

THE

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Where
are you
suffer-
ing today
Lord?

Light After
Ephrata Game
Police Charge

City Teachers
Denied Day Off
For Protest

Man Hurt
Critically
As Car Flips

4 Boys Caught
Stealing Gas

No Basis for U.S. Bombing

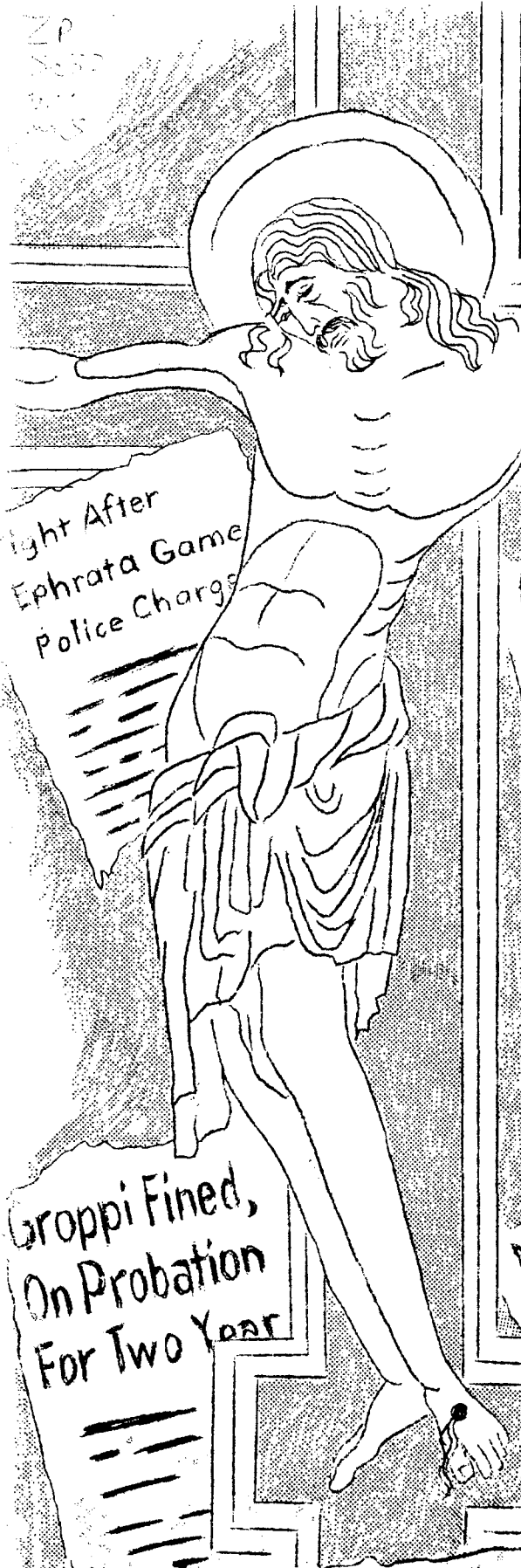
Groppi Fined,
On Probation
For Two Year

2 City Stores
Burglarized

WANT U. S. OUT

War Threat Made
North Koreans

Army Is Stockpiling
Anti-Riot Equipment



THE COST OF CONVOCATION

This year just as every year brings the time for the annual convocation. As always, there is the same question. How do you get the students to participate? In past years, convocation followed the Easter weekend. In those days the students were able to take an extended vacation. Alas, this year this will not be possible because the administration has become wise. If one wishes to take an extended vacation, he will have to cut four days of classes. That's one down.

There was also another problem: even the students who were here did not always participate fully. You might say that this was embarrassing.

Once again, the administration has found the solution for this year. Now the Middlers are required to participate full time as a course requirement for Christian Nurture, (CE 121). Of course, Crozer students and maybe some others will be exempt from this.

But, alas! Another problem has arisen. It's called Middler Field Education, which is also required. For most Middlers, this involves working on Sunday. Convocation also involves working on Sunday. But, of course, this can easily be remedied. All one need do is to inform the church that he won't be able to make it that Sunday. That solution was easy enough.

Money! Money! Money! When words and sighs and logic fail, resort to financial figures. Full-time involvement in convocation will cost the twenty Middlers who were questioned \$358.55. It will also cost the churches they serve \$123.00 to replace them. In addition, twenty-six people will be inconvenienced by having to assume these responsibilities, carried out normally by the middlers. The total cost in dollars and cents is \$481.55.

Two questions remain unanswered: How will the students be compensated for this loss? What will those churches say when LTS solicits for some fund-raising drive? What can be said about the high cost of convocation? That question someone else will have to answer.

SEMINARIAN STAFF

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March 1, 1968

Jack E. Belsom

STATEMENT ON THE VIETNAM SITUATION
BY THE STUDENT COMMUNITY COUNCIL
OF THE LANCASTER THEOLOGICAL SEMINARY

Acting in response to a call of Christian conscience, and endeavoring to interpret that call in the most objective manner, we hereby make the following statements about the war in Vietnam, and its consequences for the people of Vietnam and the people of the United States.

1. We do deplore with all sincerity the war in Vietnam, as we deplore all war, and its needless and senseless wasting of human lives and natural resources.
2. We do feel that we and the rest of the American public have not been informed in a proper manner by the executive department of our government on the conduct of the war and hopes for peace. We feel, further, that such statements that are issued for public consumption often reflect more the day-to-day opinions on what we "should be told", rather than what has happened. Realizing the need for a measure of security, we, nevertheless feel that too much information has been withheld from the American public.
3. We feel strongly that our system of selective service, in use in this rapidly changing world for almost thirty years with no useful changes, must be completely re-evaluated and changed to conform to our present society. Also, the very idea of using this system as a "punishment" for those who would seek to change, or flaunt it, is completely repugnant to us.
4. We feel that our country has a right to expect some sort of service from its citizens. That this service be in the form of military service does not, to us, seem to be necessary. The use of Alternate Service through the I-W classification is one means of fulfilling this obligation.
5. We respect the right of all to condemn war, and we respect and support the individual who in good and honest conscience desires to express this opinion by registering as a Conscientious Objector.
6. We urge that further escalation of this conflict be halted, and that all present steps, known to us be taken, and taken again, to find a way to end this conflict, with the one objective being peace for the people of Vietnam, and the right to honest self-determination, with no overt or covert coercion by any outside nation. We further, urge that if the present known steps are not good enough to accomplish the objective of peace, then new and unique steps be found and taken with all speed and without regard to so-called "loss of face."

Resolution passed at the
regular meeting of the Student
Community Council, February 15, 1968
Lancaster, Pennsylvania

A Questionnaire Re-Written

1. What made you decide to come to Lancaster Theological Seminary?
(Ed. Note: Perhaps Lancaster-Crozer Seminary would be more honest.)

Response: "Because of the reputation of the Lancaster faculty, and the fact that Lancaster in the past had trained so many of the pastors in my home area. I really didn't know of the other school at the time."

2. What attraction has Lancaster for you?
(Ed. Note: It is now assumed that all who read this will translate Lancaster as Lancaster-Crozer.)

Response: "Well, I liked the fact that I wouldn't have to travel for any of my classes; that is, I didn't think I would until - -"

3. What about the courses offered at Lancaster?

Response: "They're okay, but I found out that some courses that I wanted would have to be taken at that - other school, and I was told that the Lancaster branch of this school would not offer a course which was offered by the other branch, even if there would have been sufficient student interest in such a course. I guess it boils down to - if you want it, spend three hours extra a week and go to the other branch and get it. I know I'm not being very progressive and modern, but it sounds a little hard to me - you know, like it or lump it. Oh I know, we have discussions on curriculum but it seems as if we always wind up being the ones who are trying to block or hinder the "Great Design."

4. What do you think is the greatest element that could be used in recruiting students for Lancaster Seminary?

Response: "Well, I would have said the graduates of this school would be the best means of recruiting. Of course when we initially meet visiting faculty or visit here on campus, we get quite a nice impression, too. But about the graduate business, right now I think one of the safest things to do would be to try to recruit with asking for help from graduates, at least some of the more recent ones. Some of the guys are pretty fed up with directives coming out with no thought of explaining just why certain decisions were made. You know, they talk about "ivory towers"; well, we have one of our own here at Lancaster. It's the second floor of our wonderful new library. Separation of church and state? We're developing our own around here. I guess I'm just a little mad now, but when I'm out in the parish, I hope I don't get too many letters asking for money to build some more new buildings. More new buildings, more ivory towers,

it seems to me. And while I'm at it, all those rules and regulations? It seems that there are more exceptions to them than anything. It says one thing in the catalog, and then when you break your neck to conform, you see some other guy being excused from a required course, guys missing half their classes, papers being turned in months late, and nothing happening. Why should I sweat when others don't? Strict academic requirements? Come on - somebody's got to be kidding."

5. What suggestions do you have that could make Lancaster a better institution for its role of preparing men for the parish?

Response: "Oh, is that what it still does? I thought we were just the left-overs from another era. I guess any suggestions I might have just wouldn't sound very hot to the - boys. Some of us have really tried, but we just can't seem to get through. I guess my biggest problem, after I leave here, will be to try to set my dissatisfactions aside, or at least hide them from any of my parishioners who might feel inclined to contribute to whatever the school is called by that time. I guess this sounds pretty negative, but I must say that I think I got a good education here at Lancaster. I just wish the catalog would say something like this, "We take no responsibility for sticking to anything stated in this catalog. We'll change things when we want, and even if you entered under one published curriculum and set of requirements, we do not feel any compunction whatever toward honoring those requirements and continuing that curriculum." Now, if something like that were in the catalog, then at least we would be ready for whatever would come."

Jim Killian

The Seminarian
is a place to Air your
Views.

DO YOUR EGO SOME GOOD
PRINT SOMETHING TODAY!

PROCESS THEOLOGY: AN ALTERNATIVE TO THE "GOD IS DEAD" THEOLOGY

Reported by Don Smith

Dr. Daniel Day Williams, Roosevelt Professor of Theology at Union Theological Seminary (New York), spoke at Franklin and Marshall College on Sunday, 18 February 1968.

Dr. Williams began his presentation by calling attention to the fact that Process Theology was not "invented" as an alternative to the "God is Dead" Theology but, rather, that Process Theology has been developing over the last fifty years or more in its modern form.

Process Theology gets its name from Process Philosophy which gets its name for the most part from a book by Alfred North Whitehead called Process and Reality.

Background. Process Theology agrees with the Radical Theology that mankind is having a new experience of itself. Men are having a new experience of what being human means. Who may set limits as to what man can do, for example, to set back disease and hunger? In the biological revolution, it now seems possible to control the evolutionary process by reading the genetic code. Man, it seems, has become the measure of all things and the transformer of all things. It is a new experience for man to feel in possession of this much self-control.

Secondly, man knows himself, as he reads the story of science, as participating in a cosmic evolution which has been going on in this phase of the universe for at least ten billion years. Man is involved in a process which goes on and on as far as he can see unless he ends this process himself. It should be noted that this is not necessarily an optimistic view of man, but it is the context in which man has to think about himself. There is a process going on and man has the possibilities within himself of participating in it and perhaps of being transformed by it and even re-directing it.

Thirdly, with respect to religion, Radical Theology has made us say clearly that what is important that is going on in human life may go on under the aspect of religious institutions and religious meanings, but not necessarily so. That the world is where life is and what is going on is going on wherever man is at grips with social, political, economic and racial problems and that what is called the secular world then is just as fundamental to man's understanding of himself, to the solution of man's problems and to the fulfilment of man as anything which goes under the heading of religion. New nations, housing, education, war -- this is where man lives and unless the meaning of life really takes hold and re-shapes man's life in these places where he is right up against the things which make or break him, which make or break his society, we are not talking about what is, in fact, real. Radical theology has been saying that we have to begin there and not somewhere else if we are going to talk about God today.

Now the question is, with this kind of understanding that man has of himself, is there any meaning in talking about God anymore? Is there any meaning in man's relationship to a reality upon which he depends, which shapes his life, which fulfils him beyond his own powers or not?

What in Process Theology is the central issue in the traditional idea of God? In the Biblical tradition, God is the loving, active creator of the whole world and he cares about it and works within it to redeem it. With this, has

been conjoined the idea that God in his own being is complete, timeless and absolute. God is perfect; thus, he cannot add anything to himself. God sees time all at once; he is the creator and there is a beginning, a middle and an end of the story. If God is absolutely complete, how can there be anything new for God? Augustine concluded that we must think of God as knowing the whole of time all at once. If this were not true, then God's knowledge would have something added to it as time goes on. Also, in the tradition, everything that happens must happen according to God's specific will and plan. Further, since God is perfect in his own Being, then what happens in the world cannot make God suffer nor can it add anything to God's blessedness and goodness. Therefore, God is impassible; he cannot be acted upon and cannot suffer and the world in its values adds nothing to God.

Process Theology wishes to look again at this doctrine of God's Being. The traditional doctrine of God's Being will not fit our sense of what existence is, what life is, or what man's relationship to God is.

The idea of God's Being as absolute, perfect, timeless and complete is not, strictly speaking, one that we got from the Bible; rather, we got it from the Greeks. This traditional idea of God has its major roots in Greek philosophy although there are texts in the Bible to support this view. Therefore, since its roots are philosophical, we need philosophical analysis to get to the real problem and to get out of it.

Since Darwin (rather arbitrary point of reference) a new conception of being and therefore of God's Being has been worked at. Most simply, those who have been working at this new concept have been trying to get time into being and into the Being of God (Samuel Alexander, Bergson, A. N. Whitehead and Charles Hartshorne). The purpose of these thinkers has been to re-think the very Being of God with time in the Being of God, with process in God's own life as well as Being.

If this can be done, we may be able to show that there is a concept of God which does fit with the evolutionary story, which does fit with man's sense of his freedom and for taking control of his own life within limits.

Perhaps the possibility of thinking of the relation of God to man in some new terms does actually exist. It is this alternative that the "Death of God" theologians have not really considered. None of them have quite publicly asked the question, Is it God who is dead or is it the traditional conception of God that is dead? They all write as if to believe in God at all is to believe in this classical absolute and obviously if that goes then God does, in fact, go. Perhaps Altizer is the one who has in writing actually suggested that Whitehead may be offering an alternative. However, he does not seem to be really interested in Whitehead's alternative (Which is, of course, his privilege). Perhaps the Radical Theologians are pushing us towards a re-casting of the traditional concept of God (even if that is not their purpose).

What then is involved in re-thinking the Being of God with time in his Being? We are dealing here with metaphysics and the doctrine of Being. The major thesis follows: Whitehead and the Process School are conservative. We do not wish to throw out the traditional doctrine of God's Being; rather, we wish to ask questions about the doctrine and to revise it. In this sense, Process Theology is not radical. We want to re-think the Being of God, recognizing that if God is necessary to all being then there is something in God which is eternal, unchanging, unmoved, which is not subject to whatever happens in time, but which is simply there. Whitehead called this the primordial nature of

God, the essence of his Being, what God is in his own reality. This does not change. Everything that tradition has said about God belongs to this side of his nature. There is, to be sure, that in God which is essential to all being, which is given and eternal.

The question is, then, do we have to say with the tradition that there is nothing in God which becomes, that there is nothing in God which is involved in the temporal process. That conclusion, we believe, does not follow. In Whitehead's thought, to be at all involves being temporal. Whitehead's fundamental idea of what it means to be is the reality of what he calls actual occasions. Actual occasions make up the society of the universe; actual occasions are not substances; they are not the timeless bits of stuff the tradition always assigned to reality. Actual occasions are happenings, events, in time. This idea grew out of modern science wherein the reality of the world is a series of electro-magnetic occasions, happenings or events.

What is the conception of time involved here? There has been a tendency to think of time in terms of a smooth flow (analogy of a river). Nothing is really there except the flow. Whitehead thinks of time on the analogy of a heartbeat. Pulsation, coming to be, drive toward a certain satisfaction, takes place in a moment of time and reaches a crest. It is what it is and then it is past and becomes the datum of some new pulsation. Time is epochal; it is the coming to be of actual occasions which drive toward a satisfaction, realize it, become what they are, and pass away.

This living, pulsating collection of actual occasions is organized into societies into particular organisms, which have in each one of them an overall plan which go together to make up some kind of large society. We become something different in this society of being.

What is the best analogy for thinking of God's relationship to the universe as the ongoing society of actual occasions. Whitehead suggests the social analogy. Think of the whole creation as a kind of society which has a supreme member. The supreme member of the society (God) is in a special relationship to it because everything else in the society depends upon his Being. He gives society its fundamental structure and pattern, but the members of the society have their individual lives to contribute to the whole; they contribute to one another and they contribute to God because God in his own Being carries the possibilities of new societies, new beings and new actions within himself. The notion of the world as a collection of beings who are members one of another, actually creating one another, is not a strange idea in light of modern science.

One can think of God's relation to this ongoing society as itself a social relationship, i.e. God giving his Being to all the other members and receiving from them. As the pulsations in the world and in God's own life go on (as time goes on) God becomes something new along with his society; this does not change His essence but the content of His experience changes.

There are any number of theological implications involved in this point of view; however, only two will be mentioned here. First, we must re-define the Being of God and the classical doctrine of perfection. The classical conception of the perfection of God implies His absoluteness, unchangingness, impassibility and eternality. We are now assigning to God in his concrete life with the world process, existence, change, passibility and temporality. But we say that these are perfections also because these contribute to the richness, the value and the actuality of God's Being. The classical tradition always thought of change time, suffering as imperfections; we say that these belong to the

perfection of real creative being. God's perfection must include his vulnerability, his taking into himself, the tragedy of the world.

Secondly, the problem of evil must be faced. As noted, this view is not a cosmic optimism. Process Theology does not say that evil is part of God's plan. The possibility of evil goes with the risk of a social universe because social relationships mean freedom. Social relationships mean that the other person is free over against myself. Then, God's universe is free over against God and the risk of something going wrong is there. This does not explain evil; it is a way of looking at the reality of evil in a world of process.

MAY I HAVE YOUR HEART?

In the last three months there have been several revolutionary operations performed on persons facing imminent death because of heart deficiencies. The news of these operations caught most of us by surprise. I am sure that the medical profession was aware of the nearness of such occurrences, and perhaps some theologians who give special attention to the ethics of the medical "arena". But I dare say that virtually all of the parish pastors, those who come into immediate contact with the people who are potential subjects for such operations, were caught unawares. What would you say to a woman who asked you for guidance when such an operation was proposed for her forty year old husband? That is, she would be asked to "give his heart to someone else" or else face the dangers of a difficult operation that may shorten his life. It is difficult enough to answer such a question now, but it would have been like a bolt of lightning had one been asked this three months ago. It is important that we become informed of the ramifications involved in such an operation because there will no doubt be a proliferation of such events in the very near future.

Dr. Clarence Weldon of the Johns Hopkins Hospital has called for the medical profession to develop a moral and ethical code to cover all new operation procedures. He says, "Without an ethical code, the pressures of public opinion could lead to unwise restrictions on life-saving procedures and inhibit research" (Baltimore Sunday Sun, Jan. 14, 1968). It is not inconceivable that some religious leaders would come out with the absolute demand that all such activities be forbidden. After all, it would mean that men were playing at being God. How would we respond to such a thing? There is no doubt that there are numerous questions associated with this new ability on the part of men. Dr. Weldon suggests some such problems: What is the moment of death? Does it occur when brain waves cease? Doctors know that when brain waves stop a person cannot recover consciousness, ever. But the heart may still be beating. Does death occur when the heart stops? There are very effective means of keeping the heart going artificially. But the heart has to be "fresh", "alive", "functioning" if it is to be used in another person. Is the doctor liable to prosecution for murder if he "takes" the heart out of one person for another?

In California there is a group meeting now to face these difficult questions. District Attorney Evelle Younger says, "We have a duty to protect the physician from charges that he is using humans as guinea pigs, and at the same time the public must be assured that living beings, no matter how desperately ill, will not be sacrificed" (New Era, Feb. 7, 1968). But we as pastors will probably face the equally difficult task of counselling spouses and/or relatives who must give permission for such operations. Perhaps we should just say, "The doctor knows best", and let go at that. Perhaps that is the only

approach we can take. We can leave moral guidance to the "arm chair theologians" and take our cues from the latest book on medical ethics (cf. Joseph Fletcher). But we will have to face the "little people" who are directly involved (or should I say "existentially").

It does not seem feasible that each of us should become well versed in the mechanics of these new surgical "offerings" (I use this word advisedly because such capabilities can be used to enhance life and that is something well worthwhile to offer to God). And we cannot escape the issue by shrugging off the problem onto the surgeon. If we will take our pastoral responsibilities seriously we must be informed enough to speak intelligently to our people and to the doctor. We will be called on to support the husband, wife, father, mother who may be asked to "give" the heart of their loved one so that another (a stranger) may live. People have very deep feelings when it comes to the human body. One needs only to witness an autopsy, a corpse, or just think of a knife slicing easily through flesh to experience this. It is still a grave situation when a family must respond to the request for an autopsy on a loved one who has just died. The difficulties are increased tremendously when an immediate answer must be given to the request for a vital organ. How do you determine if the doctor has let the enthusiasm of a new procedure color his judgment? Is he trying to "make a name for himself"? Will the relative of the donor think of his flesh and blood being alive in the recipient? This happened in one case in South Africa. How will we respond to such a person if we happen to be his pastor? The issues are complex. We are not going to slow down the pace of these advancements so that we have a few years, or even months, to mull over the situation. The issue is upon us now. The theory is now practice. And we cannot say, "Sorry we did not cover that in seminary" when we are brought into the situation.

Ed Schneider

Who is my brother?

Where is he?

What are his needs?

When will I know him?

Why should I care?

You are my brother.

You are where I am.

Your needs are my needs.

You are known to me at this moment.

Christ cared!

Joe Foster

EXISTENTIAL ENIGMATIC ENERVATION

Being is and being was,
 Was in the start, is in the past.
 Is it now and was it then, in the future evermore?
 Shall it was and is it wasn't, now and evermore!
 Requeath it ever and own it never,
 Being is and being was.

GRANDIOSE OBVIATION

What is life?
 Life is but a raging, screaming canteloupe in the morass
 of cardinals gone awry!
 Off, off as a winter sun through the clouds of eons ago,
 goes life in the turmoil squeamish,
 Through, through the past of antiquity, watching as eagles
 scan the peak.

(from "Uncle Stuey's Dramatic Readings")

Stuart I. Troutman

Thou art the Way,
 O Christ my Lord.
 Thou alone hast been the Goal.
 No more than "I trust
 in thee", may I say;
 For thou alone canst save my soul.

J. R. Foster

TRAGEDY

Tragedy? No, we cannot bear it!
Just as we like our coffee filled with cream
And sugar to cover up the dull, black steam,
To cover up the bitter blackness of it;
So we take life. Tragedy? - away with it,
We say - Hide the truth; leave us the dream.
Take away the blackened night; we want beams
Of light through-out. Allow us to cover it.
Newspapers are full of black, they are writ
In that color, and the stories told seem
Oft so faraway: Nay, who would deem
To tell us straight? Even so, would we feel it?
Give us a tragic vision - for life without
Tragedy is just cream and sugar, the coffee left out.

Michael A. Price

There was something about the way she looked, God
That made her so much different than the rest;
Or was it the way she walked or spoke?
No, it was far more than all those things.....

Are you leading me God? Let me heed your will.

And Dear God, if I misread these moments in ways of selfish desire,
Forgive my weakness.
But a man hungers for someone to make him feel whole.
You know the feeling - Adam told you that....

And only in loving another in wholeness,
Can we know the loneliness, the real loneliness
of those who have no one to share their love.

Help me to find someone to share my love,
So that in knowing that deepening love,
I can then have compassion on others,
And love them!

Joe Foster

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