



the SEMINARY ARIAN  
Theological Seminary  
Lancaster, Pennsylvania

RECEIVED (via phone) Jan 10th 1955

"Now the New Year reviving old Desires,  
The thoughtful Soul to Solitude retires,  
Where the White Hand of Moses on the Bough  
Puts out, and Jesus from the Ground expires."

— Edward Fitzgerald

PRISON CHAPLAIN TO SPEAK HERE

Hal Lamm, chairman of the Society's Commission on Vital Issues, announced recently that the next open forum to be conducted by his group will be held in the Lounge on Tuesday evening, January 18, at 7:30 pm. At that time the program of Society meetings for the New Year will be initiated by a session with Rev. Thomas Atkinson, chaplain at the Eastern State Penitentiary at Graterford, Pa.

Rev. Atkinson, a former Lutheran pastor, will present his own picture of the work of the prison chaplaincy. He will be prepared to answer questions in a discussion-period following his presentation. This meeting will be one of those rare opportunities for us to find out about an "area of concern" of the Church which may be quite new to us. Plan now to attend. That's Tuesday, January 18th.

HENRY TANI TREATS "GENTLEMEN BEFORE LADIES"

Today, Monday, January 10th, Mr. Henry Tani, Director of Youth Work in the E. & R. Church, will be guest speaker at two meetings here at our Seminary. In the regular Assembly period Mr. Tani will address the student body; then at 8 o'clock this evening in the Lounge he will meet with the Association of Seminary Women for their January meeting.

We welcome Mr. Tani into our family fellowship here. We know full well that it is the schedule of our various meetings and not his own ideas on what is proper that has caused our guest to have to treat "gentlemen before ladies," instead of "ladies before gentlemen." The right hand of Christian fellowship to you, Mr. Tani.

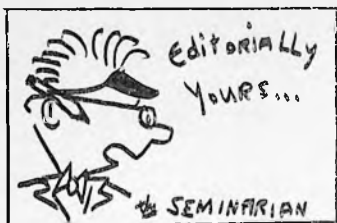
All Seminary women are reminded also of the lecture series to begin shortly with Dr. Dunn. On the evenings of January 17th, 24th, and 31st the Dean will present the following sketches of the history of the E. & R. Church: "Roots and Relations," "Maturing and Marriage," "Present and Prospects."

NOTES ON A FORMER EXCHANGE STUDENT

— Bill Simpson

Charles Thomas, exchange student from Lincoln to Lancaster Seminary in 1952, paid a several hour visit here during the holidays. He appeared to us hale and hearty, and wearing his usual amiable smile. The Kingdom work has taken Charlie to Little Rock, Arkansas, where he serves as the pastor of Bebee Chapel and as Director of Christian Education for the 8th Episcopal District of the Methodist Episcopal Church -- a district which includes the states of Arkansas and Oklahoma. At present he is beginning a visitation-program in all the churches of his district, advising them in revamping their educational programs and starting new youth work.

HEIDELBERG COLLEGE CHOIR CONCERT  
St. Andrew's Church -- Wed. Feb. 2nd -- 8 o'clock pm  
PATRONS' TICKETS only \$1.00 See BILL SIMPSON



THE NEW YEAR as always promises each one of us many kinds of opportunities, struggles, and challenges of which we cannot speak with assurance or for which we cannot plan now. However, as in times past, there are a few "future events" and "future possibilities" awaiting us in our New Year at the Seminary for which we can make some preparation.

One such "future possibility" your editor would like to outline here, along with a suggestion concerning our preparation for it. That "future possibility" of which I speak might well be lying-in-wait for us (all of us -- with the exception of this year's Seniors) when next Christmas rolls around. It is quite possible that the "Christmas Rush" which left us exhausted this year may seem quite tame to us next December when we are under the recently approved schedule for the Academic Year, 1955-56. Imagine if you can our doing all the things, by way of activities, which we did this past Christmas Season -- in the midst of what will be, next year, the END OF THE FALL TERM, complete with assorted exams, book reports, and term papers!

Maybe I am just "getting old," but it looks to me as if we're going to have a wild time in these hallowed halls of ours next December! For the benefit of we "old men who are beyond the years of youthful acceptance of everything -- great and small -- which we are urged to do", perhaps our faculty and student-leaders could try to forestall such possible "overloading." Let us hope that, when scheduling the Christmas Communion, Banquet, Wassail parties, etc. etc. etc. for next year, someone will keep in mind that we will be at the end of a term during the same weeks.

The subject of the New Year in my case has not been one of "gloom and doom" for the most part, however. In fact, out of my New Year's Sunday sermon-listening and reading has come this little poem by Thomas Wearing which I thought you might care to think about, too:

"Upon the threshold of another year we stand again.  
We know not what of gladness and good cheer, or of grief or pain,  
May visit us while journeying to its close. In this we rest:  
God dealeth out in wisdom what he knows for us is best."

#### HORST WRITES -- LARRY REPORTS

Upon my arrival from home Horst's (Haefelin: exchange student here in 1953-54) letter was on my desk. The SEMINARIAN published an earlier letter stating that Horst was intending to go into theological publication work. Questioning this statement and wanting to write to him anyway, I wrote to Horst for clarification as to his future plans. His letter to me dated November 25, 1954 explains the total situation and, therefore, for the benefit of his many friends at the Seminary I am quoting directly from his letter: "I mustn't have expressed myself clearly enough in my second letter to the seminary in respect to my professional plans. On account of the advice of some of my church officials, of the dean of my seminary, and of friends, I did not carry out my plan to go into theological publication work. Instead, I am realizing a plan of older origin, namely to combine theology and psychology, as some European churchmen have done with great success. To get my psychology diploma will cost me at least two more years of study. But then I can work as a special counsellor, who can take care of those people, whose problems exceed the helping capacity of the normal minister, and you may call this profession a Christian psychiatrist. My motive has been the observation that the war-time and its aftermath has caused so much chaos in the minds, hearts, and life-attitudes of people that I wanted to be able to give them some concrete help in their very life situation. This is in brief what I am now definitely working for."

-- Larry Rezash

QUARTERLY BUSINESS AND SOCIAL MEETING OF THE SOCIETY

Wednesday, January 12, at 8 pm in the Refectory

--plus COFFEE HOUR and SINGING

## A C T I V I S M

(article submitted by Larry Rezash)

For the last three years seminarians and professors have from time to time discussed the virtues and vices of American Church "Activism." All of us are familiar with the European attack on American activism and most of us have stified ourselves with the explanation that Europeans are "passivist" and let it go at that. I personally would like to be numbered among the American Church activists in the fullest sense of the word. Having completed my thesis on The Mission of the Church, I have come to the conclusion that Christian faith must issue in service to God and man and that is saying Christians must be active.

The Old Testament prophets renewed the message that Israel was called the serve; the New Testament reaffirms this message by saying that we are saved to serve. Christian activism is rooted and grounded in Christ's commission of "go ye." As Christ preached, taught, healed, comforted ... so we as his disciples must do likewise. As Christ reconciled, so we must be the agents of reconciliation. There can be no Christian faith without action.

To be sure many Europeans and other Americans who criticize Christian activism in America bemoan "Church-ianity" and "busy-ness;" and in this respect they hit upon one element of truth. The fault is not in activism, however, but in the misinterpretation of Christian activism by ministers and laymen alike. I would never condone busy-ness for busy-ness's sake. But I feel that there can't be any Christian faith without action.

Horst, in his letter to me, has several excellent comments concerning American Church activism which cover the field; and his insight is both experiential and profound:

"I would always first stress those positive viewpoints that the layman, who gets a concrete responsibility in the Church, is apt to grow also into the faith of that church and grow beyond the state of the mere 'Sunday Christian.' There is no such schizophrenia of the Christian's life 'in the Church' and 'in the world,' as we had it in Europe so far and are only slowly changing it. In America, there is more systematic application of Christianity in life. Even Church life itself includes more 'human' things. The Christian congregation becomes a real natural community of persons, a fellowship not only of prayer and worship, but also of work and fun.

"Theologically this is the realization of the fact that the 'Word became flesh,' that as Christians we remain at the same time natural men, and do not become a people of monks. This natural attitude towards all things human -- included, for instance, jazz music -- was one of the most impressive things I experienced among American Christians (alcohol excepted!) All this is only positive; and this is proven by European Churches more and more introducing activities into their church life similar to those of the American Churches. However, like every good thing this activism has its dangers. This is the case where the application of Christianity in life becomes superficial -- a mere Christian busy-beaving. This active layman, instead of growing to the faith of his church, may just use his position to compensate for the boredom of his daily work. He wants to have the feeling of doing something positive, without caring for or knowing of the necessary spiritual roots of his activity. There is the great danger that a church with many activities may seem alive, but is dead spiritually. The presence or absence of the spiritual motivation (I should say, of the heart) determines the value of all activities."

We must not deter our attempt at a strong Christian witness through activity because of the extreme criticism of European theologians who really don't know American Church life first hand, or suspicious reactions of American passivists who are content to sit on their hands. The degree of activism found in America's most passive group, namely the Quakers, shows the goal which we in the Evangelical and Reformed Church should strive for.

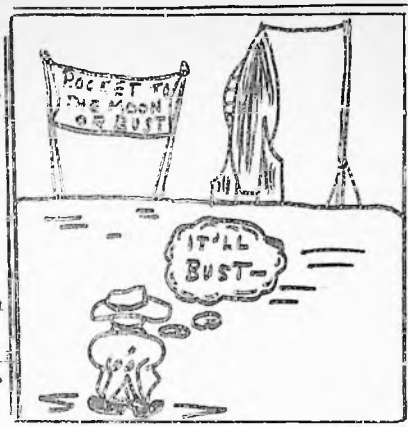
We need more Christian activism -- not less!



INTRODUCING... our newest feature, the creators of which wish to remain anonymous:

#### PHRANK-THE PESSIMIST

Phrank was born several weeks ago in this very seminary. He has, however, been in existence (and usually hidden) with everyone who has ever doubted. When the first man held the



attitude, "It can't be done," Phrank was free! Since then he has been wandering over this wide world -- holding back progress in many cases. It is to the pitiful personification of pessimism that these cartoons are dedicated. Now that he has been born, may you help laugh him to death. Watch for PHRANK the PESSIMIST in each issue of your SEMINARIAN.



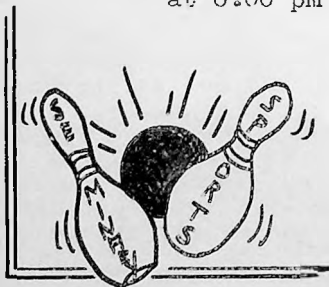
FOR THE REST of the Winter Term we are to have a succession of Guest Speakers on Monday afternoons, including two of our professors emeriti and three leaders of the three non-E. & R. communions most numerously represented in our present student body.

THE SCHEDULE for our Guest Speakers is as follows:

- January 17: Dr. Oswin S. Frantz, emeritus professor of New Testament Science
- January 24: Dr. William F. Kosman, emeritus professor of Systematic Theology
- January 31: Dr. Leon T. Moore, superintendent of the Philadelphia Conference (West District) of the Methodist Church
- February 7: Dr. David E. Young, superintendent of the East Pennsylvania District of the Evangelical United Brethren Church
- February 14: Dr. John M. Gordon, pastor of First Presbyterian Church of Lancaster

PLEASE NOTE THE FOLLOWING EVENTS and check the dates on your calendar:

- (1) Faculty Party for Middlers and their families: Wednesday night, January 26th, in the Refectory
- (2) Registration for Spring Term courses: Wednesday, February 2nd, from 9:30 to 12:30 and from 2:00 to 4:00
- (3) Reception to F. & M. Pre-ministerial Students: Wednesday, February 9th, at 8:00 pm



Straggling into the dining hall late for a meal last Thursday evening were a group of "keglers" who spent a grueling afternoon at Overbrook Country Club. The BOWLING season had opened with a field of thirty-four enthusiasts really "living it up" at the first tournament. A fast Third Floor team lead the pack, followed by the Faculty entry. Goodlin and Sponsler turned in the best individual marks.

(Editor's note: By popular demand we insert this bit of detail on the Faculty scores. DR. MOSS had the highest individual score, Dr. Englert the highest average. Is

that enough publicity, R.V.M?)

The Seminary's BASKETBALL squads to date have won two games and lost two games in the F. & M. league. Deacon Westcoat's charges are being sparked by Glenn Rader, Jim Cress, and Gary Gerber. Mangel and Blankenship look good for team 2.

"We are climbing Denhart's ladder" is the song coming from the PING PONG ladder-tournament's aspiring climbers. Hal Denhart displaced Queen Clarie to become King on the Mountain in the first play; but this tourney is far from settled. Hal and Bob