



# THE SEMINARIAN

VOLUME XVII, NUMBER 2

APRIL, 1966

## 1966 CONVOCATION

Tuesday and Wednesday, April 12 and 13, mark the dates for this year's Annual Convocation at Lancaster Theological Seminary. The theme will be "Secularization and the Gospel." Featured lecturers are Dr. Langdon B. Gilkey, Dr. Paul van Buren, and Dr. Truman B. Douglass.

Dr. van Buren will open the Convocation on Tuesday morning with the lecture, "Imaginative Faith". He will be followed by Dr. Gilkey, speaking on the subject, "Secularization: The Early Background." Dr. Douglass will then follow, his topic "Secularism and the Church's Mission." In the evening all three men will participate in a dialogue discussion.

The same order will be followed on Wednesday. Subjects here include Dr. van Buren: "The God of Imagination;" Dr. Gilkey: "Secularization: Present Problems and Possibilities;" and Dr. Douglass: "The New Shape of the Ministry in a Secular Age." The Convocation will close Wednesday afternoon with further dialogue between the speakers.

The Rev. Dr. Douglass is the executive vice president of the United Church Board for Homeland Ministries. This Board of the United Church of Christ is responsible for the denomination's work in the development of new churches, church finance and building, race relations, higher education, development of effective programs for local churches, publishing, evangelism, health and welfare services and research. Dr. Douglass was one of the originators of the plan

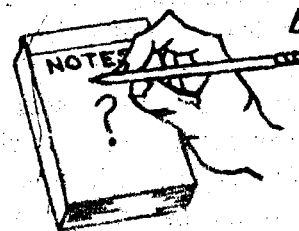
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## THE CECILIENNES

A unique singing group, the Ceciliennes, will perform in Santee Chapel at 9 PM on the evening of April 12, as part of the annual convocation of the Lancaster Theological Seminary.

The group represents William Woods College, a small liberal arts school for girls in Fulton, Missouri. The young women in the group are chosen by audition.

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BE SURE TO  
MARK  
YOUR  
CALENDAR

## APRIL

- 12 - 13 CONVOCATION -- See Article on this page.
- 15 - Communion -- 7 AM -- Chapel  
Carroll Kann, Liturgist  
Mike Walker, Preacher
- 20 - CHAPEL -- 10 AM -- Mr. Sills
- 22 - Communion -- 7 AM -- Chapel  
George Geisler, Preacher
- 27 - CHAPEL -- 10 AM -- James Fridman
- 29 - Communion -- 7 AM -- Chapel  
Glenn Rader, Liturgist  
Robert G. Masenheimer, Jr., Preacher

## MAY

- 4 - CHAPEL -- 10 AM -- Mike Walker
- 6 - Communion -- 7 AM -- Chapel  
Fred Bachman, Liturgist  
Carroll Kann, Preacher
- 11 - CHAPEL -- 10 AM -- Sandra Ludwig
- 13 - Communion -- 7 AM -- Chapel  
George Geisler, Liturgist  
Les Helmeczi, Preacher
- 17 - CHAPEL -- 10 AM -- Mr. Achtemeier

## EDITORIAL

Protests take many forms. One such is the boycott. Has anyone considered the chapel situation in this way? The issue is plain enough. It is commented upon in several places in this issue, either directly or indirectly. Attendance is poor, we know that at least some students are concerned, and we hope that some of the faculty are as well.

Student opinion takes several forms. That presented here is only that which was submitted for publication. We personally know of some students whose chapel appearance this year can be counted up on the fingers of one hand. Perhaps some of these would like to speak up.

Some opinions are already known. One concerns the order of worship. The seniors, at least, have been through that before. The present forms were instituted three years ago. At that time they were thoroughly explained, and at that time a course in the history of worship (liturgy) was required of all students. Now the chapel services are about to be printed and bound in a permanent form. Three years seems to be a long enough trial period. If the faculty, with their greater wisdom and experience, are satisfied that chapel services are now better than in the past, then we as students must be prepared to accept this judgment.

Yet we still have a problem. Neither they or we are excused. We've heard about our dedication, the lack of it that is. It is a part of the problem. However, that cannot be all. It is interesting to note that the proportion of attendance varies according to the class. Perhaps the liturgy course was more important than the faculty thought it to be. At one point in the chapel orders the leader may use a particular collect of his own choice or writing. Some of the things which were heard were far from being collects.

One does not learn to appreciate fine music simply by listening to it. Similarly, one does not learn to love good literature simply by uncritical reading. The liturgies of our church are art forms whether we like to admit it or not. Love for them, and understanding of why they are used cannot come simply from exposure to them. In a situation such as Lancaster, where our students come from widely differing backgrounds, instruction in this all important area of local church work should not be left to the whim of the student. The one who needs it most is the one most likely to say: not for me!

Right now it is simply chapel attendance that suffers, in ten years it will be the local churches. What we need is not what amounts to a practicum in how-to-do-it, such as required in the middler year, but an intelligent, meaningful explanation of the way in which the church has worshipped and does worship.

A required junior year course in liturgies would help to solve the chapel problem. It would fill a void in the otherwise rounded education of our students. What better way than in the liturgy to make theology practical--and alive.

\* \* \*

## STAFF

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PROOFREADER--	Gene Miller
TYPISTS--	Nan Frost
	Eileen Stecher
ADVISOR--	Mr. Robert W. Duke
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	Linda Garber
	Lynda Harrison
	John Harrison
	Ken Heasley
	Sandra Ludwig
	Ed Schneider
	Marian Schweitzer
	Harry Serio
	Gloria Wingenroth

IN MEMORY OF  
IRENE WOLF SHENK  
1894-1966

On Friday morning, March 25, as our custodian and good friend, A. K. ("Bill") Shenk was about to ring the seminary bell for eight o'clock classes, his wife, "Renie," in the kitchen of their home across Pine Street had her bathrobe ignited by the electric burner of the stove. She rushed to the front porch for help which came in the persons of two college students who came over and smothered the flames. A fire engine and ambulance quickly arrived and Renie was rushed to St. Joseph's Hospital. As 80 per cent of her body was singed with second and third degree burns, she was given one chance in five for recovery. On Sunday morning, the 27 about five AM, she passed into the life beyond.

Bill and Renie were married in 1932 and lived for several years in the Pittsburgh area before returning to their native Lancaster County. Bill assumed the duties of custodian at our seminary in 1955 and all who have known him during this more than a decade will testify to the faithfulness and competence with which he has served.

The Shenks lived on Pine Street at three successive locations: 523 in the house recently demolished, 646 and 535. In the latter years, Renie had been sorely afflicted--with diabetes and impairment of sight. The tragic nature of her death was a real shock to our seminary community. She is survived by one sister, Miss Ella Wolf, a resident of the Diffenbach Home, Lancaster.

The funeral service was conducted at the Groff parlors on Wednesday afternoon and interment made in the Mennonite Cemetery, east of Landisville. The Rev. Charles Sommers, one of the pastors of First Presbyterian Church, to which the Shenks belonged, conducted the services, assisted by Dean Emeritus

David Dunn, a nextdoor neighbor of the Shenks for almost seven years. Six seminary students, Messers Laeb Altemose, John Harrison, Edward Steedle, Duane Rhoadarmer, Frank Schaffer, and Gene Aulenbach, served as pall-bearers. The floral spray for the casket was given by seminary friends; contributions to the local Blind Association, taking the place of other flowers.

"Bill has asked that his great gratitude for the comfort and help of faculty, staff and students be expressed in the Semina-ian."

--David Dunn

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THE CECILIENNES  
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audition from all departments in the school. Currently there are 15 girls on tour of the Eastern United States.

The young ladies perform medieval music in authentic court dress of 16th and 17th Century Europe. They sing in six languages songs of Elizabethan England and Renaissance Europe. The program which will be presented by the girls at the seminary includes works by Rameau, Weelkes, Morley, Dowland, Passereau, Monteverdi, Bach, Rossini, Verdi, Debussy, and two original works by their director, Dr. Clifford M. Shipp.

Dr. Shipp is Director of Fine Arts Assistant to the President of William Woods College. He formed the group in the fall of 1962 while searching for a truly distinctive performing group to represent a small women's college in a professional manner. His own background in music of the European Renaissance helped form his decision to form a madrigal chorus.

The girls are accompanied by a harpsichord, carried with them on the tour and and especially manufactured for them by Senfleben of Germany. The instrument

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## REFLECTIONS ON PARSONAGE LIFE

The correspondence committee of the ASW was pleased to receive fourteen letters from girls whose husbands graduated in the past two years. The letters were responses to a letter we sent informing them of ASW activities and asking them for advice on parish life. We would like to present a blending of comments and tidbits of advice from the graduates' wives.

"I know a minister's life isn't nearly as bad as I thought it would be. Be nice to all, smile alot and try to remember names. Also keep your mouth shut. Never speak for your husband because people love to ask you what he would think about this or that. Never let on about the personal things he will undoubtedly tell you about others (and sometimes they try to trick you into saying you know)."

-- Barbara Weller

"Your programs, projects and activities sound interesting for this year. My participation in the ASW while at LTS has been very helpful to me in the role of a minister's wife. I can truly appreciate the time and effort the Professors gave to us in our classes and so many other phases of Seminary life too numerous to mention.

"Most of the congregation treats me as a person and not a 'saint.' I chose to give my major support to the church by organizing a junior choir. Needless to say with my four active children and living in a parish I haven't led a lonely life."

--Lois Arey

"After being here awhile I made friends and overcame loneliness. There is a newcomers club here plus I've joined the YWCA. We have an interdenominational group of ministers' wives which is very nice.

"Some of the wives whose husbands graduated this past year have a round robin going. I'd suggest this to you gals whose husbands will graduate this year."

-- Dianne Noll

"Yes, unexpected things pop up to interfere with your schedule. Of course you could always turn your back on the door knock or the phone ringing or the fire around the corner but in doing so you might have turned away a bushel of lovely apples, someone with a problem too heavy to bear or an invitation to dinner next Sunday, or you might turn your back on a neighbor's home burning or have missed the opportunity of finding a neighbor you didn't know was there. Yes, unexpected things pop up, but they can be unexpected joys of fellowship and service."

--Jean Preuss

"I just wanted to let you gals know who happen to be a bit zaney or individualistic, that conformity or self-repression is not the pre-requisition of pastor's wife. Try instead, warmth, a good sense of humor and especially the ability to laugh at yourself."

--Kitty McPeck

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## REFLECTIONS ON PARSONAGE LIFE (Continued from page 4)

"Something I think the ASW could do to help the girls is a special interest group to make them very familiar with the new Lay Life and Work material and how it can be used to make the women's group a really interesting and rewarding thing. From what I hear from other girls through a round robin letter I'm in, the women's group in a lot of churches is sadly lacking in the knowledge of how to prepare interesting programs and projects."

--Marian Luckenbaugh

"My letter won't give much insight into parish life since Paul is in school but I will fill you in on life at Union Seminary. We live in the new apartment building which is about two blocks from the campus. Both faculty and students live here. Union is different from LTS in many respects. It is larger, therefore one doesn't get to know nearly everyone. There is a women's group on campus. They sponsor classes as ASW does and have interest groups also."

--Sally Westermeyer

"My biggest adjustment came as the result of moving from a community such as the seminary, in which everyone was a friend, young and shared similar problems. Moving into a new community, I found this to be quite the opposite. I was lonely at first and longed for the companionship I remembered so well from LTS. Gradually, however, we are finding similar companionships in our new life. I really am proud to say I am the "preacher's wife" of our charge."

--Louise Potteiger

"I realize that our situation here in the West is not the typical parish situation that is experienced by many of our friends in the East. But I think the most

important thing I have learned is something that is true no matter what type of parish you may live in. I have learned that if you just trust in God, everything will work out.

"I know that my views will not quiet your anxieties. The best way to do this is by getting into the parish and finding out for yourself that you really did not have as much to worry about as you thought."

--Pat Livingston

"I do not hold a church office, but this is a personal decision. I have been asked to give a prayer "spur of the moment" on one occasion and I've since tried to stress privately that I feel I should be asked ahead of time. Very often the pastor's wife is expected to teach. I substitute and have worked on starting classes but it is our opinion that this teaching experience should be gained by other members."

--Bobbie Cook

"I know from experience that you have many questions and at times fear inadequate for the task ahead. However, I think that each experience is so individual that you simply have to meet it the best you can."

--Barbara Wise

"In closing, let me say I don't think there is cause for deep anxieties about life in a parsonage. Try to be yourself. Although frustrating circumstances do arise, the wonderful people and knowledge that you are working for the continuation and betterment of God's Kingdom on earth, outweigh the problems."

--Terri Krabill

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# POETRY CORNER

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## EXPERIMENTS IN HAIKU

(Haiku-a Japanese verse form using only seventeen syllables to express a simple truth, a glimpse of reality, or a flash of insight into humanity or nature.)

### REMEMBRANCE

Snow falls like distilling time  
I think of all the people  
I have known.

### QUEST

Two marbles in the mud  
Like two people seeking  
Common ground for love.

### IMMOLATION

Ugly moths fly into the flames.  
Truth burns as brightly  
In the dark.

### MARTYRDOM

Trickling blood in the gutter  
And a man is a man  
In Birmingham.

### A COMING-AGAIN

In fear  
Birds fly away when death draws near  
To return again in spring.

### LAZARUS

Life is sweet  
But Lazarus did not choose  
To return from the dead.

### A ZEN RIDDLE

Should a man hanging on a limb  
By his teeth  
Refrain from speaking truth.

### RESURRECTION

A rock is moved in the garden  
Empty tomb  
Fills a universal void.

--Harry L. Serio

Robert Lowell, from "The Waste Land"

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\*Written with the hope that W. W. will forgive me.

--Lynda Harrison

## AN INTERN YEAR WITH A CLINICAL FOUNDATION

Each year, students are challenged to commit themselves to a year of intern experience. Many agree that this is an important experience for a man before the fateful steps of graduation, ordination, and installation. It is said that during such a year the student can gain experience, test his wings, live in the world, and get the pressures of academic life off his back. However, I know that these things can also be had after graduation as an assistant. So why bother?

Another approach is: Since the local parish is under great attack from critics, should one not go out, and prepare his defenses? To this I say: Prepare your defenses in the seminary. So again, why bother with an intern year?

However, one other question must be asked: what is it that should be offered the local parish other than leadership, training, education, and understanding? The answer which I have arrived at is: ME.

This realization did not come to me overnight, but rather over a period of at least ten months, three of which were spent in Institutional Clinical Training. The remaining seven were spent in the Clinical Parish Intern Program in which I am now a part. During this time I have come to realize that the local parish needs, demands, and desires more than my understanding and intellect as a trained clergyman. It wants the person who is called the minister as well as his ability, and the local parish can have the person only when the man knows himself well enough to give himself.

As for myself, I am committed to the Clinical concept of knowing one's self. This concept allows the student free rein within a large, but defined area of activity followed by a controlled environment

of compelled personal evaluation.

When the Clinical concept is built into a parish situation, I am convinced that one has the most advantageous intern program available. Like most students, we are a great deal like sponges, and we soak up all that is in sight. What we need in an intern program is not just more liquid, but rather the squeezing pressures of the Clinical concept which puts before us our positive and negative modes of ministry. When this is done time and time again, a person begins to emerge, and then this person can become a true minister.

The local parish needs, demands, and desires well trained leaders, but their effectiveness will be determined by their ability to give of themselves. Therefore, I commend to your thought the potency of the Clinical concept when it becomes the foundational key stone of a Clinical Parish Intern Program.

Sincerely,

James T. Liebnow  
Ministerial Intern  
Zion's Reformed Church  
(UCC)

\* \* \* \* \*

A few years ago there was a popular song entitled, "Where Have All the Flowers Gone?" At 9:55 AM, Monday through Friday it is a temptation to ask, "Where Have All the Students Gone?"

How upset we will be when one-third of our congregation shows up for the regular worship service.

Oh! the weeping and gnashing of teeth that will take place then!

\* \* \* \* \*



## HAVE YOU NOTICED?

Thomas Gilmore Apple D. D., Ph. D.,  
L. L. D. - 1829 - 1898  
Professor of Church History -1871-1898

These words, which appear on one of the bronze plaques in Santee Chapel, remind many people who know the history of Lancaster Theological Seminary of a great scholar and educator.

This educator was born on November 14, 1829, near Easton, Pennsylvania. His was the fifth generation in America of the Appel family, who came from the Palatinate area of Germany.

Thomas Apple grew up near Easton and entered the classical school there in 1845. Three years later he entered the sophomore class of Marshall College then located at Mercersburg, Pennsylvania. In 1850, he graduated from this college as valedictorian of his class, and accepted a teaching position at Elmwood Institute for boys in Norristown, Pennsylvania.

During the years Mr. Apple taught at Elmwood, he married Emma Matilda Miller of Easton. One year after they were married, they returned to Easton where Apple had accepted the position as head of the Rev. Dr. Vanderveer Classical School. While at Vanderveer, Mr. Apple studied theology and was licensed and ordained by the Classis of Goshenhoppen at Springfield, Pennsylvania.

In 1858, after serving two pastorates, the Rev. Mr. Apple was elected pastor of the Reformed Church at Greencastle, Pennsylvania. While he was pastor at Greencastle, Apple took part in the convention of the Reformed Church assembled at Philadelphia in January of 1863. At this convention he proposed that a committee be formed to establish a Historical Society in the German Reformed Church. From this committee grew the

Historical Society of the Evangelical and Reformed Church whose archives are located at the Fackenthal Library of Franklin and Marshall College. During this period of his life, he also became acquainted with two professors of Mercersburg College, Dr. Henry Harbaugh and Elisha Higbee. These three men formed a literary club which met regularly. At each meeting one man would present a paper. The reading of the paper was followed by lively discussion. Through his acquaintance with these two men Apple centered the educational institutions of the Reformed Church. That is, he was elected president of Mercersburg College while Dr. Harbaugh and Professor Higbee were on the staff.

When Dr. Harbaugh died in 1867, Apple temporarily filled the chair of Dogmatics in the Seminary, which Dr. Harbaugh's death had left vacant. In this same year the Ph. D. degree was conferred upon Thomas Gilmore Apple by Lafayette College. Dr. Apple still presided over Mercersburg College and was editor of The Mercersburg Review, a position he held for twenty-five years. He left Mercersburg in November, of this same year to become pastor of the First Reformed Church in Lancaster.

In 1869, Dr. Apple received the Doctor of Divinity degree from Franklin and Marshall College. He was elected to succeed Dr. Higbee in the chair of Church History and Biblical Exegesis at the Seminary, now in Lancaster, which was vacated in 1871. Six years later, 1877, Dr. Apple was elected to the presidency of Franklin and Marshall College. He filled this position, as well as the professorship at the Seminary, for a period of twelve years.

During this twelve year period, Dr. Apple was a delegate to the Alliance of Reformed Churches which met in Ireland. At the Belfast meeting in 1884, he pre-

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# SOCIAL ACTION



## COMMENTS ON THE SUPREME COURT AND OBSCENITY FROM THE VITAL ISSUES COM.:

While the question of what is or is not "obscene" in books may be of small importance in a world which is faced with the problem of physical survival, the problem of what is legally permissible in the description of sexual acts and feelings in art and literature is of great importance in a free society. It has been established by our courts that the intention of a book as a whole, rather than the language of any particular passage, is the criterion for judging obscenity. But the fact remains that there is no workable legal definition of obscenity. There is a difference between "hard core" pornography and erotic realism, the honest portrayal of man's sexual nature which no sane society can afford to suppress, but I feel pity for the judge that must decide between the two on the basis of our present laws.

In attempting to determine what obscenity is, the Supreme Court of the United States has only succeeded in stating what it is not. That august body has stated that "sex and obscenity are not synonymous." The Court further states that "the portrayal of sex, for example, in art, literature and scientific works, is not in itself sufficient reason to deny material the constitutional protection of freedom of speech and press." What then makes an obscene book?

Essentially only those writings which in the words of the Court, do not have the "slightest redeeming social importance," are outside the protective arms of fundamental law. But unorthodox ideas, controversial ideas, even ideas hateful to the prevailing climate

of opinion have the full protection of the First Amendment to the Constitution. How are we to determine when a writing contains NO ideas of "redeeming social importance?" What is the test for determining that a particular book is obscene? In 1957, in the now famous Roth decision, the Supreme Court ruled that material is obscene, and therefore illegal, if "to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

This at first glance is a good definition; but when considered in the labyrinth of our loophole infested legal system it only serves to confuse. Who is the "average person?" What are "contemporary community standards?" Which "community" is to be our norm? What determines the "dominant theme" of written material? What is "prurient interest?"

To wander through a library or newsstand applying this yardstick of obscenity is like trying to judge the color of a horse by how fast he can run! On March 21, 1966, the Supreme Court compounded the felony of obscenity by upholding the conviction of Ralph Ginzburg under a Federal obscenity law. I am not arguing for Mr. Ginzburg or for his magazine, Eros; I am simply adding my nod of agreement to the opinion of Justice John M. Harlan. In a dissenting opinion, Justice Harlan called the courts action "an astonishing piece of judicial improvisation." In his opinion (and mine), the Supreme Court, in upholding Ginzburg's conviction, has added a new test of obscenity--whether a distributor's aim is to pander to or titillate those to whom he mails questionable matter. In the opinion of Justice

## VITAL ISSUES COMMISSION COMMENTS

Harlan, this lifts First Amendment protection from material not obscene, and calls for the examination of any material "in the light of the defendant's conduct, attitude, and motives."

There is in most of us a strong desire to make the world conform to our own ideas, and it takes all the force of our reason and our legal institutions to defy so human an urge. Similarly, the standards of judgment so often invoked are not the result of deliberate obtuseness. The courts themselves have long wandered in the same maze, and in the efforts to apply the concept of "contemporary community standards" have often appeared to be deciding matters of law by reference to the barometer of public opinion. Public opinion is not always private, majority opinion, nor is it always right.

Without proven research on the effects, no one wishes to give free license for the publication of "obscene" works. Yet the difficulties in deciding what is or is not "obscene" have forced many of us into the extreme positions. The liberal sees the threat of censorship and would let everything pass to give freedom to what is good. Another man would risk the suppression of an occasional book like Lady Chatterley's Lover to guard the community from what he considers the danger of "obscene" literature. There is a difference between pornographic material and works of erotic realism entitled to the full protection of the law. These differences are not matters of dirty words or erotic situations. They are differences that derive from the entire method and purpose of the work.

If this were a Christian nation perhaps we could say, to paraphrase St. Paul, "I don't really care what you read, but don't forget your responsibility to your fellowman. If what you read causes

another to fall, then you have sinned against Christ." This is not a Christian nation. We do not all share this sense of responsibility for our fellowman. For this reason, we need laws to act as guidelines for our living. My appeal is for laws that are not so ambiguous as our present obscenity laws. May be this is too much to ask of our present legal structures. We do have a responsibility to immature, uneducated, abnormal people--the people who are most likely to be adversely affected by "obscene" literature. At the same time we have a responsibility to uphold the dignity of man inherent in the teachings of Christ--a dignity that is frankly denied by any radical attempt at censorship. There is a tension that must be maintained between these two responsibilities. We have given the courts the task of maintaining this tension on a national level. Perhaps it would be easier to make this a Christian nation!

-- John Harrison

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## NOTES FROM A DISGRUNTLED THEOLOGUE

Preach the Word of God! Yes, that is a noble challenge. But what is the Word? As I reflect on the numerous sermons I have heard in the past few years I get the idea that it centers around two parables: The Prodigal Son and The Good Samaritan. Yes, I know the brother who remained at home is the important character. And yes, I know everyone is my neighbor, even my enemy. But, beware ye preachers of the Word--one gets tired of exactly the same words.

Use contemporary illustrations! Another noble thought. I can't wait till the story of the 38 people who looked on while the young New York woman was beaten becomes un-contemporary!

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"There is capable leadership in each of our four churches so my own experience is not necessary as a church officer, conducting meetings, giving speeches or teaching Sunday school. Occasionally I accompany Pete to visit parishioners, the sick in hospitals and meetings. Really my role has simply been that of any active lay person."

--Betsy Shults

"In answer to some of your questions. Yes, unexpected things do pop up to interfere with your schedule. You have to take things in stride. Are preacher's kids impossible? My 16 month old seems pretty normal. In a way we do live in a fish bowl, I suppose, the best thing to do is just be yourself."

--Fanny Seville

These excerpts are only brief indications of the contents of the letters. The correspondence committee is eager to share the notebook of letters with you. It may be obtained from Linda Garber.

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#### ASW COOKBOOKS TO BE FINISHED IN APRIL

Cookbooks made up of recipes from ASW women will be completed this month. Recipes have been entered from all segments of the seminary family, as well as by wives of recent graduates.

In its finished form, the cookbook will have 110 pages and hard covers that make it easy to stand it nearby while cooking. A selling price of 75 cents covers the cost of preparation.

The ASW refreshment committee, headed by Hanne Kreider, has compiled the cookbook with help from other girls in typing. They will be in charge of distributing the books.

#### "BRING AND BRAG" PROGRAM OF ASW CRAFT DEMONSTRATIONS

Handicrafts--from flower arranging to furniture upholstery--will be demonstrated at the April meeting of ASW. A wide array of skills among members of the seminary community will be shared, giving all of us a chance to learn "how to do it." The program has been titled "Bring and Brag."

The meeting is planned for Monday, April 18, a week later than the regular meeting date due to the Easter holiday. It will be held in the Refectory.

Among the crafts to be shown are needlework, candle making, sewing, rug braiding, toy making, quilting and smocking. Several of the demonstrations will include the chance for viewers to try the craft themselves. All women interested in learning new skills, or getting new ideas for a craft they enjoy, are invited.

Officers for 1966-67 will be elected during the business meeting which will begin at 7:30 PM. The slate of nominees includes Connie Heasley and Diane Schwerdt -- PRESIDENT; Genie Golladay and Ann Lingenfelter -- VICE PRESIDENT; Rosalyn Hacker, Louise La Warre and Sally Stirling -- SECRETARY; and Mildred Killian and Goldie Schneider -- TREASURER.

Nominations will also be accepted from the floor. The Executive Committee will be installed at a worship service on May 9, in Santee Chapel.

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ATTENTION -- IMPORTANT DATE  
WEDNESDAY -- APRIL 13  
RICHARDS HALL LOUNGE  
10 AM

"Coffee get together for all the women on campus and those visiting our campus for the CONVOCAATION."

## HAVE YOU NOTICED? (continued from page 9)

sented a paper entitled, "The Theology of the Heidelberg Catechism". Two years after receiving the L. L. D. degree from Lafayette College, Dr. Apple was again a delegate to the alliance which met in London. At this meeting, of 1888, he presented a paper on the subject of liturgical worship.

After this meeting he returned to the Theological Seminary in Lancaster to continue as professor of Church History and New Testament Exegesis. However, in 1891, Professor Bowman was elected to the professorship of New Testament Exegesis and Dr. Apple was free to devote full time to Church History. Two years later, 1893, Dr. Apple was elected president of the General Synod which met in Reading, Pennsylvania, and was again called away from the Seminary.

Thus, one can readily see that Thomas Gilmore Apple led a life of service to Christ until his death in 1898.

--George Martz

\* \* \*

Notes from a Disgruntled Theologian  
(continued from page 11)

Yes, it is a good illustration, but I'm tired of it!!

Or consider the race issue: thank goodness the Church got interested in Viet Nam. Now these two must settle for an equal time arrangement Sunday morning.

Use contemporary language! Ah, yes: dialogue, pejorative, confrontation, dialogue, secularization, the horizontal, the vertical, dialogue...

-- Ken Heasley

## 1966 CONVOCAATION (continued from page 1)

for union between the CC and E & R Churches, and played a major role in the development of the United Church of Christ.

In addition Dr. Douglass is a member of the General Board of the National Council of the Churches of Christ in the U. S. A. and serves on the Board of Managers of its Division of Home Missions. He is also active as a member of the Information Committee of the World Council of Churches.

He is well known as a spokesman on the place of religion in American culture, and is the author of several books. Among them are Preaching and the New Reformation, Why Go To Church?, and Mission to America.

Born in Grinnell, Iowa, Dr. Douglass was graduated from Pomona College, Claremont, California in 1923. He also studied at Union Theological Seminary and Columbia University, from which he received a master's degree in 1926. He has been awarded several honorary degrees.

Dr. Langdon B. Gilkey is professor of theology at the University of Chicago. Previous to this he was first associate, then full professor of theology at Vanderbilt Divinity School. Dr. Gilkey has also taught at Union Theological Seminary, as well as Vassar College and Yenching University in Peking, China.

He has written the book Maker of Heaven and Earth, and among his articles are "Cosmology, Ontology and the Travail of Biblical Language" and "Providence in Contemporary Theology", both appearing in the Journal of Religion.

Dr. Gilkey was graduated from Harvard College in 1940 with a degree in  
(continued on page 16)

## AN OPEN LETTER FOR THE STUDENTS

Dear Editor:

What is it about Wednesday Chapel services? Why do so few attend? We will never have the chance again to draw upon the strength of our profs and fellow students. Don't we know that Wednesday Chapel is for US?

A recent counting of a Wednesday Chapel attendance (and it wasn't reading week) was 33. That is one-third of our Seminary family. One day WE are going to complain about the scanty church attendance in our own churches. We are going to wring our hands and wonder why. The answer is in US. If we who are called into the church find it difficult to persevere, how can we expect our future congregations to have stick-to-itiveness, when they are bogged down by things outside of the church?

I think we ought to do some re-evaluating about ourselves, and our motivations, because the key to our future problems lies in us right now.

Sincerely,  
Sandra Ludwig

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### FUNDAMENTALS

#### OF THE CHRISTIAN FAITH

Chapel sermon presented Wednesday morning, March 30 by I. W. MOOMAW

Then Jesus told his disciples, "If any man would come after me let him deny himself, take up his cross and follow me."

This call to commitment is a unique aspect of our faith. Christians out in the younger churches often find assurance here in times of persecution. Only complete commitment of life gives them the sense of security they need.

Dr. John Matthai, one of the well known Christians of Asia once found himself in that position. He grew up as a

14

shepherd boy in South India. By the age of 45 he was serving his country as finance minister. Later he was made Vice-Chancellor of the University of Bombay. His work there was to pilot the affairs of 16 Colleges. The faculties and students were largely Hindu and Moslem. Matthai was a Christian.

This was early in the 50's, a period of some opposition to Christians. Dr. Matthai sensed a professional coldness toward him on the part of some. A few jeered and asked, "What do you get for being a Christian? What do the Americans and the British pay you?" That was the "most unkindest cut of all."

Matthai faced a problem. Should he reply to his critics? Or should he ignore them? What would one do under such circumstances? He neither replied nor ignored. Instead, with no reference to himself or to his critics Matthai issued a clear public statement on Five Fundamentals of the Christian faith. With that he dropped the matter and went about his work. Time proved the wisdom of this course.

Here in brief are the "fundamentals" that he proclaimed:

First, is the sacredness of every individual as a person. Regardless of creed, race, color, education or economic status, all are equal before God.

Second is the principle of love. God so loved the world that he gave HIS SON JESUS CHRIST. We are to love God and love our neighbor as ourselves.

The Third fundamental is fellowship. As Christians we are not merely to enjoy a rich fellowship among ourselves. We are to move freely in fellowship with all sharing in the joys and sorrows of all, helping to bear the burdens of the weak and the strong alike. The Christian Faith seeks to bind all men together in a fellowship of peace and good will.

(continued on page 15)

## Fundamentals of the Christian Faith (continued from page 14)

Fourth is the power of spiritual force in the shaping of human destiny. Mahatma Gandhi freely acknowledged the help he received from Christ in conducting his non-violent crusade for freedom. Christians are to rely not on military force but upon spiritual power for the guiding of history.

Fifth is full commitment to Christ and to God's purpose. Our Lord says, "If any man would come after me let him take up his cross and follow me."

This "fifth fundamental" strikes us with special force during the lenten season. Let us face it, these words are not popular today in our nation having a gross national product of \$700 billion. Affluence is the word--self-realization. To many this means only the consumption of more material goods.

In normal times we were spending twenty-five times as much on military apparatus as we were on economic aid to the "poor nations." Since the tragic Vietnam adventure the ratio is approximately 40 to 1.

Is Christ's summons to full commitment outdated? Are these only words of a dreamer 2000 years ago and not applicable to the modern world? We need only turn to the athlete, the scholar, the minister or any who take life seriously. All genuine human progress calls for sacrifice, right choices, "Yes" and "No" are still crucial words, both in personal life and in world affairs.

One becomes convinced that young people and adults out in the churches are more ready to answer Christ's call to larger commitment of life than we may realize. Perhaps the chief question of our generation is not whether or not God is dead. It may be "are we fully alive to His high purpose at this period

of history?" Pierre Van Passen spoke to this point in a classic sermon, "Those who believe are those who have held before their eyes a high, divine task, a great love. Those who fight ceaselessly are those who are deeply challenged."

Dag Hammarskjold once wrote, "we follow a young man adamant in His commitment. He walked the road to the end with no demand for pity, fulfilling the destiny he had chosen."

The Young Man who spoke the words--the words of our text himself started a revolution. He would bridle the oppressor, curb the usurer, fire the cold hearts of the faithless with mercy, love and goodwill. He picked up his cross and climbed the hill to Calvary.

There on that hill the mob would get rid of him. His death would end it all. Did it?

We know well the answer. For his cause and for ours there life begins. In those "quaint" words of the "fifth fundamental" we find not death but the nerve and sinew for the better world toward which men are groping.

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## THE CECILIENNES (continued from page 3)

must be tuned before each performance, Miss Virginia Rice, assistant professor of music at the college plays the instrument. She dresses for a performance in a 16th Century costume of the French Court of Frances I. Each singer wears the replica of a dress worn at the Royal Courts of SPAIN, FRANCE, and AUSTRIA. The gowns are made by hand with rich appliques and decorations of beads, lace and inset stones.

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## PACE CLOSES 1966 PROGRAM

The Program for American Cultural Enrichment (PACE) was founded to develop a model of integrated education involving curriculum excellence, racial balance, teaching competence and growth in inter-group living. It was begun by an interracial committee as a pilot project in the spring of 1965 with a class of sixteen white and eighteen Negro children. Now at the end of the second year's program, PACE is a grassroots effort to achieve quality education for all. This year it had the help of over 200 volunteers and the support of various community organizations, and over 200 fifth and sixth grade children and sixty adults have benefited from its classes in Negro history and culture, its field trips to Lancaster County historic sites, and its recreational program. The individuals who comprised the classes came from at least seven different public schools and one private school, from at least eleven congregations including Unitarian and Jewish, from families with no religious affiliation, and from homes representing the range of economic and social position.

The closing exercises for PACE were held on Friday and Saturday evenings, April 1 and 2, at Faith United Church of Christ. The program opened with the showing of slides taken during the classes. Mr. John Burton, educational leader, commented upon the slides and gave an over-all picture of the purpose of PACE. The children then participated in the program by singing several songs they had learned. Each child had also been given the name of a Negro hero and told something of the person's life. The folk song, "Blowing in the Wind" was sung by 'The Pace Setters,' accompanied by Mike Wingenroth and Vaughn Ferich on guitars. Following this, the children were dismissed to another room for games, cookies and punch.

The adults then viewed the sound motion picture, "History of the Negro People," the introductory film to the NET series about the American Negro, produced by Ossie Davis. The formal program concluded with the children returning to sing "We Shall Overcome," then all joining in on "The World One Neighborhood."

The evening's festivities were brought to a close by looking at a large display of books, pictures, newspaper clippings, and articles which the children had made in their classes.

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## NEW IN 1966: THE ADULT PACE PROGRAM

The Adult PACE classes which were held this year were a direct outgrowth of the children's program from 1965. The thought behind the adult program was to present an opportunity for Negroes and whites to come together in a learning and sharing situation. Because there had been so little personal contact between the races these classes were seen as a chance for whites to gain a view of problems from the Negro perspective, and Negroes would have the chance to communicate with sympathetic whites.

There were four separate areas of study set up, with some overlapping, and a variety of leaders were called upon to contribute. Classes were centered on Afro-American heritage, educational opportunity, housing problems, and the over-all question of human relations. These classes met at four churches, in the evening, for four consecutive weeks. There were lectures, panel discussions, group discussions, slide presentations, motion pictures, commercial TV programs, a field trip to a city council meeting; all as a means to communicate in a meaningful and



effective way.

Some of the persons leading or contributing to the programs for the adults were ministers, a council of churches executive, a school superintendent, the executive director of neighborhood service group, local civic officials, a real estate officer, and an Urban League executive. Others were involved simply as private citizens.

Much of the organization, planning and general "leg-work" was done by persons connected with the seminary, but there were local citizens who did play a role in the program.

The response on the part of the community was not overwhelming enthusiasm, but those persons who did attend were impressed and did think the program was worthwhile. There was excellent newspaper coverage of the classes and by this means the program achieved a great outreach into the community. As a new interracial program for adults in a conservative community, this PACE Program served as a good first step.

--Ed Schneider

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#### SOME CLOSING COMMENTS ON PACE

"In Lancaster (PACE) has been instrumental in improving public school textbook selection and in relating concerned citizens to officials who are responsible for education, housing, and redevelopment.... What seemed to be the concern of a few is becoming the rallying point for many ordinary and influential Lancaster citizens."

--The Social Action Commission of the Lancaster Association of the Penn Central Conference of the United Church of Christ.

"Pace has made it possible for children and adults from many different backgrounds to become real persons and friends, to study together some of the most urgent problems facing our country today, and to gain appreciation and respect for a minority group whose members have done much to make America great. It has captured the attention of an entire community, focused attention upon local conditions of segregation and inequity, and motivated community leaders to take creative steps to improve life for all of Lancaster's citizens."

--Allen E. Kroehler, Director of the Laboratory for Leadership and Learning

"We are pleased that our young son has had a brief opportunity to learn a little about the colorful and proud heritage of the Negro people. Though I am over three times his age, some of the facts which he told me about Negro history which he learned are entirely new to me. My only criticism is that it was not long enough. All children, Negro and white, are being cheated in not having Negro history as a part of the school curriculum; however, the PACE program may be, I hope, a pioneer step in achieving this goal. Certainly ignorance is a large cause of prejudice; this fact in itself should be reason enough for expanded learning about our Negro brothers who are so much a part of American culture."

--One of the parents of a child in the program

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#### NEXT YEAR?

WHAT IS THE FUTURE OF PACE?? The PACE Coordinating Committee, and Project Committee of ASW, seminarians and their wives, and many others are asking this question. The time has come to make reports, evaluate, and think seriously about the future of PACE.

(continued on page 18)

THE FOLLOWING IS THE REPORT OF THE STUDY CONFERENCE ON CHURCH AND STATE OF THE NATIONAL COUNCIL OF CHURCHES. IT IS OFFERED AS COMMENT ON THE EDITORIAL IN THE LAST ISSUE OF THE SEMINARIAN.

### ANOTHER VIEW OF CIVIL DISOBEDIENCE

The one authority to which Christians owe absolute obedience is the Lord Jesus Christ. The one Word to which we must give first loyalty is His as it comes to us in the scriptures. These scriptures tell us that He uses constituted authorities to order His world. The scriptures also tell us that prophets and apostles have become prisoners for their Lord when governments have abused their function. As Christians, therefore, we live under the mandate to respect law and order (a relative claim), yet always under a higher imperative--to obey God, not man (an absolute claim).

The question of disobedience to civil authority confronts the Christian in two different settings. In an intolerably unjust state, as in a totalitarian society, where no legal or open organizational means for securing change exist, the Christian may be called to resist the existing civil authority.

In a state in which redress for wrong exists, and legal and organizational means for change are normally available, the Christian may nevertheless find certain laws and customs intolerably unjust. When the governmental processes are not realistically adequate to correct them, resistance to civil authority is a valid course for Christians to take. Such action includes willingness to accept the consequences. While affirming his responsibility to obey civil authority generally, a Christian may well serve justice by disobeying a particular unjust law. Disobedience to civil authority in this context is intended to serve the government, to conserve the good it has accomplished, and to move it another step toward becoming

ing a more just institution.

The present crises in race relations --a struggle for human dignity--has lifted up with new urgency the question of disobedience to civil authority, a question which has also arisen in the past over such diverse issues as conscientious refusal to bear arms, to pay taxes for purposes of war, or to salute the flag.

The individual Christian is a member of a community of believers in which he earnestly seeks the counsel of others and their support for his action. Even when he is alone in his disobedience, he acts as one who is a member of a fellowship committed to obedience to God. In turn, the Christian community has a responsibility to engage in discussion with those who resist an intolerable civil ordinance or custom. Its support must come in the form of every available resource. The church prays for both the persecutor and the persecuted. When appropriate, it provides financial and other aid.

The church must not avoid the issue of disobedience in order to please any particular group. For the Christian, the question of disobedience finally turns on the question of obedience--to one Lord. Faithfulness to His claim may lead to risk and suffering in our time. Faithlessness to His claim is the ultimate risk.

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Next Year? (continued from page 17)

Could PACE become a supplement to the Sunday Church School (weekday Christian Education)? Could the local church offer this kind of learning experience for both children and adults? Might a Negro congregation and a white congregation work together and provide a PACE program for those within their own congregations? Could PACE be  
(continued on page 19)

# 1966 CONVOCATION (continued from page 13)

philosophy. He began his studies for the PhD at Columbia University and Union Theological Seminary. He has also studied abroad, under a Fulbright grant at Cambridge, England and in Munich, Germany on a Guggenheim Fellowship.

Dr. Gilkey is a member of the Hyde Park Baptist Church in Chicago, but attended a church of the Disciples of Christ while living in Nashville.

Dr. Paul van Buren is Associate Professor of Religion at Temple University. Previous to this he taught at Episcopal Theological Seminary of the Southwest, Austin, Texas. He was also a parish minister for several years at an Episcopal church in Detroit, Michigan.

He is the author of the well known book, The Secular Meaning of the Gospel.

Dr. van Buren has studied at Harvard College; Episcopal Theological School, Cambridge, Massachusetts, and the Universitat Basel, Basel, Switzerland, where he received the degree of Doctor of Theology in 1957. Among his professors at Basel was Karl Barth, under whom, as van Buren says, "I spent three exciting years."

Dr. van Buren categorizes his life as a course of exploration, "something to be lived in the present," in the realization that "living is not quite the same thing as accomplishing, being not quite the same as doing." He is married with four children.

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## Next Year? (continued from page 18)

offered to Junior campers at Camp Andrew? "Could my daughter be enrolled in PACE for the summer course?" was the request of one mother!

The PACE Coordinating Committee is open to all suggestions and ideas and urges you to bring or mail them to the LABORATORY FOR LEADERSHIP AND LEARNING, 527 NORTH PINE STREET.

--Gloria Wingenroth  
Project Chairman of ASW

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## PRIDE

Martyrdom

Is not our course

Cry my heart

And soul aloud.

Yet for some reason

I have chosen now

To be proud.

John Burton --  
Lead Teacher for  
PACE

PRIDE is taken from Ebony Rhythm  
a 1948 anthology of poetry.

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