from page 10)

caster Branch of the NAACP, public schools, laity and clergy of all religious faiths, Social Action Committee of the Lancaster Association of the UCC, parents of PACE children, Education and Recreation Subcommittee of the Lancaster City and County Human Relations Committee, and Franklin and Marshall College. An observer was present from Brown University.

The first of a two hour session involved a review and discussion of the benefits of PACE. The recently circulated report of PACE, "PACE-A Program for American Cultural Enrichment--Spring, 1965", published in booklet form by the Laboratory for Leadership and Learning, was used as a guide to a thorough review of the education project. This publication shows progress in personal relations between the Negro and white children. Adult workers "learned a great deal about Negro history. The fact that Negro and white were working together in a mutual effort was mutually beneficial...". PACE Planning Committee recommendations in the report recognized "a need for a continuation of a program like PACE on many levels."

Mr. Alan Kroehler of the Laboratory School explained the general proceedings of the PACE sessions and the resources used. Mr. Kroehler had served as a resource person for the PACE classes. He assisted in teaching the children and has since helped to explain PACE to the Lancaster community especially through newspaper and television media.

According to the agenda, the second hour of the meeting was open for discussion. From this period came support for a program which would offer more classes. Desire was expressed that the public schools recognize the need to include Negro history as an incorporated part of the curriculum and cite contributions of

different ethnic groups to our present American culture. There was implied a need for better textbooks and better training of teachers in the field of race relations. Help was requested for various areas of need in the PACE work, such as transportation, publicity, finances, and so on. Lester Helmeczi gave a financial report that attributed much of the monetary support to Franklin and Marshall College students, the student community of Lancaster Seminary, and the Racial Justice Now Committee of the United Church of Christ.

Related announcements made included the statement that a TV series on Negro History will run for nine weeks, starting Thursday, November 4, on Channel 12. The programs will be weekly, at 8:30 PM. Also, the Bell Telephone Company has announced openings for Negro applicants for such positions as sales representatives and assistant linesmen. From the group came the suggestion that PACE could assist in the readiness of persons to make acceptable job applications and personal interviews.

For those who desire to read the PACE report, it is currently in the hands of the members of the ASW Project Committee. If anyone wishes to see the book, they may call Gloria Wingenroth, ASW Project Committee Chairman or Lester Helmeczi, representative to PACE from the Seminary Community Council.

The next meeting of the PACE Committee is scheduled for Wednesday, November 10, at 8 PM in Trinity Parish House. Members of the Seminary are urged to attend.

--Connie Bastian

Whatever you dislike in another person be sure to correct in yourself.

FREE SPEECH OR LISCENSE?

Comment on the F & M Situation

From the Vital Issues Commission

As every schoolboy knows, the first amendment of our Constitution guarantees the right of free speech. Yet, years ago the Supreme Court saw the necessity of limiting this freedom. One cannot cry fire in a crowded building when there is no fire. Today, however, we have a new twist. Professor Mezey has decided to reverse the process. He is not crying fire; he encourages us to start one. The entire affair has all the ingredients of pyromania. As F & M temporarily suspended Mr. Mezey, the question arose as to whether or not the college's pyromaniac of the English department would be burned by his own fire.

Certainly the majority of the students at the college and the seminary would consider Mr. Mezey basically uninformed and unrealistic. But many students who do not support him feel that he does have the right to express his own opinion. They are correct. If we allow ourselves to take away Mr. Mezey's freedom of speech, we will only forfeit our own right. However, as the Supreme Court long ago noted, we have a responsibility which accompanies our freedom. As a teacher, Mr. Mezey has a responsibility to the students he teaches and to the college he represents. As a professor it is his duty to remain as objective as humanly possible in his classroom or at any function in which he may represent the institution he serves. The question is not whether his rights may be violated. The question is whether he has violated his responsibilities. It is this very point that President Spalding is considering. If he is found guilty of misusing "the classroom for indoctrination or advocacy of personal views", he should be released. If he has abused his freedom in this fashion, he has forgotten his responsibility. No one should deny Mr. Mezey the right to speak out. However, when he fails to consider the responsibility which accompanies any

right, he has left himself open to the consequences which his own actions dictate.

--Walter Snowa, Chairman
Vital Issues Commission

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MAYBE SOMEDAY

When I was a child I said,
"When I am sixteen I will be very wise,
and I will know all the answers."
and when I was sixteen I discovered
that I was wiser than before,
But I did not know all the answers.

And so I said,
"Soon I will be a man, and then
I will know what life is all about."
Now I am a man (they tell me),
and I am very wise (I think),
But today I discovered that I do not know.

To whom shall I listen?

The President says we have a commitment.

But God said, "You shall not kill."

When I was a child I said,

"Someday I will know all the answers."

But I don't.

--James Stirling

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"SOPHIA" WITHOUT --
THE ABORTED MINISTRY?

Is "Sophia" without? Is the ministry being aborted? In The New Reformation, J. A. T. Robinson says: "Unless the Church can show that it is prepared to permit women as full scope for ministry and responsibility as ever it gives to men--and as the world is increasingly giving to women--then it has no right to preach to the world a Gospel which declares that 'in Christ there is neither male nor female'." Thus, Robinson seems to feel that "Sophy" is not without, and that the ministry is not being aborted by women in the pulpit.

The seminaries across our country are seriously looking at this question
(continued on page 14)

"Sophia" Without--The Aborted
Ministry? (continued from page 13)

of women in the ministry. An attempt to answer it has been seen in the recent switch by many of these institutions from a two to a three year course for Christian Education people, a goodly number of whom are women. This change has been made partially to allow these people a more thorough theological groundwork before they enter fully into the service of a local parish. This is a start!

Dr. Elizabeth Achtemeier, in The Feminine Crises in Christian Faith, points out that "Perhaps our [women's] basic difficulty in understanding the Christian faith has been our failure to understand adequately the nature of our relationship to God." Perhaps more women in full service to the Church, with a theological background, would help to answer this question by relating a more adequate understanding of their God to the women they work with. This is, of course, but one problem with which the Church must deal today, yet, the acceptance of a woman in full-time church work by her parish would be necessitated for her to deal with this, or any other, problem which might arise.

Let us look at the general conception of the woman in the ministry. It is felt by many that a woman "in the pulpit" turns men away from the Church. This is due to the fact that to lay people the pastor has the dominant role in the Church, and men do not like to work under the authority of a woman. (Surprisingly, women often feel this way more than do men!) There seems also to be a general confusion of the masculine and feminine roles in our society. This is partially due to women entering fields of work which were formerly occupied only by men. Many of these occupations have now become solely feminine, as with the secretary. We would not want this to happen to the ministry.

What then does the woman who wishes fulltime work in the Church do? The answer seems to be Christian Education or one of the specialized fields of ministry, such as work on the college campus as an assistant to the campus pastor. As Christian educator in a local parish a woman would work with the family as a unit, not just with the women of the congregation. The problem of authority would be alleviated in that here the woman is under the "authority" of the pastor, as are the laymen.

The other side of the coin? Look out "male ego", here it comes! There are still many women who feel that a woman can do anything in the Church, as a pastor, that a man can. The problem of "authority" need not exist. If a woman is a good leader she will have as much success in dealing with her people as will a male pastor. Also, in the Church women have a great opportunity to show forth their feminine characteristics, such as warmth, concern, tenderness, etc., to the benefit of work as pastor. Very often a man "gets stuck" on authority and cannot get down to the "level" of someone who needs him. This is the "Herr Pastor" idea. A woman can often feel empathy where a man cannot. So a woman should not try to lead a congregation as a man would--she should be a woman!

--Valerie Paradis

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LIBRARY CAMPAIGN NOTES

As of October 28, 1965, over \$903,000 in pledges and gifts have been received by the seminary for the new library program. Ministers' pledges have reached \$92,000.

The campaign has been extended into three of the four districts of the Southern Synod Acting Conference.