

THE

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THE BEGINNING OF WISDOM IS THIS!

GET WISDOM!

AND WHATEVER YOU GET

GET INSIGHT.

Bun

CHRONOLOGY

(Editor's note: To those who are unfamiliar with the recent events at LTS and for those who are not really sure of the proper order of events, this chronology is offered as background for the rest of this issue. Some students have requested that there be a short history of the recent events at LTS, and in order to avoid any slant to this history, the following chronology is offered. Hopefully it will clarify for one and all what has happened since the controversy began.)

- Nov. 5 - The first issue of *The Seminarian*, volume 20 was released containing the article "The Student as Nigger".
- Week of Jan. 20 - Field examinations.
- Week of Jan. 27 - Field examination results announced.
- Feb. 11 - Second issue of *The Seminarian* came out with replies to the first issue and with articles on field examinations.
- Feb. 12 - Dr. Robert Bonthius appeared on campus to lecture.
- Feb. 13 - The student body held a meeting; a committee was appointed to work on a resolution.
- Feb. 20 - The student body met and adopted a petition which was signed immediately following the meeting; the petition called for definitions of the purpose of field examinations and of basic competence by March 3.
- Feb. 21 - 1:00 PM - Student petition presented to Dr. Moss.
- 3:00 PM - Meeting of the faculty.
- 5:00 PM - The faculty released a proposal setting up a committee of four to deliberate on the definitions.
- 6:00 PM - The faculty proposal was rejected on behalf of the student body by the three class presidents and the president of the SCC.
- Feb. 24 - Faculty meeting that resulted in statement of purpose of field exams.
- Feb. 26 - Open Academic Affairs Committee meeting centering on the faculty's statement and on the concept of Basic Competence.
- Feb. 27 - A joint statement issued by Dr. Moss and Jack Belsom called for a joint faculty-student meeting to consider the statement of purpose and four other proposals on field examinations as originally requested in the student petition.
- Mar. 3 - Meeting of the students and the faculty; field examinations to continue abiding by the statement of purpose; four other proposals to be considered by the faculty after this consultation with the students.
- Mar. 5 - Meeting of the faculty.
- Mar. 6 - Announcement on the field examinations issued stating that the form and administration of the tests would reflect the recent discussions.
- Mar. 12 - Academic Affairs Committee meeting resulting in a recommendation to the faculty that field examinations be given on a pass-fail system.

"AN IRISH VIEW"

by

W. Brian Johnston

I cannot think why it should be that any issue of the Seminar should stimulate me to turn to my desk to write an article. However, it has now happened for the second time. Much against my better judgement, the last article was submitted and published. I will agree with all the critics who happened to notice it amongst the furore of the last issue. It was entirely an unfinished stream of thought which wandered from its original paths. I hope that this article keeps more to its object, and, although it may not be written in either the depth or style of other contributions, that it still makes a contribution to the insights of the readers.

I have now lived in this community (and some would argue with that word) for a period of six months, I have made many friends and will always be grateful to all the people who are part of my experience this year. I have joined, to a small extent, with the Juniors as they fought against the Greek requirements, I have shared with the Middlers their despair concerning a month in Honduras. I have enjoyed the companionship of the 'gutter group' and the coffee break discussions. I have learned much, both from faculty and students (including that wonderful pastime "pinochle"). Despite all this, I have still become fed-up with certain aspects of this institution. The most annoying experience is not the wasting of time on courses that seem to get nowhere, and I have had some of those. It is the continual 'griping' of certain of the students about the place at which they have chosen to study. Although I know that because it could be worse is not really a good argument for complacency about prevailing conditions, I would like to point out the advantages that LTS has over the Church of Ireland Divinity School. This I propose to do by means of describing the conditions under which I was trained.

There is only one place to which intending ordinands of the Church of Ireland can go to be trained, without leaving the country. The course there is basically a three year one although this is usually shortened to two for those students who have already obtained a University degree. As this is the case for most of the students here this is the system that I will describe.

Before being allowed to enter the school, the student has to pass an examination in the elements of New Testament Greek, and another in what are called Catecheticals (i.e. basic doctrine and biblical studies). Once these have been passed, HE is allowed to enter the Junior year. The year is divided up into three, eight week terms. In the first of these terms he MUST take five subjects: Old Testament, New Testament, Doctrine, Patristic History and Medieval Church History. During the next two terms he adds to these Liturgy and Greek. Lectures are compulsory and a student can only miss two lectures in each subject per term or the lecturer is within his rights to fail him in his final exam.

These final exams in all seven subjects are given between Monday and Thursday of the final week of the third term. They are written and last for a number of hours corresponding to the number of terms for which that subject was taken. A student may fail one exam, and compensate by passing all the others with at least one at more than a bare pass, provided that he fails the one subject by no more than five percent. If he fails two subjects he may repeat them in September, but if he fails more than two he must repeat all seven in September. He is allowed to carry two subjects into the Senior year if the Council (a nebulous body consisting

IRISH, cont.

of the lecturers and a number of the clergy of the city) feels that he will be able to carry the extra load. Otherwise he is allowed to repeat the year once.

In the Senior year he again has seven subjects, two of which are only carried for two terms. Modern and Irish Church History, Doctrine, Greek, Old Testament, New Testament, and the two short ones Philosophy of Religion and Moral Theology. The examination and re-sit conditions are the same as in the Junior year. In addition to these, the student also has to attend classes in psychology, pastoral theology and preaching. Up until last year there was no examination in these subjects, but now one has been instigated and is taken in the penultimate week of the year. Thus a student has ten written examinations within the space of about ten days, and he must pass at least nine of them. If he wishes to obtain the equivalent of and overall A (and some do) he must also study Hebrew and Latin in his Senior year and get an A in all subjects bar one. In that he must have at least a B.

As can be seen from the above there are no Field Examinations, there is very little preparation for practical parish work, into which 99% of the students will go within a month of graduation, and there is absolutely no choice of course or for specialization. The faculty take no responsibility for the results of the examinations and will even go to the extent of saying that their lectures are not going to cover the fields in which the student will be examined. They can and do set questions outside the limits of their lectures, and they give no idea of either the subjects or fields of the examinations beforehand. The student either has to cover the whole of the fields on his own or study in a hit-or-miss game of chance on certain specific topics.

So, LTS students, your system is not as bad as it could be. With your elective curriculum, your comprehensive training, your voice heard on most of the administrative committees, and the ease with which you can communicate with your professors, you are not too badly done by. I realize that you do have a few legitimate grievances, and I do not fault you for trying to correct them. I would hate, though, to see you destroy either yourselves or the seminary with petty complaints and large mouths. Being authoritarian, either here or in whatever field that you hope to enter, can only bring trouble to yourselves.

It is possible that the issues at present being discussed throughout the seminary will be solved before this goes to print. I sincerely hope that they are. In case they are not I would like to make one more thing clear. Despite the tone of this article, I am not really against the student position. I think that their claims are justified and that they have every right to express them. I just feel that a certain element may try to force the hand of the other students with the result that all hopes for the student cause will be crushed for good. To both Faculty and students I say, crush your pride and prepare yourselves for rational discussion, recognizing that you are all supposed to be mature adults in the greatest land of the world.

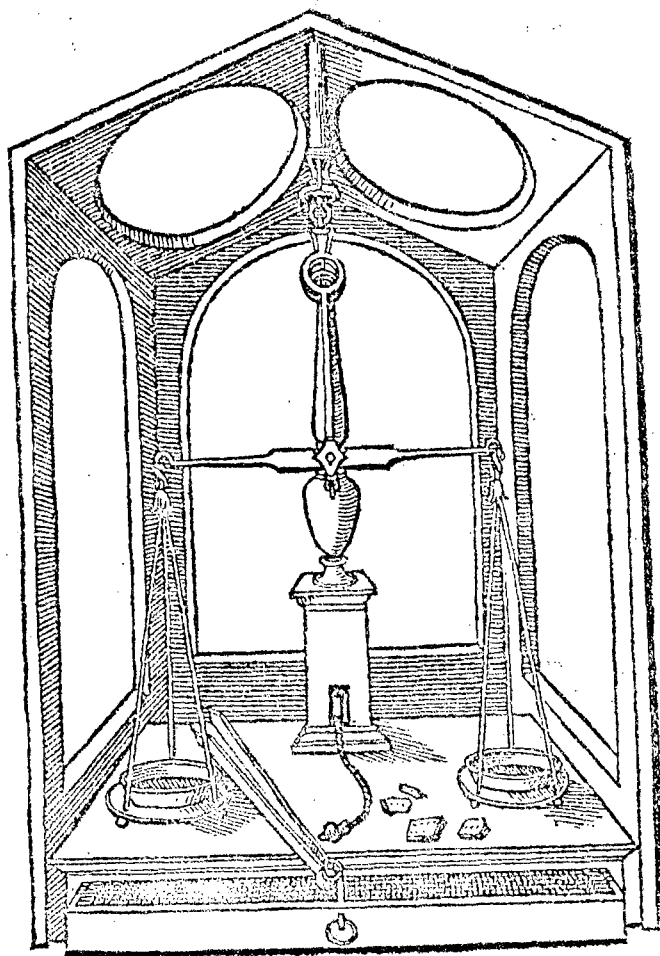
A STATEMENT ON ORDINATION

by

David C. Steinmetz

1. Although the whole people of God shares in the ministry of the Church in virtue of baptism, offices in the Church are to be regarded as a gift of the Holy Spirit.
2. While baptism is the ordination of all Christians for ministry in the world, ordination is the act of setting aside some Christians for public ministry to the Church.
3. The function of the ordained ministry is the public proclamation of the Word of God in its manifold forms to the congregation.
4. The discharge of the office of a minister is the faithful transmission of the Word which has been entrusted to him.
5. The faithful transmission of the Word of God commits the Church to the provision of a learned ministry.

(Editor's note: The above is a five-point summary of an article by David C. Steinmetz entitled "The Nature of Ordination in the Light of Tradition" soon to be published in the Lancaster Seminary Bulletin.)



ADVANTAGES OF A SMALL SCHOOL

by
Ron Davis

Lancaster Theological Seminary might well adopt the slogan used by a small, local bank in Toledo, Ohio: "Small enough to know you: Large enough to serve you." For certainly there are many advantages to a seminary the size of LTS--advantages accruing not only to the students but to the institution itself.

The advantages of "smallness" begin before a student actually becomes a student. The faculty is small enough to appoint an admittance committee. This committee studies the credentials of the prospective student, then personally interviews each prospective student. This is the important point. The committee not only has before it written documents recording the student's personal history (the application form), his past educational achievements (the transcript), his motivations (the application essay); but it can personally examine the candidate himself. What an advantage! The faculty can effectively screen out those who seem unlikely to succeed. The candidates who are accepted, on the other hand, are given a feeling that they at least possess the potential for successful completion of seminary.

Now, needless to say, this preliminary filtering process isn't one-hundred per cent successful. So, some psychological testing is added. About the middle of September all Juniors are given several psychological tests which are later interpreted to them by a school psychologist and a pastoral counselor. The results of these tests, I'm sure are available to all the faculty. The "smallness" of LTS allows every professor a chance to familiarize himself with the student's background--a possible task in a small school. Quite an advantage for professors both in preparing their courses and in counseling their students.

But the real advantage of "smallness" comes in the nitty-gritty of seminary life. The faculty and students both benefit from the small classes, the close faculty-student relationships, and the individual, personal touches that smallness allows.

Certainly, it is needless to say, in such an environment, that there is any need for field examinations, comprehensive examinations, or any other formal evaluation for the purpose of determining competence for a degree. BUT WAIT, LTS HAS FIELD EXAMS! LTS WORRIES ABOUT COMPETENCE FOR A DEGREE; YET, LTS IS SMALL!

It seems to me the only purpose served by field examinations is to satisfy the small demands of a Medieval university system. For why else would such an institution as LTS with an educational opportunity which is almost nonexistent today, require such a meaningless, pressure-frought, ordeal. Really, with a "new" curriculum, with all the checks and balances of a small school, and with a faculty and student body either ordained or in the process of becoming ordained in the Christian ministry; isn't there any room for faith?

Matthew 7:1-2



BEYOND DEFINITION
OR
THE NEW BATTLE CRY
by
Glen Moyer

"Rather than offering surcease from toil and trouble, life in the church today offers to one who takes his Christian calling seriously struggle and strain, tension and even tumult."¹ When President Moss made this statement, he probably never imagined that it would become so applicable to LTS. However, the recent intense, but minor, war on campus has brought to the fore this kind of struggle quite vividly.

The entire battle started with the announcement of the new free curriculum in the summer announcement letter (that yellow sheet we received during the summer). It was stated in that letter that there were three purposes behind the new curriculum, namely (1) to give the students more responsibility, (2) to be more responsive to varying occupational goals, and (3) to be adaptable to students' previous education. The letter seemed to be glowing with promise, especially for the juniors. However, there was definite disappointment with the opening of the Fall Semester. Symptoms are noticable even in the first issue of the Seminarian in an article by the president of the junior class.² With the initial encounters began a small war that culminated in the discussions of the past few weeks.

One of the battle cries revolved around the term "basic competence." It had been admitted that this was a difficult term to define,³ but the students wanted to know what the concept meant. The other battle cry revolved around an eleven page statement⁴ that defined competence in terms of the individual departments of the faculty.

After the fiasco on the first set of field examinations, questions were raised about the validity of the tests and whether they were meeting up to their stated purpose. Although there might have been some sour-grapes involved, many of the most active students had either passed their field examinations or had not yet taken any. Thus we have had many discussions and have arrived at our present state of affairs. There is the promise that field examinations will be better, for the recent faculty statements on the tests promises "that the form and administration of them reflects our discussions."⁵ Therefore our problems are solved. Or are they? Is the battle really ended?

To shift our focus for a moment, let us look at the recent cluster report meeting held for the students on February 26, for part of the problem at LTS was reflected upon there in a different context. It was mentioned at this meeting that the Philadelphia cluster was having a great deal of difficulty forming a curriculum because they had not yet settled the problem of over-all educational goals. There seems to be a definite trend to do this kind of process here at LTS also. We must now look away from the problems of the individual field examinations to the goals of LTS.

The recent move by the church history department is quite admirable, for it is a true attempt to make a definition of the purpose of field examinations and to formulate the tests to meet the same definition. The history department has stated that basic competence in the history field consists of the ability to work with primary material and of the ability to interpret such documents properly. The alternatives to the written field examination allow the student to do exactly these things by choosing one's own topics, or at least having the topics limited in an advance announcement. Here we can see actualities matching with the theory. In other departments there is a variety of correlations between what the tests say they do and what they actually do. Hopefully the coming set of examinations will correct the situation.

There are several moves toward such a correction. The idea of having all the faculty members in one department grade the entire test is certainly a big step in this direction. Other proposals, such as different scheduling will also help.

DEFINITION, cont.

Nonetheless, there is a big question still looming in the background: Do four different competences make one basic competence? In short, are we treating the symptom, but forgetting the disease?

Eliminating the term "basic competence" does not eliminate the concept. Perhaps I will be accused of beating a dead horse, but there is a problem that still bothers me. I greatly appreciate the many attempts at definition lately, for they have clarified many situations. I can also appreciate the seminary's desire to keep its accreditation and its desire to separate the wheat from the chaff. But do all our definitions bring us any closer to a knowledge of what I, as an individual should be and should know when I leave here?

One booklet on the Seminary stated that "[t]he Lancaster curriculum is predicated on the belief that a student cannot learn in seminary all that he will need to know as a minister in the next decade, or after the year 2000 (when most present day students will be at the height of their careers)."⁶ We all know that we live in a changing world, and it is encouraging to note that the seminary has not lost sight of that fact. Indeed there have been many statements that the education we receive here is not closed, but is open-ended and should lead to further learning. LTS should be striving for this kind of education. Thus the question arises: What kind of education is that and am I getting it?

There have been many fruitful steps made. Field examinations have been changed and the student voice has been heard. The next step that is needed (though it ~~is~~ should have been a ~~prevenient~~ one) is to state in a forthright and clear manner what we, here at LTS, mean by a theological education. We must answer such questions as: Is this an academic institution or a professional school or both? Is there learning occurring outside of the courses? How much involvement is expected, and is there enough time to do it all? Where are we headed in terms of educational goals?

Perhaps all of this could be solved by a "statement from above", but the recent student movement has shown that such an action would not be tolerated. What is needed is the meeting of minds, faculty and students alike, to come to grips with this important issue. It is time to stop hurling brick-bats and invectives on minor problems; it is a time for more serious dialogue. Dr. Moss has stated: "As I understand the nature of dialogue, its purpose is not that one party attempt to convert the other but rather that each learns what it means to stand in the other shoes."⁷ Now that the barricades are no longer needed, both sides must come out from behind their mutual defences and meet on a common ground to discuss the more important issues at hand.

Footnotes

¹Robert V. Moss, Jr., "Conflict in the Church", Lancaster Seminary Bulletin, II (September, 1967), p. 13.

²Steve Sterner, "A Junior's Reflections", The Seminarian, XX (November 5, 1969), p.10.

³In a paper entitled "Consultation and the Free Curriculum" issued with a memorandum from the Dean's Office on September 6, 1968.

⁴A "working document" entitled "Competence and the Field Examinations" issued October, 1968.

⁵"Field Examination Announcement" dated March 6, 1969.

⁶A booklet issued from the Office of Development. Though not titled, it was apparently was called, "This world....."

⁷Robert V. Moss, Jr., op. cit., p. 17.



THE JOLLY MEAN GIANT

by

Henry Gable

The Jolly Mean Giant - Analysis

Common Name: Pressure

Question: Was there ever anyone who could produce satisfactorily when he was the fallen victim of thinking the weight of the whole world rested upon his shoulders?

Answer: I am convinced not.

Exemplum: One student desired an appointment with his professor to discuss details relating to a piece of work with a deadline in about one week. . . . But because of "pressure" the professor necessarily could not meet with the student for at least three more days. Thus the pressure on the

professor was reflected in the student's experience for the four remaining days before the deadline date.

The Jolly Mean Giant - Exegesis

Being a parish pastor, I thought that parish ministries involved a great deal of pressure, but I believe that seminary takes the edge. Trying to figure out how to conduct two funerals on one day is not quite as sticky as trying to complete two papers on one day!

However, this is not meant to level a charge against any institution. Rather, I am quite certain that this Jolly Mean Giant, "Pressure," has familiar breeding. IT GROWS FROM A LACK OF COMMUNICATION. Students and faculty alike, are guilty. If students can meet professors on a level at which there is not a trace of insincerity and professors can meet students on a level where there is not a trace of over occupation, great gains can be made for all. WE MUST KEEP THE LINES OF COMMUNICATION OPEN. "Boys *do* leave home when they can't talk to Dad."

To eliminate pressure we must be able to communicate; to communicate we must *establish priorities*. Our skill as students and staff in making and establishing necessary priorities will spell out the course of our future. "Seek first what is important and worry about the rest later." I think that faculty-student relations are important!

Some steps aimed at this very important issue have been taken: through meetings, conferences, conversations and confrontations. Please, let us not allow this baby to die!

A PROPOSAL FOR REVISION OF THE INVOLVEMENT MINISTRIES PROGRAM

by
Thomas I. Blossom

The present field education program at LTS, in my opinion, is understaffed, lacks vitality, lacks integration with the academic program of the seminary, and lacks the enthusiasm of either the faculty or the student body. Rather than write an essay on what I feel are the reasons for this I would like to positively propose the following type of program.

1. Required involvement on the part of students for at least two of the three years of seminary.
2. Faculty involvement establishing working teams in specific areas along with the students.
3. Faculty involvement required at least every other year of seminary residence with rotation among various areas strongly encouraged.
4. A specific day or afternoon established on which team involvement planning and consultation will occur - no regular academic classes on that day.

Of course, if we all "measured up", such a procedure would occur naturally in a Christian community, but I believe right now a structure would be helpful. The structure is not a new idea, not unique or a cure-all, and it is no reflection on what generally I find to be an individually competent faculty.

Those already vitally involved will not immediately see the need for this; and those presently lethargic regarding involvement are not likely to be excited by a proposed structure; but I suggest it would be a valuable revision for the seminary for the following reasons:

1. Field education would be generally strengthened with the added insight of the entire faculty.
2. Demonstrated interest by the entire faculty would likely lead to increased student enthusiasm about field education.
3. Greater field involvement will help students sight and clarify their need for course background and tools.
4. Supply work and other field involvement would be unified.
5. A unifying point for the faculty would be provided.
6. General faculty-student dialogue would increase.
7. The faculty would have a better view of the functioning student-individual.
8. The faculty would be supplied with a continual and up-to-date source of practical reflection points, many of which will be in common with students, for their lectures and seminars.
9. Involvement of all the faculty with students outside the classrooms will give the faculty another tool for evaluation of student achievement and of their own teaching effectiveness.
10. Increased involvement will cut into cheap theology (that which really does not cost the theologizer in terms of action) for both students and faculty.
11. More emphasis will be placed upon *teamwork*, an increasingly important asset to the Christian ministry.

INVOLVEMENT
by
Jack Belsom

Well, it finally happened. I couldn't stand it any longer. But that's starting at the end of my story. Let me go back to the beginning for you.

In September of 1967, I started as the assistant pastor at a small church. I was given major responsibilities in the youth ministry and christian education. The youth group had the practice of coming together for discussions and closing with a little worship service. You wouldn't believe what those worship services were like! The first creative thing I did was to do away with those services. However, I really should be fair and say that the group did manage to participate meaningfully in a couple of outstanding worship services. We started singing together and had the opportunity to share in a contemporary service in Harrisburg. For the first time, they were able to participate meaningfully. I can't tell you the impression the dance choir from Harrisburg made on the group. They also were responsible for the production of the Rejoice Mass after the local Lutheran Church decided it was too racy and controversial.

That wasn't bad enough, but I had an unbelievable adult church school class. They wouldn't say a word to me. I used to work all week on outrageous things to say just to see if I could get a reaction. I imagine they saw me as just another kook from seminary and didn't respond. Needless to say, I am not overly impressed with adult education in the church.

The one redeeming feature was that inspite of my many foibles, the congregation made me feel welcome and treated me well. I decided to return for the second year.

By pushing and prodding, I managed to get the local Council of Churches to agree to an experimental church education project for seventh graders. Once a week, an ecumenical group meets with a leader to discuss what they are studying in school and their lives there. It would appear that this was an immense achievement, until I tell you that the program has received the usual Council of Churches support--tokenism.

You would think I had learned, but my wife will gladly tell you that I'm an optimistic fool. Once more I pushed the Council of Churches. I went to their meeting. Now there was an experience I shall long remember. They had called a special meeting just to listen to two proposals I wanted to make. The trouble was that only the ministers knew that was the reason for the meeting, and the group spent an hour trying to discover what their purpose was. They never discovered it.

My first proposal involved Interact. I asked them to set up a discussion group on an ecumenical basis. When I explained that this would cost them nothing and that they would be fools if they didn't utilize it, they agreed. However, what really floored me was that they agreed, after a month's deliberation, to set up an Instroteach workshop for the community. I was ecstatic. By the way, I should tell you that the council also asked me for suggestions for joint Lenten services. I recall making the remark that the services could really be meaningful if they were a celebration of what we were doing together, but that would involve doing something together.

That brings my Little tale up to February. I was chosen as the discussion leader for Interact because I wasn't a member of any of the three churches in the community and because I was one of those queer people who couldn't be classified as either clergy or laity.(I still

INVOLVEMENT, cont.

don't know where my pigeonhole is.) The topic, as you probably know, was "Is Religion Obsolete?" The first two weeks I was able to answer "No" on my ballot to the question: Is religion obsolete? The third week, the two observers from the seminary answered that same question with a resounding "yes". We talked about that on the way home.

The following day was Ash Wednesday, and the community Lenten Services were to be held in the U.C.C. church. The pastor asked me to have the call to worship and the collect. When I offered to use one of Malcolm Boyd's prayers (in jest), he told me I should use a traditional collect. I chose the appointed prayer from the Book of Common Worship from the Church of South India. I prepared carefully. That night as I read the words, I was horrified at how irrelevant the words were. The whole liturgy turned my stomach. I felt like screaming, but I didn't. After all, one does not scream in the middle of an ecumenical worship service.

The second service followed our last discussion on "Is Religion Obsolete?" I had been convinced. Yes! Religion is obsolete in this place. I went to the worship service in spite of the way I felt. The service wasn't as bad as the first had been, and my temper had been calmed. After the service, one of the members of the congregation asked me how I was able to be enthusiastic about things I was involved in when the results were anything but encouraging. I didn't answer him.

Now we've reached the point where things started to happen. I was asked to direct a joint children's choir singing "Kum ba yah" for the World Day of Prayer service sponsored by the church women. I agreed. We practiced once, and I was told we would have to sing three times. From the very beginning things started to go wrong. The children weren't given hymnals or bulletins, and I had to grab all the hymnals in sight in the middle of the service for them. I discovered, after I had carefully put my guitar down, that we were to sing five times. I felt a little stupid, and the children didn't know what was happening. The whole service was like that.

There was a beautiful section on commitment to which the congregation responded "So says my heart." But our hearts weren't speaking at all. Pretty words were spoken, but no one dreamed of doing anything. The last hymn was beautiful. The whole congregation started to sing out of the hymnal, but the Lutheran Pastor insisted on bellowing out the verses printed in the program. I had had it with the whole joke we called a worship service. I threw the hymnal down and fought with myself not to walk out immediately.

I quickly gathered up my belongings and got out before anyone could tell me how nice the children sang. When one lady thanked me, I told her that I would never be involved with a mess like that again. I don't know whether it was fortunate or unfortunate that I came face to face with the U.C.C. pastor and the Lutheran pastor. I could keep my big mouth shut no longer. I told them that I would have nothing to do with joint worship services. I told them that I would have gladly worshiped with them, but I was stupid and had to be told exactly what to do in the service. I proclaimed that the whole service was a fraud because only our mouths spoke the words of commitment. We wouldn't do a thing about it.

I thank God for the pastor I'm working with because he's keeping me from copping out. Finally we're going to do something. I can't preach anymore because my sermons condemn me. I can't turn to the scripture because God's word drives me out of the rut I'm in. I can no longer sing nice Christian songs because they, too, condemn me.

I don't really have an ending for this little tale because it hasn't ended yet. This is what my seminary education has done for me.

INVOLVEMENT, cont.

My ivory tower existence torments me. Involvement-reflection isn't the only way a person is moved: in my case, reflection has driven me to involvement.

How you learn
is what you learn.

How you teach
is what you teach.

THE STUDENT AS NIGGER?

by
John blackwell

After reading the article "The student as nigger" in one of the more recent issues of the *Seminarian*, I certainly had to raise ~~my~~ eyebrows because, as a black man, I could not help but note the racial undertones inherent in the constant attempt of some to allude to the "nigger myth". Whether this nigger myth is used to describe some conditions under which many students must study or whether it is used to describe antiquated institutional policy, the ignorance in really not knowing or not remembering that it was the black man at which this myth was hurled time and time again is devastating. It was the ramifications and reverberations of this myth that caused many black people to lose faith in many white people and plummet down into the abyss of violence. Hence, it is the duty of every Christian to do everything within their power to help eliminate this terrible myth. It has done too much harm to human beings already.

Joseph Rainey, first colored man elected to congress from South Carolina in 1871, said, "It is against human nature for people (black or white) to have to act out the part expected of them in order to survive." This is exactly why many black men did what they did. Buck dance; laugh when they wanted to kill; work when they should have been in bed; permit emotionalism to take over in the church because this was the only place where they could give vent to their feelings; walk miles to school where they could only attend for two or three months out of the year. I have been with my father when he pulled into a gas station for gas and had to wait until all others were served and then could purchase only gas from one certain gas-pump; I have seen old men kicked (black men) just on general principle; my own wife, when pregnant, went to the hospital and had her child, was put in the recovery room (a room which was 4x8) and had to leave after two hours. Unless there would have been complication; then she could have stayed twenty-four hours. Beside all this, having had to take the History of black people through junior and senior high school, I consider myself a little more than an interested party when I see and hear people using the "nigger myth" to fight. There have been too many people who have lost their lives to erase this myth than to have some others do and say things to keep it alive.

It is further interesting that college professor would attempt (naively) to describe a college situation with the "nigger myth" knowing full well that the "nigger myth" was pointed directly at black men and at no time were whites called "niggers" only "nigger lovers".

This "nigger myth" has done too much damage already for some folks to permit it to continue. Look at the family structure of black people especially in the rural south; look at the systematic exclusion of their contribution to history in America's history; look at the lingering ideas that the "nigger myth" is real. Hence, due to the almost total ignorance on the part of many whites of the importance of black men, their contribution to society, and the implications of the "nigger myth". I'm sure that it would be beneficial to all to have this information available to all students across the country in all schools. Which brings me to this observation: since this institution prepares men for the ministry, what better place would it be than this to have them know a great deal about black men and women. What would hinder us from having a black professor for that purpose? Society is changing; the barriers are crumbling; the parish is enlarging itself without measure; black and white are meeting each other more frequently, hence, it behooves those in power to act accordingly and properly to prepare these men to minister to the whole parish. Then they can help in the fight against the "nigger myth".

DOWN WITH RELIGION

by

Dan Grauberger

About 2,000 years ago the Apostle Paul traveled throughout Europe and Asia preaching the gospel as he understood it. The Book of Acts indicated that when he got to Athens he found a people who, by his own admission, were very religious, yet very much in need of hearing his message. Things haven't changed much since the days when Paul engaged in missionary activities. Today the world is filled with religious people, religious people who desperately need to receive into their hearts the kind of message that men like Paul have preached over the last two mileniums. Most people are religious to some extent, the problem is that only a few have faith. It is possible to have faith without being religious, but it is even more possible to be religious without having faith.

In practice, religion is little more than a habit. Most habits are performed unconsciously, and many people practice their religions with little thought. Thus, Catholics rattle off the Rosary, while Protestants rattle off the Lord's Prayer, and Christians of all faiths regularly listen to sermons without really hearing what is being said or giving it much thought. As religion for many people is merely a habit, it is as much benefit to them as nail biting would be.

One of the problems with religion is that people tend to value it as an end in itself, rather than as a by-product of faith. Thus religion becomes a fashionable thing and people pride themselves in being religious. Unfortunately, many people who consider themselves to be quite religious have very little faith. Religion often becomes a crutch which the religious person uses for support in place of faith. In this age of technological warfare, social upheaval and frightening scientific progress, the individual often feels helpless and insignificant in the face of all the challenges of life. He would really like to do something to change conditions in the world, but being unable, he turns to religion and finds comfort in convincing himself that he is doing everything he can. It takes very little rationalization for a person to convince himself that by attending church regularly, praying, and reading the Bible, he is really helping to make the world a better place.

Being religious often helps to spare us the pain of thinking. If a person is careful in selecting a religion, he can find one that has all the answers, and oh, how comforting that can be! It is really wonderful finding oneself in the position of being right when the majority of the rest of the world is so wrong! Religious people are usually not only afraid to think, but are afraid of people who do. When people start thinking and asking questions, religion becomes challenged, it begins to falter, and sometimes changes even take place! And to the religious person change is threatening, as it alters the neat, comfortable status quo. Religion when challenged either retreats into a kind of protective shell like a turtle, or else begins to crumble. But not so with faith. Faith usually becomes stronger when challenged. Faith welcomes thoughtful criticism, for true faith can withstand changes in customs and doctrines. True faith can afford not to flee from the painful task of thinking, for true faith is developed and reinforced by careful thought.

On the whole, religion does far more harm than good. It is true that religion tends to give people moral guidance, and it is possible for a person to obey the Ten Commandments and practice brotherly love without having faith. Such a person might not be regarded as a true child of God, but he will tend to make a good neighbor. That doesn't

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mean much, however, as it is just as possible for an atheist who makes no attempt to be religious, to practice brotherly love. While religion can help to improve people as persons, it is often the cause of more trouble than it is worth. For one thing, religion tends to separate people. Faith, by contrast, tends to unite people. As faith is a relationship, all people relating to God in faith are automatically related to each other. There is only one God which gives all men of faith something in common, but there are many religious beliefs and practices. People of different religions think differently, act differently, and sometimes even eat and dress differently. The book of Ephesians in our Bible includes the statement that Christ "is our peace -- has made us -- one, and has broken down the dividing wall of hostility." Instead of rejoicing in these gifts which God has bestowed upon man through Christ, men of religion have spent the last 2,000 years rebuilding the "dividing wall of hostility", sewing hatred and rivalry where there was peace, and doing their best to scatter the flock of the faithful.

Religion is a perverter of true faith. Religion sets itself up as an authority in matters of faith and morals. Religion encourages blind faith, the kind of faith that is unquestioning and ultimately dependent upon the instructions of a church or ecclesiastical leaders. True faith is intelligent faith, the result of a process of careful, sincere deliberation. The man of true faith has considered the various possibilities, and has arrived at a personal faith that is truly his, and not one that is obtained second hand from another person or a group of persons who may or may not have gone through the same process of inner searching.

There are several other things that are definitely wrong with religion. Religion tends to give an individual a false sense of security. The religious man tends to think he is pleasing God simply because he is being religious. This was the mistake that the Jewish nation made. Although the prophets continually preached punishment and destruction because the people had turned themselves away from God, they were repeatedly ignored by the people who felt entirely secure. After all, they went regularly to the temple to make their sacrifices! Often religious people even go so far as to make the mistake of thinking that God will protect them from all harm and inconvenience in this life, because they are religious. Then when something goes wrong, they usually protest to God, "Why did you let this happen? What did I do to deserve this?" Their next step is often to reject religion as meaningful for their lives. After all, what good did it do them? By contrast, the man of true faith relates to God in faith because God exists and because He is worthy of worship. Such a man will remain in a faith relationship with God no matter what happens to him in life, for true faith is self-rewarding and does not depend upon the fortunes of life for reinforcement.

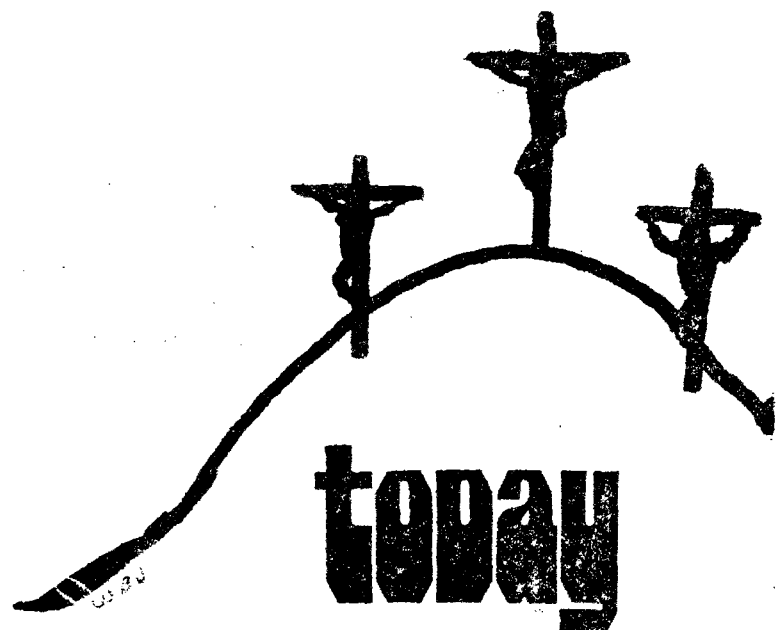
Religion tends to lead people to perform actions for the wrong motives. A man will sometimes give to support the work of the church, only because he wishes to get the stewardship committee off his back, and not because his Christian love leads him to share. Another person might attend church regularly, not because he wishes to come before His Heavenly Father in praise and thanksgiving, but because he has been taught that it is a sin not to attend. Thus, the religious person tends to be artificial in his actions, rather than living a life that is a genuine reaction to the fact of a loving Creator God in Whom he has placed his faith.

Finally, religion tends to emphasize a series of "don'ts", rather than encouraging positive action. As one leafs through the Old Testament, for example, one finds a whole series of prohibitions and

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warnings not to fail to perform certain duties. We find an entirely different picture in the gospels. That is because Christ didn't come to preach about a new religion, but rather to encourage all men to relate to God in Faith, and like no individual in history, he helped to instill faith in the hearts of men. The greatest opponents that Jesus of Nazareth faced, opponents who ultimately brought about his death, were the Pharisees. They were threatened by Jesus because he called men to faith and away from the Pharisaic religion. There are still pharisees of one sort or another in the world today, opposing the message of Jesus and the Will of God, by encouraging men, women, and children to embrace a religion, rather than embracing God, through faith, as a living reality. "Beware," warned Jesus, "for I send you out as sheep among wolves", and the wolves are often in sheep's clothing. Some of the most pious and respectable people might merely be traps waiting to spring us into the realm of religion rather than the realm of faith.

What can we do in the face of the threats that religion places before us? What can we do about the roadblocks to true faith? We must bravely prune our religious lives of all dead branches and parasitic growth. Jesus suggested to us that if our right arms offend us we should cut them off, rather than risking separation from God. Thus we must ruthlessly eliminate from our lives any traditions, beliefs, or attitudes that cut us off from the goal of true faith. We must recognize the fact that religion is only valid in as far as it promotes faith. And how do we know if a particular facet of religion promotes faith? Included in Paul's sermon to the Athenians was a thought that should prove a helpful standard. "In Him we live and move and have our being." That is the kind of faith we should be seeking. If our religious life is leading us to this kind of faith, fine, but if not, some changes are in order.



FLUGELHORN FLAGELLATION
(ADDRESSED TO THE LTS FACULTY)

by
Stuart I. Troutman
LTS Poet Laureate, Poet-in-Absence

Flugelthorns play in loud remorse.

Faculty! Listen!
Change your course!
Respond to the maudlin notes.
Listen to the flugelhorns and beat auspicious rhythms.

*Cling not to eclectic erudition,
Adumbrating innumerable wraiths.
Consider no longer those recurring redundancies
Malingering in atrabilious mein.
(Don't deprecate avid excoriation,
Perpretrate pervasive perspicacity!)*

*Flugelhorms play in loud remorse, faculty.
Don't you want to oscillate between their notes of phantasmic penury
and sagacious salience?*

+

PARADOXICAL MYTHOLOGY

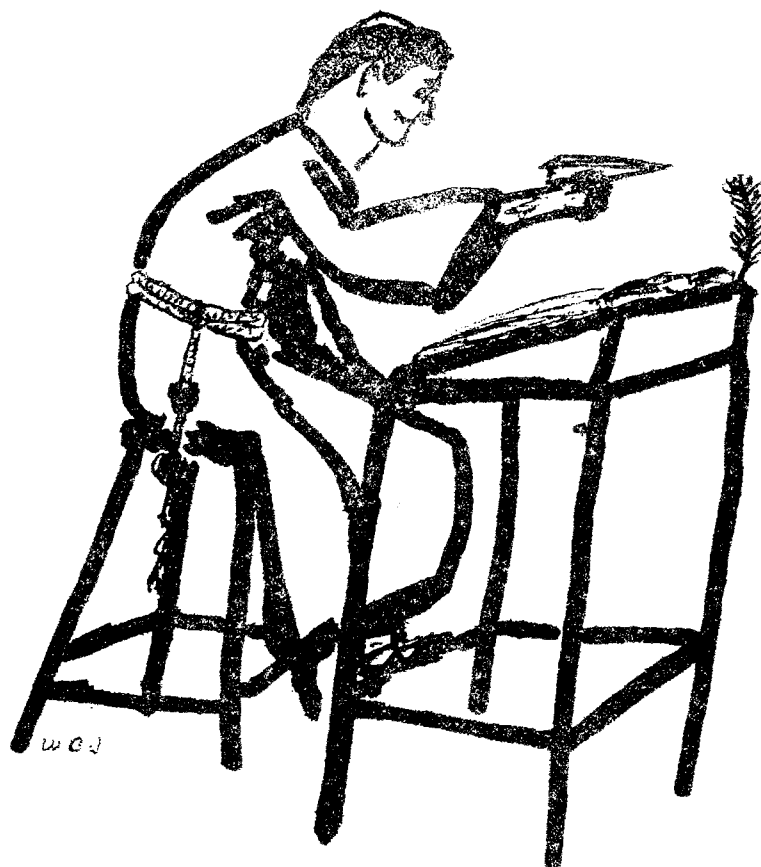
by
Norwood McTootle

A truth, a truth, a tale, a lie -
A belief, a system, a religious tie.
Complex, yet simple, which serves best -
A man, a creature, a god or a nest.

*Time and perplexity cease never their decline -
Steadfast and unwaiving, yet constantly sublime.
To win, to lose, to challenge the way -
How faulty the vision which blurs the day.*

*Sorrow and joy and happiness too -
Diversified symptoms in their unique canoe.
Uphill, downhill, across life's way -
Confusion and chaos and endless array.*

*A paradox, a myth, a world not born -
Men, women and children lost in forlorn.
A truth, a lie, whichever will do -
Paradoxical Mythology! Just where are you?*



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