



THE SEMINARIAN

Volume XVI, Number 6

October, 1965

PURPOSE OF SEMINARY COMMUNITY RETREAT ANNOUNCED

The All-Seminary Retreat will be held this Wednesday, October 6, from 9 AM to 4 PM, at Salem Church in Rohrerstown.


One of the main purposes of this retreat is to help each of us to become a little more "koinonia-conscious." It is very important that we, as a seminary community, do this. Certainly this is a goal which we will work for in our own parishes. But we cannot expect to establish koinonia in the local church when we, who have come together in response to the claim which God has made on each of us, can't establish it in our own community.

The purpose of this All-Seminary Retreat, therefore, is to enable us to come together as a group in worship, study and recreation, so that we might work toward becoming a more closely-knit fellowship.

The main part of the retreat will be devoted to study. The actual discussion will cover chapters three and four in Robinson's book, The New Reformation? It would be beneficial if each student were to read the entire book. A careful reading of chapters three and four is an absolute minimum.

I have picked out what I consider to be the major statements of the book in the hope that they may stimulate some thinking and questioning.

In the first chapter, "Troubling of the Waters", Robinson sets forth what he considers to be the character of the "New Reformation." He begins by questioning the use of the term, "New Reformation." In one sense, he says, the term Reformation may be too large to describe the present ferment, which may really be only a minor rumbling rather than an earthshaking explosion. On the
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- BE SURE TO MARK YOUR CALENDAR**
- OCTOBER 6 - All Day Retreat (See article)
4:30 PM, ROOM II--REPORT AND DISCUSSION ON THE SEMINAR ABROAD
 - 8 - 7 AM, Chapel: Holy Communion (See Article, page 15)
 - 11 - 7:30 PM, ROOM II--ASW MEETING
 - 13 - 9:55 AM, Chapel
William Fenstermacher
 - 14 - Corporation Meeting
 - 15 - 7 AM, Chapel: Holy Communion
7:30 AM, Refectory -TableTalk
 - 16 - Pacem in Terris Conference (See Article page 2)
 - 20 - 9:55 AM, Chapel
William Bastian
 - 22 - 7 AM, Chapel: Holy Communion
7:30 AM, Refectory: TableTalk
 - 25 - Presbyterian Ministers Life Insurance Dinner for seniors and wives
 - 27 - 9:55 AM, Chapel
The Rev. Dr. G. Wayne Glick
Dean of F & M College

EDITORIAL THE STUDENT POINT OF VIEW

At this time it seems almost superfluous to add another word of greeting to all those already spoken. September has come and gone, orientation is almost over, and the Opening Convocation and Matriculation Services have been held. But there is little else for The Seminarian to say now, than "Hello" for as yet there has been no important issue, no clarion call to arms, raised by the students which requires the use of this space.

Thus this opening issue is informational. We have tried to gather material about past, present and coming events in the ongoing life of the seminary community which will be of interest to the student members of the community. Probably every issue of The Seminarian this year will be cast in this mold. It has in the past. But we, the editors and staff, sincerely hope not.

For The Seminarian is the student voice in of and for the community. The Seminary Community Council, as the student governing board, considers it important enough to warrant a completely different mode of operation from that of any other student group. The Seminarian is published by and for the students of this seminary and reflects their viewpoint, without direct outside control.

There is only one way in which this can be done, however. This is by direct contribution of as much of the student body as possible. Several hundred hours of work, by as many as twenty students goes into each issue. Many articles are solicited, others, usually the most interesting, are not. All are invited to contribute; your work will be identified or not, as you so choose. The Seminarian pages are a place where any voices in the community may contribute a full and direct presentation of their views to all of the rest of the community.

It is worth noting that The Seminarian is read in a wider context than that of the student community. Our intern students, all members of the faculty and staff, the members of the Corporation Board, prospective students, and various other seminaries are all recipients of copies. This publication shows them what the students at Lancaster are thinking and doing as they prepare to be workers in the Church of Jesus Christ.

As we begin another year, we, the editors and staff of the Seminarian, hope that we may contribute something of value to the students of Lancaster. Help us...by suggestions...by criticisms...by contributions.

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PACEM IN TERRIS CONFERENCE reminder!

Pope John XXIII's encyclical, Pacem in Terris, will be the subject of a conference at the seminary on Saturday, October 16. All students are urged to attend.

Copies of the encyclical and a brochure describing the conference have been distributed to all students. Seminarians and wives who plan to attend are requested to register with Mr. Shellhase in the Development Office. There is no charge to seminary students for the conference, but for those who wish to have luncheon with the other guests in the Refectory and do not regularly eat there (i. e. married students) a fee of \$1.25 per person will be charged.

Calendar Continued

October 29 - 7 AM, Chapel; Holy Communion

7:30 AM, Refectory,
Table Talk

8 PM, Refectory

HALLOWEEN PARTY

Refreshments and Prizes

CONVOCAATION ADDRESS

September 1965

-- Robert V. Moss, Jr.

I want first this evening to say a word of welcome to that part of our community which has returned to home base after serving as our British branch for the last four weeks. Lancaster Seminary is to be found wherever its students and faculty are engaged in seeking new light, deeper understanding and encounter with man before God. It is not too much to say that not only in the Seminar Abroad, but also in parishes and communities and National Parks across the nation where students have served, and in conferences in which faculty have served this summer Lancaster Seminary was present. One of the things for which I am most grateful as our school has been strengthened over the last decade is the diversity of summer experience represented as the community gathers each fall. The comingling of experience which takes place in these first two months enriches us all.

After talking with a number of seniors and with Professor Duke, I want to say that there is no question in my mind that once again the program of the Seminar Abroad has justified itself. It is too soon for the seniors or for the rest of us to be able to assess the Seminar in its full significance, but I am confident that in the days and weeks ahead as perspective is gained we shall find more and more of the Seminar breaking into Seminary life. I do want to say a special word to the wives of the seniors. Someone reported that on one college campus last spring some seniors were saying that they had decided against Lancaster since going there meant that you would be separated from your wife for a month in the senior year. Well, of course, that is not the basic purpose of the Seminar Abroad. And I dare say that a student who would make his decision about a Seminary on that basis is hardly ready for graduate theological

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OUR MINISTRY OF ENTRUSTING

-- Lee J. Gable

The letters of Paul to Timothy are especially relevant for us in the Seminary community, for they summarize our ministry. "What you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also" (II Tim. 2:2). It is our purpose in theological education to get hold of the Christian faith and life as fully as we can. This includes an understanding of the Bible with all that it contains and means; of the church as it developed in the past, as it is now around the world, as it is in each particular place; of a theology that enables us to have a sure faith and to bring our faith to bear on this pluralistic, secular, technological, frustrating world, of the mission of the church in the whole world, including its remote areas as well as such nearer areas such as the Seventh Ward, Frederick Street, dormitory and class room. It must be our further purpose to help communicate this Christian faith to people of all ages in the church and so to work with them that they will be able to communicate to those around them in church, family, and society. This is our ministry of entrusting.

This ministry confronts us with many responsibilities and problems. One problem is that church and world will not remain the same. They will change, probably faster and faster, and we must be able to relate the faith to a constantly changing world. Too many of our pastors and too many members of our churches have not kept pace with change.

Our problem was brought into sharp focus by a litany which was used in Chicago in a church worship service on Sunday, July 4, 1965. It included such responsive petitions as these:

Leader: O God, the City, for people to live and work and to know one another
Congregation: Help us to love the City.

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POETRY CORNER

THE GLORY OF BRITAIN LIES IN HER TOMBS

Westminster Abbey--

half blackened by the grime of centuries,
 half bleached like some giant bone of Cerberus
 jutting out of the clay
 a bridge between earth and hell
 grasping at heaven.

Within this whitened sepulchre

monuments to death
 masses of stone and gold in majestic hypocrisy
 conceal the ashes and filth of once great kings.

The abbey church

memorial to man's folly
 hiding death in gold
 worshipping dust

Yet also a monument

to the glory of God
 who transcends man's finality

But if God is dead

perhaps they have buried him in
 Westminster Abbey

The glory of Britain is buried in her crypts.

-- Harry Serio

THE STUDENT COMMUNITY COUNCIL

This past spring saw the inception of a new organization here at Lancaster Seminary. No doubt by this time most of our students have at least heard of the Student Community Council, but it is highly probable that very few actually understand thoroughly its purpose and function. Hence a few words of explanation.

The Student Community Council (S.C.C.) is primarily a coordinating body, whose aim is to regulate and integrate the various activities and functions of all the student organizations of the seminary. Its membership is composed of representatives from each student class and group, plus three officers elected from the student body at large. In addition to these officers and representatives, the S.C.C. has under its auspices four appointed commission chairmen: the Vital Issues Commission; the Spiritual Life Commission; the Social Life Commission; and the Athletic Commission. The S.C.C. is thus composed of fifteen students who exercise a form of republican government over the general student body of the seminary.

The S.C.C. operates on the basis of a constitution which was written over the past two years and only last spring was completed, and ratified by a general vote of the student body, thus creating the Student Community Council. The S.C.C. was forced into existence to replace the traditional but outmoded Society of Inquiry, which had at one time been a loosely organized society wherein all students of the seminary did inquire into relevant theological and social concerns; as the years passed, the Society of Inquiry had become overburdened with an obtuse, bureaucratic structure which proved to be increasingly unmanageable. It is now hoped that the new constitution will provide a much more tenable form of student government, one which will ease the task of giving each student a voice in the life of the seminary, as well

as one which will simplify the task of coordinating the various activities and functions of our student organizations.

In concluding this brief description of the S.C.C., it might be well to point out that the Student Community Council is not to be confused with the Seminary Council. The latter named body is one which is under the jurisdiction of the S.C.C., and it is responsible solely for the disciplining and regulating of the apartments and dormitory of the seminary.

Lastly, it is advisable that all students bear in mind the fact that each of us has a representative on the floor of the S.C.C. who has a voice and a vote. Therefore, whenever any problems, complaints or constructive ideas arise within our community, these are to be brought to the attention of the representative from the organization of which the student is a member. This representative must in turn bring the problem, complaint or idea to the attention of the S.C.C. at its next monthly meeting. In addition, it is of the utmost importance for good order and the elimination of conflict that all student activities, organizational meetings, etc., be scheduled through the Secretary-Treasurer of the S.C.C., Mike Walker.

The new S.C.C. constitution will be in the hands of each student by the first of next week. All are urged to read it carefully and thoroughly, for further detail than is here presented. Any questions which may then arise can be addressed to the representatives or officers which will be listed on a separate sheet accompanying the constitution.

-- David Michael

The wages of sin have never been reduced.

study. Last week I heard of one Seminary junior in a New England seminary who came into the President's office a few days after seminary began and said that he had decided to withdraw because he had just realized that going into the ministry meant giving up his week-ends. My guess is that he was one of the ones who turned down Lancaster because of the Seminar Abroad and the threat of separation from his wife. But let me assure the senior wives that the faculty was not insensitive to the burdens which such a program imposes, especially where there are small children. They were not insensitive since most of them have experienced the same kind of separation -- often for longer periods -- either in the service of the church or in the service of the nation. But the faculty was moved by the demands of a new age for a ministry with a world-wide perspective, for men and women who can see their own culture and their own tradition in the light of what is happening in this age of universal history. We as a faculty appreciate the understanding, the patience and the maturity of student wives who bore the month of separation so well. We know there are risks in the program, as there are in any worthwhile undertaking. Secretly, I suppose, the faculty hoped that both partners would discover the fundamental rightness of the marital bond. And so far as I have heard, this has not backfired and no partner has discovered that he or she can get along very well without the other.

Before looking ahead at the year before us, I want for a moment to say a word about the year behind us. In many ways it was an agonizing year. The new curriculum with the attendant bugs, most of which we hope have been exterminated. A capital funds campaign which kept some of us away from the campus a good many days during the year. A convocation planned with the best of intentions, but which caused us to look inward too much. Yet I am convinced that it was in many ways the most decisive year in the Seminary's modern history. Essentially the campaign for the new library

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was an educational effort conducted among a constituency which had only a slight acquaintance with the work of the school and an alumni body which had never been asked to express its true feelings about their theological alma mater. To be sure, the financial results have been highly gratifying. About half way through the campaign we realized that we had better start speaking of our goal as a minimum goal, and we are now at nearly \$900,000 -- some \$80,000 beyond that minimum -- and well on the way toward our revised goal of one million dollars. The nearly \$30,000 which was given by students, faculty and staff; the \$90,000 subscribed by alumni who were expected to give no more than \$30,000; and the \$160,000 given by the Board -- all of these gifts were signs to the churches that the people who were most involved in the Seminary are committed to it. But far more important than the gifts which we have received was the re-awakening of churches from Buffalo to Burlington to the fact that an educated ministry is essential to the effective service of the church in the world. I am convinced that in speaking to literally thousands of young couples with children about the role of the church in the world today and the seminary's place in the life of the church, we did far more for recruitment of persons for the ministry than we have done at any time in our history. The immediate result, of course, will be the new library. I am happy to inform you that the working drawings are in their final stages (the exterior design has been revised again) and that Wednesday, December 1, has been set for ground-breaking. I said to the juniors at the beginning of the September session that we were so favorably impressed by them that we were erecting a new library for them which would not be ready for use until their senior year. By way of consolation I said to the middlers that we would try to push the schedule of construction so that they could at least help carry books from the old library to the new in late May 1967. To the seniors all I can say is that we hope you will have (continued on page 10)

ASW SEE IT

OPENING MEETING-OCTOBER 11 Focuses on Year's Project

ASW's major project for the year will be presented at the group's first regular meeting on Monday, October 11, at 7:30 PM in Room 2 of the Administration Building.

Gloria Wingenroth, project committee chairman, will lead the presentation on PACE, the Program for American Cultural Enrichment. Through PACE, a seven-week course on the history of the American Negro was given for fifth and sixth graders in March and April.

PACE was developed last year under the co-sponsorship of ASW, the Society of Inquiry, the local branch of the Fellowship of the Committed, and the Laboratory for Leadership and Learning. Started as a pilot project, PACE was intended to supplement standard school curriculum by teaching the history of the Negro's cultural background and development. Because of the success of the initial series of classes, PACE will continue this year, with ASW as one of its sponsoring groups.

Since ASW, through its project committee, plays a large part in planning for PACE, it is hoped that all women will attend the meeting to learn what ideas are being considered for this year and to give their own suggestions.

A devotional service, business meeting, and refreshments will be included in the evening program.

CLASSES BEGIN OCTOBER 12

Dr. Donald M. C. Englert, professor of Old Testament, will teach the first series of evening classes for ASW members. He will lecture about "Wives of the

Patriarchs" on four consecutive Tuesday evenings, beginning October 12 at 7:30 PM in Room 2.

Recommended reading in preparation for the lectures is Genesis, chapters 12 through 27.

Faculty wives will entertain ASW members at a dessert coffee at the Englert home, 523 West James Street, following the first class on October 12.

LEADERSHIP TRAINING

An opportunity for leadership training is available to the seminary community, as well as to all laymen in the Lancaster area.

The Lancaster County Council of Churches is sponsoring a Leadership Education School for six consecutive Monday evenings, beginning October 4, in the Trinity Lutheran Parish House. A choice of eight courses is offered, with two-hour sessions beginning at 7:30 PM. Cost of registration is \$5 per person.

Dr. Elizabeth R. Achtemeier will teach "The Old Testament and the Secular Mind." "A Study of the Book of Romans" will be given by Prof. Robert Byerly of Elizabethtown College. The Rev. and Mrs. Allen Kroehler will lead "Working with the Nursery Child in the Church."

Other courses are "Working with the Primary Child," Mrs. Benjamin Bowman; "Working with Youth," the Rev. Donald C. Nowers; "The Adult in Church and Family: Some New Views and Fresh Approaches," The Rev. Lawrence Seyler; "Art in the Life of the Church," Mrs. Howard York; and "Drama-Faith-Learning," the Rev. Robert C. Fox.

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Our Ministry of Entrusting (Continued)

Leader: O God, who lives in tenements, who goes to segregated schools, who is beaten in precincts, who is unemployed
 Congregation: Help us to know you.

If we read these petitions as statements of theology, they are heretical. But if we read them as they are intended to be read, they speak to us of a God who is deeply concerned with all his people in his changing world. How will you keep your faith relevant and entrust it to people in a changing society?

A second problem is that a ministry of entrusting requires us to be closely related to one another in the process. Entrusting is a word of relationship. You don't "trust" a stranger. You trust someone you have learned to know, someone who merits that trust. Such living in relationship belongs not only to ministry in a parish, it belongs to the ministry of students and faculty in theological education. Truth does not really get hold of a person through reading alone. He needs to communicate that truth to someone else, to meet objections, to sense misunderstandings, to answer questions, to seek to build life on that truth, and in the light of all of these efforts, to reexamine truth again and again. Gradually and finally a person has truth, and truth has him.

The impact of relationship was strongly illustrated just the other day in the visit of a group of German guests. One had been in the German army during World War II, fighting against the Normandy invasion. Seriously wounded while he was trying to surrender, maltreated in prison camp, he had deep feelings about America. He is in America now, meeting people in their homes, in their churches, in their offices, in their factories. He was with the group during a forty-minute interview in the office of General Dwight D. Eisenhower in Gettysburg. There he received and gave a warm hand clasp in greeting.

Looking back on the change which is taking place now in his image of America, he says, "This kind of change comes only through living with people."

May we engage this year in a ministry of entrusting, in order that each of us may be better prepared to engage with others in the task to which we have been called.

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LETTER OF THANKS

The Orientation Committee would like to express its gratefulness to the Seminary Community for supporting the Orientation program during the month of September. It was only through the support of the whole student body and the faculty that these events could fulfill their purpose, namely acquainting the incoming students and their families with some aspects of Seminary life. A special "Thank You" goes to the faculty members who gave of their time to explain some facets of Seminary life. We also appreciate the help of the students in implementing the various events and the general feeling of cooperation that prevailed.

Connie and Ken Heasley
 Chairmen
 Orientation Committee

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EDUCATION WITHOUT GOD IS
 LIKE A SHIP WITHOUT A COMPASS.

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THINK SELDOM OF YOUR
 ENEMIES,
 OFTEN OF YOUR FRIENDS, AND
 EVERY DAY OF CHRIST.

-- Van Dyke

SOCIAL ACTION



Sometime during the past summer a letter came to the Seminary from the students of the Tokyo Union Seminary. It was in English, addressed simply to the students. Since, at that time, there were few students about, the letter was posted on the bulletin board. It remained there until last week, and will be posted again.

These students questioned the foreign policy of the United States in Vietnam. They wanted to know why we are involved in the war in that country. Since they are Christian seminary students, they wanted a Christian reply. The Vital Issues Commission of the SCC, Walter Snowa, Chairman has written this reply:

Lancaster Theological Seminary
of the United Church of Christ
Lancaster, Pennsylvania - 17603
October 3, 1965

Dear Students of Tokyo Union Theological Seminary,

Our students have recently read your letter concerning the vital issue of peace in Vietnam, with great interest. Certainly we share with you your concern and your prayers for a speedy settlement to this complex problem. As chairman of the Vital Issues Commission at this seminary, I have worked with several students to help you more clearly understand our views on this issue. However, the commission does not presume that the content of this letter is in agreement with the thinking of all of our countrymen or of all the students at this seminary. Some persons in our land would be in greater agreement with yourselves. With this thought central in your minds, we begin our reply.

1. You are correct in understanding that our policy in Vietnam is largely motivated by a concern over the attempted Communist domination of Southeast Asia. The hard-line Communist view of world revolution and conquest as adopted by Red China is a clear threat to the free governments of the world--including Japan.

Since the last war, we have begun to realize that our nation cannot live in isolation. One of our earlier leaders, Benjamin Franklin, often spoke of "enlightened self-interest." He meant that the support of one nation by another nation could often work to the advantage of both countries involved. Our country feels that such a situation of "enlightened self-interest" now exists with respect to ourselves and South Vietnam. In fact, a halt to Communist aggression should work to the best interest of all free nations.

Your statement that Communism cannot be stopped by arms is a half-truth. You are right at this point if you mean Communism as a philosophy cannot be stopped. But Communism as an active force of aggression (a police force, in effect) can be halted. Our mission is not to attempt a change in the philosophical mood of a nation. Rather, we seek to offer South Vietnam the opportunity to express itself without the hinderance of Communist aggression. Let us be clear as

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the distinction of being the last class to use the old library through your full senior year.

The year before us promises to be a rich and rewarding one. In terms of special occasions, we can look forward to the all-seminary retreat next week at which time we shall be dealing with Bishop Robinson's New Reformation? There are signs around us that reaction has begun to set in in many quarters, not least the Vatican Council. Are we in for a period of retreat and consolidation? On October 16 the Pacem in Terris Conference with Roman Catholics on this campus will give us a special opportunity to consider the church's role in questions of war and peace. Who would gainsay that within the last four weeks we have been closer to World War III than at any time since 1945. Can the United Nations regain its prestige and power? What is our responsibility as citizens of a nation which is now engaged in open warfare to work for solutions to the tensions which are mounting in Asia? We have found a way of facing questions on the national level but the church has been all too silent on the difficult question of Viet Nam. Is our Student Community Council equipped, is it motivated to reply to the letter from a student at Tokyo Union Seminary urging us to withdraw from South Viet Nam?

On February 4 we celebrate the coming to full professorship of Messrs. Duke, Irion and Fackre. As you know, in the academic world this is the equivalent of canonization to full sainthood. And since it is unlikely that any members of this faculty shall ever qualify for canonization, we are determined to make the most of this occasion to which we shall invite representatives of sister institutions.

It has been determined by the faculty committee on convocation that the theme of this year's convocation will be Secularization. We are asking a biblical theologian to look at secularization from the biblical perspective. Is

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the growing urbanization of society, the new freedom of man the natural fruit of the biblical faith? We have invited a theological professor of church and society to look at the ideological aspects of secularization. And we have asked a distinguished church administrator who is a theologian in his own right to lead us in thinking about the implications of the new sociological terrain for the shape of the church and its ministry. We are eager to engage students fully in the Convocation and because of this we will keep you informed as plans develop so that you can be reading and thinking along the lines of the questions to be raised at the Convocation on April 12 and 13.

I want also to say a word about some of the issues which the Seminary will be facing during the next few months, either in the faculty or in the Corporation, or in both. One of the first items which the faculty will be facing is a proposed program of inter-institutional co-operation with other seminaries in the Philadelphia area. As most of you know, we are already engaged in an inter-seminary seminar on the senior level with five other schools. But the great weakness of this program is the fact that only two students from any one seminary can participate in it in any given year. I think that all of the faculties are agreed that every school's program would be greatly strengthened if some of the special resources which each of the schools has were shared with all of them. Are there ways in which the benefits of our Seminar Abroad or Crozer's resources for hospital ministry could be made available to a limited number of students from all of the accredited schools in our area? Ought there to be a union catalogue of libraries? Should we be co-operating in our graduate programs? Is there a way to increase opportunities for joint seminars? I am firmly convinced that there is a great opportunity for eastern Pennsylvania seminaries to take tremendous strides in the strengthening of theological education if they take (continued on page 11)

seriously a program of inter-institutional co-operation.

For the last six months a joint committee of faculty and board members, together with several pastors, have been studying the Seminary's responsibility in the field of continuing education. They have consulted with Conference personnel. They have visited other centers of continuing education. And now they are ready to make a report to the Corporation. The signs are that within the year the Seminary will take a major step in fulfilling its responsibility as a center for the continuing education of the ministry. The committee has amply shown that the need is great. It is also clear that no agency of the church is better equipped to meet the need than the Seminary. Incidentally, it is evident that such a program can redound to the benefit of the B. D. program, particularly in the facilities which may be required in the field of radio and television.

The Corporation will have also to face the question of enlarging financial support of the Seminary. The cost of theological education has doubled in each decade since 1940, so that in 1970, it will cost eight times as much to educate a man for the ministry as it did in 1940. In a consultation on financial support held by the department of development and communication last week, it was heartening to discover that students in this Seminary had increased participation in the cost of their education from less than 2% of the total cost in 1957-58 to 13% in the current year. Specialists in this field have suggested that students ought to be expected to pay 25% of the total educational cost. I am hopeful that through the Student Community Council there will be an opportunity for me to discuss this matter with student representatives this fall. Fortunately, the supporting Conferences have been steadily increasing their contributions to the Seminary and there are signs that the Library Campaign will result ultimately in increased giving to the annual fund.

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Both the faculty and the board are engaged in a consideration of the enlargement of the faculty. This has been brought about largely by the mushrooming of issues which theological students and pastors ought to be given the opportunity to face from a theological perspective -- the knowledge explosion, the control of life, the computer age and automation, linguistic analysis, the new atheism, the renaissance of eastern religions, the implications of our exploration of space, etc. Within a few months we shall announce the choice of a successor to Dr. Thompson. Following that, we shall go to work immediately in the hope of enlarging the faculty in a way that will make it possible for us to face these issues more directly.

One other issue which I shall ask the faculty and the Corporation to face together this year is the question of the image of this Seminary. Increasingly we have developed the faculty and our resources to serve as a theological school for the whole church -- not simply the old Reformed Church in Pennsylvania or the United Church of Christ in the eastern United States. Someone whose judgment I respect recently returned from Europe and commented that he thought that this Seminary is better known in Europe -- through its faculty, its ecumenical students, its seminar abroad, its long tradition of contact with the major theological centers in Europe -- than any other non-university theological school in America. He then went on to say that he thought it was better known in Europe than in the United States. That may be an exaggeration, but there is enough truth in it to suggest that we had better enlarge our self-image to include New England and the West as well as Pennsylvania, Ohio, and North Carolina.

So much for the State of the Seminary. A final word about the union for which we should be grappling today. Recently Professor Harvey Cox addressed a group of twelve visiting German theologians (continued on page 12)

who had visited in this country for three weeks. He says that they were stunned and disoriented by the seeming theological chaos which they found here -- wholly unlike the comparatively homogeneous theological terrain which they knew at home. Dr. Cox went on to help them make sense out of what they had seen by tracing four lines of thought which appear to be significant in America today. First he pointed to the growing ecumenical consensus in theology. Protestants and Catholics are reading each other's books. The consensus is fairly well developed in the biblical field, growing in the field of ethics and still nearly non-existent in dogmatics. Then he went on to speak briefly of the insistence of a growing number of theologians that the boundary line between ethics must be dissolved so that the Christian tradition can be used to "illuminate our multiple crises in race, economics and world revolution." Third, he spoke of the group of theologians led by Winter and Williams who are calling for a reconstruction of the "shape" of the church "around the needs of the world." And finally, he touched on the "death of God" theologians who are saying that since the word "God" and the concept of transcendence have become empty to modern man, we must now begin to re-translate the whole business into a strictly secular frame of reference.

This strikes me as an apt summary of the issues before us in American theology -- although none of them can be isolated from similar issues faced by the church throughout the world. This is the agenda we must be facing not only this year, but next year, and the next. We will not be facing the issues if we simply observe that the church has met them before and orthodoxy has prevailed -- either in the New Testament period or in the Reformation. Nor will we face them if we dismiss the critics as mere sociologists or linguistic analysts or ethical humanists. We must discipline ourselves to listen, to learn, to reflect, drawing on the biblical, historical and theological resources which belong to the church. And one further word, we shall not

adequately face the issues if we try to meet them in isolation from one another -- whether student from student, or faculty member from faculty member, or faculty member from student, or department from department. This Seminary is not called to be a collection of hermits each pursuing his own salvation. It is called to be a community of Christian disciples -- learners. Men and women who learn from Jesus Christ, from one another, and from the world which he died to redeem.

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Prayer is the key of the day and the lock of the night.

* * * *



"The Rev. Dr. Joshkins will lecture on 'Fools' in the Central Avenue Church Monday evening and I trust a great many of you will attend."

Social Action (Continued)

to who the aggressors really are. The United States was invited there by the legitimate government of South Vietnam. This invitation has not been withdrawn. On the other hand, with the encouragement of Red China, North Vietnam has attacked its southern neighbor and has terrorized its people in order to overthrow the government and to establish their will upon the South Vietnamese people.

2. You state further that "the direct military involvement of the U.S. will only arouse antipathy against her among Asian people...." At this point you are more qualified to speak than we are. But we ask you to consider the reaction of your people if the United States proved herself unable or unwilling to help other nations which have called upon her. Recently, when Red China threatened India she came to Russia and to us seeking aid. If China had attacked and the United States had remained silent, what would you have thought? A fellow student put it well when he stated, "We are damned if we do and damned if we don't."

3. You asked, "Are the Vietnamese not entitled to a life that is worth living? Surely, they are the same as a human being." Indeed, they are human beings! For that matter so are we. Our young men are dying alongside of the Vietnamese in a land most of our people never heard of ten years ago. The reality of this war is sickening to anyone who has faced the tragic death of a loved one. We know it can be only a still greater tragedy to the people of Vietnam. We want to stop fighting now. But because we believe that the Vietnamese people are human, we also believe they deserve the opportunity to choose their government and their way of life without the aggression that the Communists are sponsoring through the rebel Vietcong forces.

We appreciate the fact that you not only questioned our foreign policy but also offered alternate solutions. Unfortunately, we consider your proposal of withdrawal of American troops as rather naive. Do you really believe North Vietnam would follow our example? We seriously doubt that your nation would follow this proposal should you ever be in a similar position.

In your first proposal you ask also for the "Immediate cessation of the bombing on North Vietnam." We remind you that bombings in North Vietnam only began after it was clear that the North Vietnamese had entered the way from a military standpoint. They had, in fact, if not officially, declared war on South Vietnam. Their support of the rebel forces was nothing less than clear aggression. However, we did stop the bombings for a period of time earlier this year seeking to enlist North Vietnamese support for a general cease-fire, but Hanoi and her leaders took their orders from Red China. Thus our attempts at peace failed because they were unwilling to consider peace.

Secondly, you proposed, "The cessation of fighting on both sides. Negotiations... carried on principally between the South Vietnamese and the Vietcong... the solution made on the basis of the principal of national self-determination on the part of the Vietnamese." We are in complete agreement. Please enlist the support of Red China, North Vietnam, and the Vietcong. The principal of national self-determination is a goal of U.S. foreign policy with regard to all nations.

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RETREAT CONTINUED

other hand this ferment may be more than just a Reformation, for the present question seems not to be "Can the Church be re-formed?", but "Is the Church really necessary?" Furthermore, the leaders of the old Reformation had ready-made affirmations which they substituted for the old doctrines and affirmations which were discarded. The leaders of the new Reformation, however, have no affirmations. They have only denials and negations. There are no new answers. There are only questions.

In chapter two, "Starting from the Other End," Robinson claims that the triumphant proclamation, "By faith alone!", which characterized the old Reformation, is no longer good news. Robinson says that sixteenth century man was asking "How can I find a gracious God?" and Luther gave him the answer: "By faith alone!" But twentieth century man is no longer concerned with finding a gracious God. The question is rather "How can I find a gracious neighbor?" Robinson says that the Church must give an answer to this question if it is to survive. The Church must be willing to start with the human rather than with the divine. The way to do this is "to go with Christ outside the camp, to be with him in his humiliation." We must start with Christ, but the important thing is that we must see Christ in all men. "If men are to see Christ, and therefore God, they can only do it through the one who comes to them, in the first instance, not as a messianic figure, but as one of themselves, as Fred or Harry or the man across the street." The Church must become an accepting community rather than a "circle of the elect." It must meet people where they are rather than wait for people to come to it. Robinson believes very emphatically that if the Church presents people with a take-it-or-leave-it attitude most people will leave it.

I think it is clear from this that Robinson believes that we are living in a very exciting and dangerous time. The following quotations from chapters three and four may help to reinforce this impression, and will, I hope, stimulate each person to a careful reading of these chapters.

Chapter Three: "Towards a Genuinely Lay Theology"

"...any new Reformation is, I suggest, going to demand of us not only a reversal of roles for which psychologically we are still unprepared, but even, may be, an abolition of these roles."

"The old Reformation was compatible with the survival of clericalism. ... The new Reformation must see it go if the whole Body of Christ is really to be released for its ministry to the world."

"Must the priesthood necessarily or normally be a profession?"

"The traditional theology purveyed by the universities is essentially prolegomena.... The centre of gravity... is miles away from the centre of concern... It really only equips those who subsequently teach it."

"If our economics courses sent men out with as little awareness of applied economics as our theological courses do of applied theology, the nation would have reason to complain."

Chapter Four: "Living in the Overlap"

"We are in for a period when there will be no agreed synthesis as to 'what the Church teaches,' and it will be easy for those within the traditional camp to shout 'Heresy!'"

"...liturgy is primarily a secular rather than a religious activity."

(Continued on page 15)

FACULTY AUTHOR HONORED

The Lancaster Seminary Bookstore announces an open house and tea on Monday afternoon, October 11, in honor of Mrs. Elizabeth Achtemeier. Members of the seminary community are invited to the bookstore between 1:30 and 4 PM to meet and talk with Mrs. Achtemeier.

The occasion is the release of Mrs. Achtemeier's new book, The Feminine Crisis in Christian Faith, published by the Abingdon Press. The book deals with the dilemma of American women who have a deep consciousness of the fact that they should be religious, but do not know how. Mrs. Achtemeier offers criticism on their present theological state, then goes on to suggest more relevant beliefs and practices, based on sound biblical interpretation.

Mrs. Achtemeier is well known to Lancaster Seminary students as teacher of the course in Old Testament Theology. She is a house wife and mother of two children, and holder of a Ph D from Columbia in biblical studies.

AS We See It (Continued)

Also planned for the coming months are a Christian Education Workshop on Monday, January 10, at St. Peter's UCC and a six-week Lay School of Religion, Wednesday evenings beginning January 12.

ASW encourages its members to take advantage of training opportunities available locally.

Retreat (Continued)

"I am sure that it is at the house-church level that we are most likely to discover or rediscover what we want to do in liturgy."

"...the house of God is not the Church but the world."

-- James Stirling

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FRIDAY MORNING COMMUNION
SERVICES PLANNED

Early Friday morning Communion services began several years ago at the request of the students, are being planned again this year. The first services were held this past week and will continue each Friday morning at the 7 AM hour. Services are followed by a discussion period in the Refectory at 7:30 AM.

The liturgist for this week's celebration of the Lord's Supper is Mr. Bricker, and the sermon will be preached by the Rev. George Geisler pastor of Trinity UCC, East Petersburg. They will use the "New Liturgy" of the UCC and the discussion following will center on the liturgy.

Future participants in these services will as last year be from the churches of the Lancaster area. Names and dates will be available as soon as a complete schedule for the first semester is worked out. Future discussions, beginning October 15, will be concerned with Harvey Cox's book, The Secular City.

Social Action (Continued)

Lastly, you seek "further military non-involvement on the part of the United States in Vietnam." This proposal is the sincere wish of the American people. We do not want our young men dying on the world battlefields, and we do not desire the continued suffering of the Vietnamese. However, we do feel we have a responsibility to the people of Vietnam if they seek our support. We have the responsibility to make certain that the goal of national self-determination which you propose becomes a fact and not a fiction.

Our nation is not anxious to continue the war in Vietnam. Although most of us are far from the battlefields, the picture of suffering men, women, and children on both sides has caused great anxiety in the hearts of our people. We fall asleep each night knowing that a small nation is being torn apart by the horrors of war. Our nation should be using her strength to build up, but she is currently being forced to help tear down. War is not good, but the only alternative we have is to forsake the people of South Vietnam. This we cannot do. The opinion of many churchmen was expressed by the United Church of Christ in July of this year. The church called for support of the position of the "Secretary General of the United Nations to the effect that only political and diplomatic methods of negotiation can find a peaceful solution to this problem." We are ready to work with the United Nations or separately in the establishment of a lasting peace. President Johnson has stated that we are ready to stop fighting and start talking. He has asked that we all go to the conference table without pre-conditions. Unfortunately, no encouraging word has come from the other side. The Vietcong leaders feel they can still win on the battlefield, and as long as they feel this way, we can do little more than what we are now doing to promote the peace.

In conclusion, we as concerned Christians join hands with you in the hope for peace. We ask that you continue to pray with us and for us. Our ideas as to the establishment of such a peace may differ, but our desire is that God may yet show us the way. We pray that He will guide us not only in the knowledge of His will, but also in its execution.

Sincerely yours

Walter Snowa, Chairman
Vital Issues Commission
Student Community Council

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REGISTRAR RETIRES
TO BE HONORED AT LUNCHEON

The Corporation of the Lancaster Theological Seminary will honor Miss Dorothy J. Korn at a luncheon on October 14.

The luncheon will mark the retirement of Miss Korn from the position of registrar of the school. Miss Korn has served the seminary for over 35 years, and will be remembered by hundreds of graduates for her work during those years.

FOR SALE

Complete set of IB's -- 5 to 6 years old -- like new -- \$50.

Nelson's Complete Concordance -- \$5

Contact The Rev. Anthony Perrino
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