



# THE SEMINARIAN

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Issue 2

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## COMMENCEMENT ACTIVITIES

The celebration of the 1986 Commencement of Lancaster Theological Seminary is only a few weeks away. Mark your calendars and come join in the festivities.

On Friday, May 9 at 6:30 p.m. our "Shalom Banquet" will begin with a lawn party in front of the Lark Building. We will then move to the Refectory for dinner and an evening of laughter and suspense. The faculty have donated their prized possessions and we'll have the opportunity to bid and outbid each other at our mini-auction.

On Saturday, May 17 at 8:00 a.m. we will celebrate communion in Santee Chapel. Rev. Dr. Harold Carter will deliver the sermon, "Who Jesus Is!" and special music will be provided. Following worship, danish and coffee will be served in L-102. At 11:00 a.m. the Commencement Service will begin at Church of the Apostles. Robert Raines, from Kirkridge Center, will deliver the graduation address. Come join in these events and celebrate the 1986 Commencement.

Angelee Smith

## NEW S.C.C. PRESIDENT ADDRESSES COMMUNITY

I would like to use this opportunity given to me as President of the Seminary Community Council to offer each of you my personal fare well to the graduating class. Best wishes in your future ministries.

In addition, on behalf of the Executive Committee, the elected Representatives, and the Committee Chairpersons of the S.C.C., I would like to extend best wishes to all as we part from the Community of L.T.S. We hope the summer will be a great experience to all in whatever your task may be. See you in the Fall! Again, best wishes and God's blessings to all graduates.

Yours in Christ,

Curtis Edward Zemencik  
President, S.C.C.

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*Never pray unless you are willing  
to be part of the answer.*

S.C.C. MINUTES  
April 24, 1986

The April meeting of the S.C.C. was held on the 24th in the Schaff Library. President Paul Dionne called the meeting to order at 9:30 a.m. The meeting was opened with prayer. The Treasurer's Report showed the current balance as \$649.54. Certain expenditures are in prospect; such as for an issue of The Seminarian, the budget for which in 1985-86 was \$179.

Paul Dionne suggested that surplus funds could be used for Titivation Day '86, the Book Scholarship Fund, and the Arts and Ministry program. Phil Myers suggested that we continue to work with Hospice of Lancaster County, and Drew Williard agreed.

Joe Gentileman reminded S.C.C. that between \$400 & \$500 should be available for operational purposes during the summer months. There is currently \$300 available. Steve Cahoon moved to donate \$100 each to: Titivation Day, the Book Scholarship Fund, and Hospice of Lancaster. The motion was passed.

Len Knighton reported that Steve Cahoon had agreed to handle the soda dispensing machine during the summer.

Paul Dionne thanked everyone for the services given during 85-86 and extended his best wishes to Curt Zemencik and the S.C.C. Board for 86-87. Allen Benner presented SAM with Roberts Rules of Order.

At this point Curt Zemencik assumed the presidency. He welcomed all members of the S.C.C. and reminded them that certain vacancies must be filled prior to the end of the current school year. It was then decided that the next S.C.C. meeting will be held on Thursday, May 1, 1986 at 5 p.m. in the Refectory.

Harry Moyer reminded the members that, in the event of a recall,

challenge of any elected Board member, except the Secretary, the number of signature required would be 19. For the Secretary it would be 18.

It was decided that the S.C.C. would seek adequate time to offer its input to the members of the incoming Junior Class, through IM 101 in September. A memorandum will be addressed to Fran Ringer concerning this.

Curt Zemencik closed the meeting with prayer at 10:05 a.m.

Respectfully submitted,  
John G. Freudenberger  
Secretary

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### BLESSINGS

Recently, as I was driving up to Lancaster Theological Seminary on a narrow, country road, I came upon a slow-moving, Amish farm-wagon. There was quite a bit of on-coming traffic, so I was unable to pass it for some distance.

I started to get impatient because I was in a hurry to get to school in time for chapel. As I followed that horse-drawn wagon, I became aware of a sign on its tail-gate: BE PATIENT. COUNT YOUR BLESSINGS.

What a gift that Amish farmer gave me! As I was on my way to give thanks to God, the farmer was telling me to count my blessings along the way.

If you encounter an "Amish farm-wagon" on your faith journey be patient and count your blessings!

Mary Dorner

L.T.S. CAMPUS HOSTS  
CONFERENCE

EVALUATIONS NEEDED

On Saturday, October 19 and Sunday, October 20 the Mid-Atlantic District of the Universal Fellowship of Metropolitan Community Churches held its Fall District Conference on the L.T.S. campus. The theme was "Shalom: God's Gift of Healing."

The keynote presentation was on Friday, October 18 at Otterbein United Methodist Church and was given by the Rev. Gwynn McCoy. The Rev. Elder Nancy Wilson of the U.F.M.C.C. did a three series sermon on healing at the worship services of the Conference. One of the most interesting services was the Musical Service on Sat. where various very talented members of the district shared their talents. Probably the most moving worship service was the Outdoor Service at the County Park led by Nancy Wilson where she stressed the need for healing and forgiveness between one another.

Between 150 and 160 gay Christian men and women attended the Conference. The Conference was an excellent opportunity for fellowship between brothers and sisters, a time for renewing old acquaintances and making new friends. I personally feel that the Conference was a success and God's presence was with us.

In Christ's Love,  
Shalom,  
Mike Bair

During the next week, all of us will be receiving evaluation forms to fill out, evaluating course material and professors. Most of us might consider this duty a pain in the neck; just one more thing to do during a time when we have little time to spare. Perhaps we even ask ourselves whether anyone reads these evaluations or whether they make a difference. Can we, as students, really make a difference here at L.T.S.?

The answer is YES! Perhaps many of you are not aware of a committee that is looking after your best interests. That committee is COMP, The Committee on Masters Programs. This committee is composed of 4 seminarians and 3 professors who meet monthly to discuss new courses and anything pertaining to the Masters programs. Currently, the student representatives are Linda Meredith and Len Knighton. In the next week you may be approached by the S.C.C. president, Curtis Zemencik to serve on this committee. For those who may be asked, this is a great opportunity to serve the seminary community and I urge you to accept. For the rest, we need your input. Any feedback you can give us about courses, requirements, etc. is greatly appreciated. We are here to help you and to help make L.T.S. the kind of seminary we can all be proud of. We hope to be hearing from you.

Len Knighton

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*The shadow a thing casts often far exceeds the size of the thing itself.*

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### THREE WEEKS IN APPALACHIA

During the past three weeks, I have been living in the Appalachian Region of Kentucky, West Virginia, Tennessee, and North Carolina. Although this area is well within the boundaries of the United States, it really reflects the needs and culture of the third world more than the abundance of middle class America. My greatest impression is of a land and a people that have suffered wave after wave of attack and exploitation. The white settlers, fleeing from religious and social persecution fled to the mountains and took them from the Native American inhabitants. The violence of the Civil War invaded the mountains and set neighbor to killing neighbor. Next, the industrial interests of the North and East moved in, and through manipulation and trickery stole the land from its owners. Next, the absentee land owners exploited these same people to work in lethal conditions in the mines while turning them into little more than company slaves, wholly dependent on "good will" of the mine owners for food, shelter, and clothing. When cycles of mining boom turned to bust and outside institutions (the federal government and the unions) moved in to help, they only served to take away the people's pride and made them nothing more than wards of the state or the UMW. When the economy of the rest of the country prospered, it took away the able, the educated and the intelligent. When church and educational institutions moved in, they took away the people's religion and sense of identity. Finally, when the giant strip mining machines moved in, they took away the mountains, leaving scars on the land and acidic sediment in the streams.

What is left in Appalachia today? There is still some land that resembles the green hills that welcomed Daniel Boone. There are still some people who dare to dream about living in the place that they call home, and who are willing to stand up to the corporate giants and governmental red tape. There are still good common folks who will invite a stranger in for a poor supper of soup beans and corn bread, sharing all that they have. There are still proud people who want to work and who want nothing to do with handouts. But, there is still tremendous (over 50%) unemployment, not enough housing, too little food and clothing, a rapidly aging population, and almost nothing to encourage the young and able to stay. In the midst of all of this, the Church is still at work, although in ways that are different from what would have been seen forty years ago. First, most of the work in Appalachia is being done by coalitions of denominations and faiths. On both a regional and local basis there is real sharing of responsibility and resources. Second, for the most part, this aid is now in the form of self help programs and community mobilization against systematic and corporate evil rather than handout programs and "soul saving." To conclude, it is all too easy to write off Appalachia as being hopeless, the problems and history seem too much to overcome. However, God is at work in this corner of the world, and where God is at work, there is every reason to hope.

Stephen Cahoon

An Afternoon of the  
on the 2nd Floor  
F&M Library

A man walking across arbored lawn  
does not stop to see  
golden leaves mixed with green  
or a brushstroke of red dogwood.

Wispy clouds amidst azure heavens;  
the sun enthroned casts benign  
blessing,  
but stark shadows mingle with  
fallen leaves.

A leaf breaks away and reluctantly  
descends to the earth as squirrels  
effortlessly cling and defy the  
law of the world.

The sunlight blesses the leaves as  
they dance their blessing with  
the gentle breeze.

More leaves fall and my heart feels  
the pain of time - the sweet,  
sadness of autumn.

Drew Willard  
Oct. 16, 1985

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FOR WHOM THE BELL TOLLS

During most of the past years  
efforts have been made to ring  
the L.T.S. Tower Bell at least  
twice each weekday while classes  
are in session in order to sym-  
bolize a dual nature of the Semi-  
nary's mission: Education and  
Ministry. However, with the ex-  
ception of Thursday evening com-  
pline, the bell has remained si-  
lent during most other uses of  
Santee Chapel or special activi-  
ties of the seminary community.  
While I share concerns that cau-  
tion is against erratic, impro-  
per, or over use of our loudly

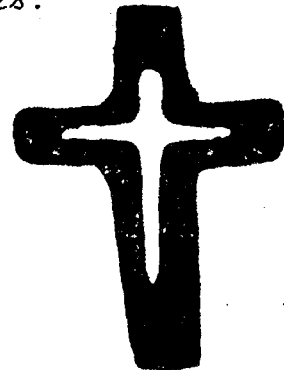
ringing symbol, I would like to  
encourage more frequent pealing  
of the bell (as well as more fre-  
quent celebration of the eucha-  
rist) as an integral part of the  
seminary's theologically inten-  
tional mission.

The sound of the bell (proper-  
ly rung) can for some be likened  
to the voices of angels ecstati-  
cally singing from the highest  
heights of the heavens; or for  
others, it can constantly be an  
unwelcomed alarm clock. At its  
symbolic best, our bell can be  
the sounding vibration of our  
sincere prayer as a faith com-  
munity to "...speak (and act) in  
living echoes of (God's) tone."  
If we are concerned about jus-  
tice and peace, let's ring out  
the message to the (outside) com-  
munity. If we need healing, let  
there be pealing, etc. But, by  
symbolizing commitment, I hope  
that I can be able to practice  
what we peal.

Harry H. Moyer

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*Love is like water.  
If it touches a plant,  
it gives life.  
If it is put in a vessel  
On a shelf,  
It evaporates.*



## THE LONG BLACK ROBE

Lost in folds of satin black  
 Stand I, in pristine purity  
 From Sunday to Sunday,  
     they come back  
 To find the straight and narrow  
     track  
 Gain understanding that they lack  
 Or just to know the one in black:  
 The one on the long black robe.

Meanwhile, at Monday's Deacon tea  
 A man in musk cologne  
 Unknowingly sits next to me  
 Arouses things he cannot see  
 Human passion can not be  
 Beneath a long black robe.

"Our minister is a blessing sure"  
 (They whisper, as they go)  
 They try to live a life so pure  
 And teach their children:  
     Follow more  
 And develop tales of fabled lore  
 About that long black robe.

Meanwhile, as some things do  
     go wrong  
 (And oh - they often do)  
 The faithful sing a different song  
 "The last guys sermons weren't  
     so long  
 He'd NEVER let those folks belong"  
 Their chatter sounds a noisy gong  
 Against the long black robe.

But even if my angers rise  
 Or I'm prone to despair  
 I must try to close my eyes  
 Hide my pain in joyful lies  
 Weakness they'll not recognize  
 When dressed in a long black robe.

Someday, I know, they'll bury me  
 Beneath the sod, where saints  
     have slept  
 And miss me in their litany  
 And bless me with their eulogy  
 But will they EVER know it's ME  
 Or just an empty robe?

## GOING ON

How is it that one can go on  
 when all of life is hell? What  
 keeps one going when another, a  
 significant other is continually  
 negating that one physically,  
 mentally, emotionally and spiritu-  
 ally?

I have been asked these ques-  
 tions at various points in my life  
 by various persons. These ques-  
 tions are deep and difficult. I  
 have my answer for these questions  
 I am aware that my answer comes  
 from my experience. I am confi-  
 dent that it is a good answer,  
 but also aware that it needs to  
 be fine tuned differently for  
 everyone.

All of my life I have felt in-  
 adequate, unable and unimportant.  
 Very early in my life I realized  
 my need to depend upon something  
 far beyond what I was experienc-  
 ing in this earthly reality. What  
 I found was a God of caring and  
 understanding. This God did not  
 always do what I wanted, but this  
 God always listened to me; always  
 was there. This God is the foun-  
 dation of all that I am and re-  
 sides in part in the very core of  
 my being. With this force inside  
 of me I weather life's storms.

I can be abused by others, by  
 life, even by myself and this God  
 stands by me and cares. This God  
 cries with me, laughs with me,  
 plays with me, argues with me...  
 This God relates to me where I am  
 and when I need to be related to.

Knowing that I have a God who  
 loves me and will never leave me  
 has been the only stabilizing  
 force in my life and it is enough.

My life never has been simple  
 and rarely has had any good in it,  
 but I can feel o.k. about that.  
 I have confidence that my God is  
 with me. I can experience joy and  
 peace in the midst of hell for I  
 am not alone. (continued)

As I walk along my journey in this life I experience many things and go through many changes. I grow and retract in many ways. In all of this one thing stands stable and strong and that one force is my God. With that I have the courage not only to go on, but also to grow on.

So when I am asked how I can go on, my answer is very simple; it is my God. But my answer is very complex, for how that works out is not something that can easily be portrayed in words, nor easily accepted by rational minds.

Linda Meredith



AN EDITOR'S DREAM...

"Why do you want to be editor of The Seminarian?", I've been asked. I've tried several answers- "because it was there," "I don't have enough work to do," and "just for the fun of it." But those answers don't touch on my real reasons.

L.T.S. has been a place that has nurtured me, cared for me, and encouraged me to be all that I can. "They" (who are they? The community) have given me the courage to think, explore, and act out new ideas. The Seminarian is my response to that.

I view The Seminarian as an opportunity for communication and sharing. As such, I would like to encourage all members of the community to share their thoughts, opinions, poetry, reports of news, whatever is on your heart and mind.

Let us share together so that we may grow together.

Sue Foster  
editor

Lord, it belongs not to my care  
Whether I live or die;  
To love and serve Thee is my  
Share, And this Thy grace must  
give.

If life be long, I will be glad,  
That I may long obey;

If short - then why should I  
be sad,  
To soar to endless day.

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\* The Seminarian is the monthly student newspaper for Lancaster Theological Seminary. Deadline for contributions is the last Friday of each month; distribution will be the first Friday of each month

\* Letters to the editor are welcomed. They must be signed, but will be printed "name withheld" upon request.

\* Susan Foster                      Phil Myers  
\* editor                                      lay-out design

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Though we travel the world over  
to find the beautiful,  
We must carry it with us  
Or we will  
Find it not.

Emerson