

# THE SEMINARIAN

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Elmer W. V. Scofield, Editor-In-Chief

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TRUST GOD!!!

29 October, 1976

## THE PARABLE OF THE REPENTANT EDITOR

A certain editor was sitting in his office, when a dashing young student dropped in and asked, "Hey, you need something for this week's paper?"

Being fairly short of profound articles at that point, the editor replied, "Yes." In a short while, the student returned with a handwritten article entitled, "The Parable of the Good Samaritan." It was signed, "The Rev. Shirley E. Greene."

The editor was somehow led to believe that the student actually wrote the hilarious article, and that he had used a pen name. When a bystander asked him whether he was the author, he jokingly replied, "Yes!"

The enterprising young editor thought, "Aha! This would be great as a front-page satire!" So he typed it up, and added some funny art work and captions. "This will really knock them in the aisles!!!" he thought (little did he know how right he would be!).

Four days later, it happened. A number of people (some hot-headedly, some understandingly) revealed to the ed that Shirley E. Greene was not a fictitious character, but a well-known Church leader (he recently retired after a distinguished career as a minister of the Gospel, and as Secretary for Program, Division of World Service, United Church Board for World Ministries). The editor was shocked, to say the least. While some sought to calm him down, others sent chills down his spine by relating the sort of actions which might be taken against him. Above all, the ed was heartbroken that, without even knowing it, he had "slurred" such a fine gentleman.

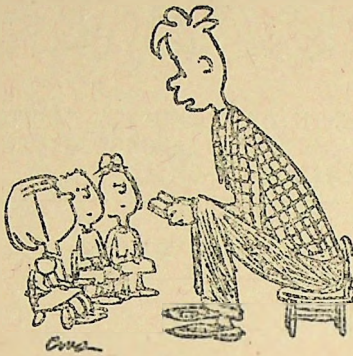
Two persons lent invaluable support to the 'ol ed (who was at the time sick-at-stomach over all the hassle). One was the student involved. The other was the president of the institution the student and editor attended. He lectured the editor on the development of editorial policy (and a very productive lecture at that), and then reassured him that he would help him in any way possible.

By that time, the rumors were flying all over campus. One had it that the editor was "expelled from school"...another that "he is being sued for libel." The editor, wishing to straighten the matter out, decided to speak directly with Rev. Greene. The Rev,

(continued, next page)

response to the situation. God  
bless you.

- Elmer W. V. Scofield  
The Editor



"So how do I know why he ate  
locusts? Maybe there weren't any  
drive-ins around!"

#### PARABLE (continued)

when he heard what had happened,  
began to laugh. "That's the  
funniest thing I've heard in a  
long time," he said. After the  
situation was more fully explain-  
ed, Rev. Greene told the ed that  
he had picked up the story from  
a camp counselor in the 1930's,  
and that he had used it ever  
since. "Don't lose any sleep  
over this incident," he assured.  
"Tell everyone back there that  
I am not going to sue you."

He was pleased that the ed  
had taken the time to call and  
explain the situation to him.  
The editor, of course, was re-  
lieved and very thankful for the  
Rev. Greene's understanding.

The editor learned a few les-  
sons from this situation. He  
dearly hopes that persons who  
worked vigorously to make a moun-  
tain out of a mole-hill also have  
learned something.

The editor is truly sorry,  
Rev. Greene. And he is very  
grateful for your kind, Christian

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#### NOTICE

No article will be accepted  
for publication unless it is  
signed by the author. No "pen  
names" will be published without  
the real name of the author.

However, names will be with-  
held by request, provided the  
article is signed, and the editor  
decides to take such action.

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#### FOR THE CLOWNS!

Look at my face  
Can't you tell?  
It's your face, too  
Hidden here as well.

Question me a face  
I'll show you a mask  
What's behind yours  
That's all I ask.

One side's for crying  
It hurts to grow so fast.  
And one side's for smilin'  
I hope the growing lasts.

You don't need a mirror  
to take a peek  
Just turn to your neighbor  
For the answer you seek.

Look at my face  
Can't you tell?  
It's your face too  
Hidden here as well.

- Name withheld by  
request, and editor's  
approval

+ + + + +

#### TELEGRAM SENT TO MOSS FAMILY

A telegram expressing our sor-  
row and offering our prayers has  
been sent by the S.C.C.

- C. Dencler



## AN URGENT PLEA FOR PRAYER AND ACTION

\* EDITOR'S NOTE: The regular text of this article is taken from the newsletter of Episcopal Churchmen for South Africa, 14 West 11th Street, New York, N.Y., 10011, dated October 12, 1976. The group is actively seeking freedom for the oppressed peoples of South Africa.

To: Seminary Community  
From: Loyde H. Hartley  
Re: South Africa

The attached sheet tells the story of Lekgau Macaulay Mathabathe, a close personal friend of June Chabaku, an LTS student. We ask for your prayers and action as suggested on this form.

"Lekgau Macaulay Mathabathe is the principal of the Morris Isaacson High School in Soweto, South Africa.

He was detained by the security branch of the South African police on the 18th August 1976, and has been held incommunicado ever since.

Word has been received that Mr. Mathabathe has been severely beaten and is suffering from a possible brain concussion and other major injuries which he sustained while in the hands of the security police. There is a more recent report that he may be dead.

The RAND DAILY MAIL of Johannesburg writes that security police General Michael Geldenhuys declared that Mr. Mathabathe is 'alive and well.' Ms. Mathabathe twice on 8 October was refused permission to see her husband when she went to John Vorster Square police headquarters in Johannesburg.

Many of the leaders of the student uprising which began in Soweto on 16 June attended Morris Isaacson. As principal of this showplace high school, Mr. Mathabathe was suspect in the eyes of a fearful and vengful Pretoria regime. The DAILY MAIL says that several days before his detention, Mr. Mathabathe revealed the police were asking him of the whereabouts of the 19-year-old president of the Students Representative Council of Soweto, Tsietsi Mashinini. Mr. Mashinini eluded the South African Police for months before leaving the country. He is now in London - after having had difficulty with the British government which at first refused him entry. He should shortly come to the United States, though similar problems with the American government will doubtless arise.

The South African security police are in charge of interrogating political prisoners. Electric shock treatment, excruciatingly painful trussing up, water torture, constant questioning, prolonged and ingenious beatings, enforced sleeplessness are their standard methods. South African laws - the Terrorism Act, the Internal Security Act and others - protect the police from any access to prisoners by the courts, attorneys, the clergy and the families and friends. Countless South Africans and people of Namibia - the United Nations territory illegally occupied by the Pretoria regime - bear witness - and scars - of their time at the hands of the security police.

Mr. Mathabathe is 51 years old, and he and his wife have six children - five daughters ages 10 to 22, and a 16-year-old son. He is chairman of the Soweto High Schools Principals Union and an executive member of the African Teachers Association of South Africa. He is associated with many civic and educational organizations, and is chairman of a committee planning for a school for physically handicapped young people in Soweto. He is a member of the Anglican Church.

Mr. Mathabathe toured the USA in April and May of 1975 as a guest of the American government under its International Visitors program.

(continued)

- WHAT YOU CAN DO -

- Demand that Secretary of State Henry Kissinger confront South African Prime Minister Balthazar Johannes Vorster on Mr. Mathabathe and all those in detention. (phone: 202-655-4000; Washington, D.C., 20520)
- Contact your Senators. (phone: 202-224-3121; Washington, D.C., 20510)
- Contact your Congresspeople. (phone: 202-224-3121; Washington, D.C., 20515)

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OUR LOVE IS WITH YOU...

Last Saturday, Dr. Englert's father died. Let us remember "Doc" and his family in our prayers and with our love and support during this time of personal loss. God bless you, Dr. Englert.

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# HALLOWEEN PARTY OCT 29, FRIDAY

ENTER  
AT  
YOUR  
OWN  
RISK

COSTUME  
JUDGING

SNACKS



REFRESHMENTS

BRING  
THE  
FAMILY

7:30 P.M.

NEW STUDENT LOUNGE  
RICHARDS HALL BASEMENT

MY HYPOTHESIS:

- 1) Rare is faith. This should be taken literally. No more need I say.
- 2) I am not faithful. No more can I say.
- 3) Few are faithful. Less is what I wish I could say.
- 4) Many are hopeful...for themselves. Much more I must say, hoping I am wrong.

"O you man of little faith." I hear these words every day in my being. What is their significance? From where do they come? From where does faith come? Is faith generated from the present and oriented toward the future? This I hope...I must take heed. Or is faith generated from the past and oriented toward the present? Do I learn from now or from Abraham? Do I have faith that the sick will be healed?

I pray and yet I question. I question if the sick shall indeed be healed. I draw upon my past and see how my mother has recovered, and my father, and my brother, and sister, and myself, too. And I hope this again will be the case, although I fear the shadow of death dancing in the frail, bedridden bodies. I do not have faith, only hope. Do I know that God will heal, or do I hope he will heal?

If I had faith, could I not touch and heal and move mountains? Is this beyond reality? Yes, in fantasy. But no, in reality. Did not people receive sight from blindness, mobility from lameness, and life from death? Am I too literal? Or is my 20th century logic too logical to be fruitful? If the promise is to heal the sick, then that I could do...through God's power. Did Christ not teach, "You shall do even greater things!" Did he lie? Am I too literal? Do you laugh...while I cry? If we do not believe what He taught...do we have faith? Or do we commit subjective suicide, on behalf of "progress" rather than truth, whatever we subject truth to be.

Extremity you say? Yes, I agree, for point making, or rationalizing so that I can understand. Nonetheless, contrary to...

5) Jesus. Whose theology must we operate from? How far do I go? How far do you go? Too far? Not far enough?

- Owlman

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Me: Why do you stand and look at me  
Clutching your jug of water tighter still.  
That jug is brimful, overflowing. See,  
My cup is small. It won't take much to fill  
It up. But, even just one drop...How can I live  
Without it. I have none. It's yours to give.

We: Your heart, that vessel, God with love has filled,  
But still you hold it tightly, loath to share  
Its brimming contents. Man, you could have spilled  
It out for us to have. We'd never dare  
To lose one precious drop. You'd never lack  
For more. Just ask! We'll gladly give it back.

- Armen Dichter



## SPIRITUALITY

Eckankar is a discipline for spirituality. It combines Hinduism, Christianity and psychic phenomenon. It is practiced in the United States as a form of developing the spiritual life.

Contemplation is the center of its method. It seeks to lead one to the Christ-consciousness of the universe. Christian scripture and meditation are recommended as the method of contemplation. It is by aligning one's consciousness with the Christ-consciousness that you can answer the basic question, "Who am I?"

One is urged to obtain a Spiritual Master within the discipline. The master can guide you in your search for meaning within the Christ-consciousness. The description of the spiritual journey is a blending of Hindu concepts and Christian experiences.

One of the claims of Eckankar is that a disciple can release his psychic soul to travel on the three planes of existence. This psychic phenomenon is known as astral projection. Several books have been written on this phenomenon since the 1800's. It is getting some

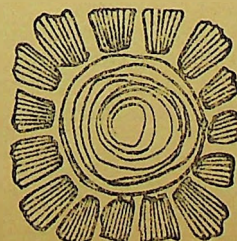
scientific attention at the present time. Sometimes they are called out-of-the-body experiences. Eckankar stresses that their experiences are not related to the drug culture claims which are thought to be based on unreality.

When one reaches the astral plane her soul is free to travel on various spiritual worlds. These worlds are delineated as the eight heavens of the Hindu thought. It is claimed that one may on his travels go unexpectedly into a spiritual plane which leads to a mystical experience. A direct confrontation with the unknowable cosmic first cause. Only a few can reach this plane.

Most of the writings of the founder of Eckankar explain the method of meditation and a description of the spiritual journey. He also gives instruction on achieving astral projection and what to expect when this happens. I would recommend that one read the theories of astral projection from other sources before studying Eckankar. I would recommend reading the sacred writings of Hinduism before looking into this discipline. I did and still found it very complicated. I hope that I have done some justice to Eckankar in this article.

My personal conclusion is that there are some valid Christian spiritual thought in Eckankar. Some of it is expressed in Hindu semantics which can be rethought into Christian symbols. There is much here of which I really have no direct evidence or knowledge so I reserve value judgement. There are some areas which are outside the Christian spiritual experience. I think it is a discipline with which every minister needs to be acquainted who is interested in spirituality. Some of your youth or young adults may be practicing Eckankar. I was confronted with it by some youth. I had no authentic Christian answer. I still am searching for one. I have only my journey to relate, but now this discipline helped to look at and redefine my journey in light of Eckankar. See you in the Spirit some time in the sixth heaven of the astral plane and travel with you in Christ to higher spiritual planes.

Jonathan McCauley





## ATTENCIONE:

For all those interested in conversational Spanish, a meeting of students and interested persons will occur on Monday morning, November 1 at 10:00 am in the Center for Parish Development. There will be "cafe con leche (coffee with milk)," and conversation in Spanish. The possibility of future "get togethers" of this sort will also be considered.

- David Kirk

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## THE CONTINUING SAGA OF "DOC" TRINE...D.MIN. OF THE OLD WEST

"Perhaps you will find it in your heart to forgive my absence. I find abundant pleasure in spending time in the thriving metropolis of Lititz.

When I broke-off two weeks ago I was relating the events of my call to ministry. While I was cracking a safe lock, the most "unbelievable stream of consciousness" struck me with voluptuous efficacy.

There, lying open on the top shelf of the safe, was a true Bible (King James Version, without a doubt). The Holy Book was dusty. But through the mire, I noticed a verse surrounded with putrid yellow ink. I looked even more closely...and recognized the verse as (indisputedly) Joshua 4:15 (look it up...you may find much joy and solace in it).

Oh, how my heart was stricken with a sweet, sweet joy!!! Every cell within my humble frame leaped forth with unrequited perspicacity. I knew! I knew!! I knew!!! The Lord had given me a blessed assurance that I, Horatio Alexandrinus Muletrine was of the elect, and was to be a servant, a minister.

Yes, yes, I can remember it so so well. It seems like only yesterday."

-Elmer Scofield  
(author)

## OUR RESPONSE TO WORSHIP

The Service of Word and Sacrament was celebrated on Tuesday evening in Santee Chapel. Dr. Bricker and Ben Martindale conducted the service. Upwards of 50 persons were in attendance. Following the service, 14 people gathered to discuss both the Worship Service and worship in general as it is conducted at the Seminary. The responses of those who participated in the discussion follow.

"I enjoyed the music." "Dr. Bricker lives the liturgy; his gestures are rich and meaningful in the context of the communion." "I was deeply impressed by the theme of 'a cloud of witnesses (the sermon theme):' "Gathering in a circle is a moving experience...the pews keep us apart...we only see the face of the liturgist and the back of people's heads usually." "Some of the music was unfamiliar to me as I am a Methodist." "Communicants need more guidance from the ushers as we move forward to take Communion. Perhaps we need to rehearse more carefully." "Not everyone cares to drink from a common cup..." "I'm used to pew communion..." "The common cup and loaf are rich symbols." "Could we celebrate Communion more often? Is there time during the normal Wednesday service to do this?" "The Service seems wordy." "I like the words." "I like the order." "There is too much order and not room for spontaneity." "There is no time given over to silence..." "The prayers themselves offer time for private reflection and concern." "We need to experiment with different liturgies..." "The liturgy is different almost every day and we don't know what is to come next."

This first experiment in feedback on Public Worship proved to be helpful. The Spiritual Life Committee feels that we should continue this process, and invites you to participate.  
- Robert W. Duke