

PROPERTY TASK FORCE FORMED

The property task force, originally proposed in an editorial in the October 5th SEMINARIAN and approved by action of the SCC on Oct. 19, has now been formed and will hold its first meeting on Monday, October 23, 6:30pm in the HUB. The Task Force will prepare its schedule and make initial contacts.

It is hoped that all students and families living on campus will make available all information that will be of help to this committee. This would include opening of residences to the committee when it makes an inspection tour of the facilities. Also, any complaints or suggestions may be addressed to any member of the Task Force. Those serving are: Diane & Wayne Strever, Tony Szilagyi, Jim Patzinger, Phil Layton, Mike Hart, Paul Adams, Jim Wischofsky (F&M residents), Earl Ball, Brad Lutz, Steve Robertson, Gary Marcy, Kathy Jones.

The findings of this Task Force are scheduled to be presented to the Faculty-Student Executive Committee on November 8 and to the Executive Committee of the Board of Trustees on November 28.

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STAFF FOR THIS ISSUE

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BOOKSTORE BOOK SALE

There will be a special book sale in the bookstore on Tuesday, Wednesday, and Thursday, October 24th, 25th, and 26th. There will be special tables set up with the sale books which include 58 titles. A total of 230 books will be offered in the sale. Because many of the books will be as low as half-price, all sales will be final and for cash only. Take advantage of this special sale and come early. You will be able to purchase some real "gems."

-- Nancy Norris,
Manager

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BUST OF FR. WALSH PRESENTED

On October 19, at 7:45am, in Dietz Refectory, a small group of concerned students presented Father William J. Walsh, S.J., with a bust in his likeness.

The bust, a "work of love", bore an amazing resemblance to Walsh. The recipient was overcome with comments as the presentation was made in fellowship around the breakfast table.

Resident students are deeply grateful for the presence of Father Walsh, their pastor and spiritual counsellor. PADRE, WE LOVE YOU!

-- Bill Mayes (speaking
for many)

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"Fear is often an indication
I am avoiding myself."

--from NOTES TO MYSELF

INDOCHINA MUST LIVE

This past Tuesday evening in the Hafer Center, 25 persons, students, and faculty members of Lancaster Theological Seminary and Franklin and Marshall College, began to organize a local project of Medical Aid for Indochina (MAI).

Those present first viewed a film entitled "Village by Village," made by four Americans (a minister, a priest, a professor of psychology, and the president of the National Student Association) who visited the Democratic Republic of Vietnam (DRV) in May of 1972. The message of the film was simple: American bombing over the DRV is causing an immeasurable amount of suffering for the people of that country. Block after block of bombed residential areas, damaged hospitals, and weakened dikes and dams flashed across the screen. Also included were the types of anti-personnel weapons being used against the people of Indochina, weapons incapable of affecting military structures or buildings, but more than capable of maiming and killing human beings. Perhaps the most disturbing footage was that taken inside the hospitals in which the effects of such weapons could be seen in the wounds and in the faces of the men, women, and children of the DRV.

During the discussion following the film, the group agreed to develop projects locally to raise funds for the medical supplies and equipment so desperately needed. Interest centered on selecting a date in the near future (tentatively November 1) on which funds would be collected for the MAI project, e.g. the possibility is being explored of having students on the food contract fasting on that day, obtaining a refund, and contributing that money to MAI. Faculty members and students not on the contract arrangements would be asked to contribute the amount which they normally spend on food for one day. This approach would involve members of the Seminary and college community at many different levels.

"Village by Village" established beyond a doubt the need which the people of Indochina have. The next few days will determine whether LTS and F&M can respond to that need creatively and lovingly, allowing our common bond of humanity to define our relationship to the Indochinese and not the political and social barriers that drive us apart.

For more information, contact Mike Clark in 208 Richards or David Hartranft in 106 Richards

Mike Clark

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'HEADS UP!'

To shower or not to shower-- that is the question. Whether 'tis nobler to sit huddled up within my room or to make a sudden dash through cold halls to an ancient bathroom...Aye, there's the rub!...Whether 'tis nobler to take up arms against a sea of troubles (most dripping from the fallen ceiling) and by opposing end them...

Were Shakespeare a student on the second floor of Richards Hall, I'm sure he'd reflect words such as these. To be sure, using this particular bathroom is quite an adventure-- one never knows whether he'll leave in a cleaner state than when he entered. First you splash across a floor covered with drippings from the ceiling (Is that really 'water'?) to one of two shower stalls (usually enclosed by fungus-covered tile). Once inside, you often never know the crucial moment when you might be scalded-- either by the leaky fixtures or an 'unannounced' flushing of the toilet or urinal anywhere in the building. Having emerged (with spotty burns) from the shower you make your way to the sink (one which blends hot and cold water, the other with separate faucets for hot and cold-- which you're supposed to blend in the bowl--yeuch!). If you're lucky, one of the '3-hour' light
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THE MYTH OF THE SEMINARY
(Or: How To Make A Rebel)

It seems that over the years a very distinct myth concerning Lancaster Theological Seminary has been embraced by both faculty and students without question or reservation. This myth is predicated on the assumption that by taking all the formal courses recommended by the seminary, one is, at the conclusion of three years of intense academic study and preparation, safely delivered at the threshold of some station for ministry, principally the parish, where, with the relentless assistance of the Holy Spirit, one accomplishes the work of the Lord until the day he reluctantly retires. Happiness and a constant bouquet of flowers! End of story.

More specifically, the myth is based on the assumption that entering seminarians are really so many rough-hewn entities that need to be carefully shaped and polished before being released on the public scene to do their sparkling bit. Thus, it denotes that students are essentially empty vessels that require only to be filled with the appropriate mixture of historical data, classical language, theological propriety, and some rudimentary skills in order to be granted the honors of ordination. Similarly, it implies that the basic task in the "educating" of these students-for-the-ministry falls to the lot of the individual professors, who, in their infinite wisdom, inexhaustible energy, and determinative zeal, direct their pupils in their spiritual journeys through sanctification and ultimately to illumination. This means, in turn, that theological students are essentially dependent upon their professorial counterparts, learning basically from them, being evaluated consistently by them, and growing principally through them.

I understand this myth in all its ramifications as a manifestation of what I shall term the "Big Daddy" theme. Wherever it appears, the "Big Daddy" syndrome immediately establishes a dichotomy in the affairs of men. In other words, there are then the knowers on the one hand and the mere knowers-to-be on the other hand, those who have attained the gnosis, as it were, and those who have not, the teachers and the learners, the autonomous and omiscient fathers and the dependent and naive sons, the Big Daddy and the green kid with the runny nose. Thus, the Seminary and its professional ranks, by the large, are "Big Daddy" for scores of seminarians who seem to need to be fed and determined and molded. Molded for what? Why to be Big Daddies of their own, of course, in their respective parishes, where they in turn, will be the experts, the defenders of true faith, and the fillers of empty vessels found weekly in their pews! And so the myth is bought and perpetuated, from professor to preacher and from seminary to parish.

Thus, I would percieve the situation ay LTS as follows: this old mythology lingers on from the sheer momentu it has acquired over the years, but here and there (and I count myself as among them) there are students awakening to the fantastic and shattering insight that they no longer need to be so thoroughly determined and controlled from the outside. These students are convinced that the old mythology must pass away or at least move over a little in order that a new mythology might be born, a mythology that would extricate the professors from that precarious pinnacle of satisfying all the needs of their students, and a mythology that would facilatate in students individual readiness, spontaneity, creativity, and self-direction.

I speak of dying myths and of myths being born, as though such things were organic. It is curious thing, however, that myths do grow and that other myths are born to take their places. Likewise, it is a curious thing about myths that, although they are not, by their natures, necessarily false or incorrect, they have validity for continued existence only insofar as individuals subscribe to them and commit themselves to them. When critical opinions or life-styles shift, the power of a myth is bound to shift accordingly, and when the shift renders the myth irrelevant, it becomes not only relatively meaningless but also relatively powerless. Thus it is that inasmuch as an old myth attempts to persist beyond its time, it

tends to exert a tyrannous pressure on those who have freed themselves from it and who have adopted a new mythological framework for their existences.

So it is that when the myth of the seminary, the myth of "Big Daddy", is directly and blatantly challenged -when a student asserts that he knows what he wants to study and is still unable to study it, when a student wishes to assume greater responsibility for the direction of his own intellectual and spiritual development and is discouraged from doing so, in short when he attempts to adopt a more independent stance in regard to his personal education- conflict ensues inevitably, either internally or interpersonally. In fact, perhaps it is precisely at that point where "Big Daddy" asserts himself with the clouts of academic righteousness and the chill of formal seminary policy.

"But LTS has a free curriculum", the doubting student is told. Then he is also quickly informed about the prerequisite courses and about the others that he is strongly recommended to take, as though this set of data were somehow consonant with the announcement of the seminary's free curriculum. "But there are elective units in which you can study independently!" argues another source, and the student sighs and shakes his head sadly, knowing that after all the requirements he will have perhaps only two such elective possibilities. "Then pass the field examination, prove your competency, and go on your own way academically!" comes the next argument, but the student wonders silently why he must pass their tests in their areas in order that he might study in areas that really interest him and, further, why he must constantly prove his learnings and insights be being tested and judged. But that's precisely "Big Daddy's" way-direction, pure and simple; not what's necessarily to your liking, understand, but what's nevertheless undisputedly good for you. After all, "Big Daddy" should know what's best for me, because that's what makes him "Big Daddy." "Well," comes the last straw, "there's lots of things in life that you will not feel like doing but that you will have to do anyhow, so you might just as well get used to it now!" And the student understands implicitly that what is really meant is "you might just as well get used to it now, boy!" (not to discriminate, of course against the female members of our community.)

What a shame it is that an institution like the seminary which preaches freedom of the spirit exemplifies rather the impersonal "thinginess" of the law. What an irony it is that an institution like the seminary, which would infinitely benefit from nurturing adults and critical thinkers, rather produces timid dependents chewing little more food than that carefully inspected by "Big Daddy" and marked "Fit For Christian Consumption." What a paradox it is that professors yearn for student motivation, personal involvement, and creative prowess and then undermine all of these by being too directive, too authoritative, or too monological. Granted, it may be true that some students need the old mythology and need the dependency and security that the old mythology affords, but is that sound enough justification to coerce those who are not so inclined to submit to it also?

Therefore, after all this, I suppose it is superfluous to note that I regard it a bit nonplussing to be prodded into being professionally independent and creative and yet be bent into dependency and conformity to traditional seminary procedures and educational patterns. "But you don't know what you need to know in order to become a qualified member of the ministers' club!" exclaims "Big Daddy" in his typically indomitable fashion. "Hm-mm-m," I think to myself, "I know what I'd like to know." But I guess there's a qualitative difference. "Big Daddy" apparently thinks so.

-----Bob Stoudt

SEMINARY RECRUITERS TO MEET ON GOALS

New methods and approaches in recruitment will be the focus of attention at the first national consultation of UCC seminary recruitment personnel to be held Nov. 17-18 at the Stony Point Conference Center, N.Y..

Theme of the meeting, sponsored by the UCC Council for Church and Ministry, is "Goals in the Professional Task of Interpreting Ministry and Recruiting Candidates."

"While enrollment is high this year, and UCC-related seminaries account for 71.1% of the total U.S. seminary enrollment," says George Nishimoto, CCM's secretary for church vocations and student care, "we want to concern ourselves now with the number and quality of candidates in the future."

Speaking on the conference theme at the meeting will be Wm. Likins, Nashville, Dept. of Ministry, United Methodist Church, who wrote his doctoral thesis on the interpretation of the ministry.

James H. Hargott, secretary for black ministries, CCM, will conduct a session on the recruitment of women, blacks, and ethnic minorities.

EDITOR'S NOTE:

It is extremely interesting to read of this meeting as the UCC position on seminaries and students-in-care becomes more obvious: ignorance and neglect. In an age when it is extremely important that the church have dynamic and qualified leadership, and when the Good News needs to be proclaimed with simple, yet competent, urgency, it is the downfall of the Denomination to relegate seminaries and students to the bottom of the priority list. The UCC may cut financial aid to both parties and may never care enough to know who its students are or the quality of those students, but in the end it will be the UCC that suffers - a denomination with

SCC NOTES

An ad hoc committee of John Emir, Bill Mayes, Earl Ball, John Hoff and Larry Louder proposed the scheduling of short lectures on topics of practical concern to parish work as a kind of "fill-the-gap" for courses missed while at Seminary. The SCC referred this matter to the HUB Committee to consider the possibility of opening the HUB facilities to such an endeavor.

The lecture series would deal with topics, such as worship; occasional services, VBS material, mysticism, BSP and the church, budgets, the church year, and staff ministries. These lectures would be open to students, pastors and other interested persons.

UNITED FUND CAMPAIGN

The SCC voted, yesterday, to give twenty dollars (\$20) to the United Fund Campaign in Lancaster. The move also included the decision to match the total givings of individual students, should that amount exceed the SCC gift. There is no limit.

Contributions by students of LTS may be given to Mrs. Edna Hafer in the President's office. The deadline for this year's campaign is October 28.

MAKE THE SCC PAY! GET OUT THERE AND GIVE, GIVE, GIVE!!!

(Ed.'s Note: Continued)

out a loyal constituency. But perhaps this is merely the attitude of a church that has nothing to teach in the long run.

The time is NOW! It is time for seminary students, faculties and administrators to make their opinions heard and that concern be shown to those who learn to proclaim the Gospel so that it might be proclaimed more effectively.

-- Brad S. Lutz

IF I KNEW THEN
WHAT I KNOW NOW...

Two-thirds of UCC ministers sometimes wish they had another profession, according to a recent study by Yoshio Fukuyama, professor of religious studies at Pennsylvania State University.

In a survey of 1,191 ministers and 1,283 seminary students, Mr. Fukuyama discovered that 66% of the ministers and 68% of the students found "the idea of entering a vocation other than the ministry" strong or sometimes appealing.

Only 57% of the ministers and 37% of the students said that they hoped to be in the pastoral ministry ten years from now.

The ministers' dissatisfactions arise, Mr. Fukuyama believes, because the minister sees himself as a social reformer, while the laity wants the minister to be "a person giving service to individuals and families."

(from "Keeping You Posted")

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"I always seem to be feeling either superior or inferior, one up or one down, better off or worse off than everyone else. The superior moments are elating, but the rare and blessed moments are when I feel equal."

taken from Notes to Myself

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Anyone interested in submitting articles to THE SEMINARIAN is encouraged to do so by 5:00 P.M. on Tuesdays. Place any articles in the editors' mailboxes

'HEADS UP' (cont.)

bulbs may illuminate your face enough to make shaving something other than a suicide attempt. When there's a crowd (in the morning or in the afternoon now that the third floor residents must use our facilities) things are made much worse-- especially if you're in a hurry.

And, of course, there's always the question of where to place your toiletries-- on the window ledge (where they might fall out) or on the radiator (which, besides being wobbly, in theory emits heat and may melt one's soap.

So, you want to dry your hands? Better use the shower curtains unless you want to do battle with the paper towel dispenser. Finally, I am often reminded of my many childhood trips to Niagara Falls as I head for the door, turning my back on a urinal which, so often, fails to shut off. Were colored spot lights ever considered for the evening hours?

Yes, to shower or not to shower-- that is the question. I do hope our developing Task Force can see that something is done to clean up this mess before I start to lose friends. After all, isn't cleanliness next to Godliness?

Earl David Ball

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BIBLES SELL AT COUNTRY FAIR

Protestants and Catholics got together in rural Vermont to man a booth at the Orleans County Fair. Bibles, tracts, and other religious books sold in large numbers. Visitors, it is reported, eagerly read "Good News For Modern Man" because "they could understand it." So successful was the booth that a repeat is planned for next year.

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"When someone disagrees with me, I do not have to immediately start revising what I just said." (Hugh Prather)