



# THE SEMINARIAN

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NO. 15

## WE'RE BACK !!

Here we are again!! Due to overwhelming pressure from the populace, The Seminarian has once again returned to the presses. We are refreshed from our month's vacation, and we are anxious to reopen the channels of communication at L.T.S. We appreciate the many favorable comments about the role we have played in the past, and we look forward to serving the community as effectively throughout the remainder of the year, if possible.

If I seem to sound sceptical, it is because I doubt our ability to reestablish and sustain the degree of involvement which we experienced last semester. As a result, we have adopted a slightly modified philosophy for The Seminarian. We propose to experiment with an "every other week" schedule which we feel would be less demanding for those on our staff, both contributors and typists. It is our hope that those who wish to contribute anything to the paper will please have the article in our possession by 5:00p.m. on each Tuesday of those weeks in which we will be publishing. This will allow us to best serve our community, and to provide you with the best quality paper, with the least amount of inconvenience to all.

We ask your continued support and cooperation, as well as your continued contributions, in order to best facilitate the process of change and communication for our community. With your help we can have a fine paper and a good semester!!

-Wayne Strever

## THANKS FROM VERMONT

Through the Seminarian we appreciate the opportunity to express our mutual appreciation to all members of the Lancaster Theological Seminary community. Through the warm welcome and the openness we experienced meaningful involvement in Christian fellowship, worship, and learning. We have returned home enriched and refreshed. We hope that some of you may visit us at our residence at 119 Spruce St., Burlington, Vermont 05401.

-Edward and Jennie Treat

## HELP THE CHEFS!!!

Mr. Philip Allamong and Mr. Tom Burns are co-chairmen of the cooking committee for the Feb. 14th Valentine's Day Dinner. Please contact them to insure your commitment to cook or set tables for that meal. Plan to meet at 4 p.m. in front of the Administration Bldg. on Monday to go to St. Andrew's together. Thank you - see you all there at 6:00 p.m. for dinner!

-Diane Strever

## CONGRATULATIONS!!!

Our congratulations go out to Sandy and Greg Beck on the birth of their first son, Matthew.

STAFF: Co-editors: Wayne Strever

Steve Cote

Typist: Margaret Stumb

Staff: Phil Allamong

A. Moyer; A. Johnson; C. Kelbaugh;

C. Stumb; J. Fureman; T. Szilagyi; R. Brown

## "AN EXEGESIS ON WOMEN'S LIBERATION"

According to the Bible, the creation of woman is very far removed from that of man, for it is the last and most mysterious of all kindnesses that God wished to bestow upon the man. God designed the woman to be corresponding to man - to be like him, but at the same time, not identical - rather, his counterpart, his complement! Today, both Genesis accounts, whatever their relative merits, are understood to teach that man and women are of the same nature and dignity and that they have a common mission to rule the earth.

But all this does not change the fact that for thousands of years, theologians and/or preachers, have been grinding out the assurance of Divine approval of woman's secondary place in the universe. As Jules Feiffer so adequately put it, "Whatever ground woman manages to establish for herself, man abandons, denying its importance."

As an example of female subordination, we often hear quoted Ephesians 5:22-24. It goes something like this-- "Wives be subject to your husbands as to the Lord, for the husband is the head of the wife as Christ is head of the Church, his body and is himself its savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands." Will you not agree with me that great caution must be used in understanding this analogy? Woman certainly did not derive her being from man, nor does she derive her significance from man. The equal dignity and rights of all human beings as persons is the very essence of the Christian message. Thus, in a sense, no man has the right - much less the duty, to impose his will or power upon a woman, any more than does a class or race upon another class or another race. Woman's stereotyped place of subordination to and dependence upon man has, over the years been strengthened by a literalistic use of this and other Biblical texts!

Strangely enough, this movement for the complete liberation of woman and yes, ironically, of man - for by freeing ourselves we also free men from having to conform to roles in society that say a man cannot be a tender, gentle, loving, feeling creature, but who has to conform to a role that says, you - because you are a man, must not show your true emotion or you can't cry if the pain is great - this movement is not new!

It reaches back into time, but in 1963, Pope John expressed it this way, "Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but will demand rights befitting a human person both in domestic and public life. Human beings have the right to choose freely the state of life which they prefer, and therefore, the right to set up a family with equal rights and duties for man and woman and also the right to follow a vocation either in business, professional, or religious life."

Thus, from this, we can better see and understand that societal roles cannot and should not be assigned on the basis of stereotypes and sex as they now are.

And these stereotypes to which I'm referring go something like this - woman, wife, housekeeper, mother, maid, kindergarten teacher, secretary, servant, companion - and the "companion" is usually silent. Such stereotypes are bred into the very marrow of our society and culture, and often discourage most intelligent girls from the start. Yet, the fact remains, that we sent more girls to college than any other country in the world - and, as a result, we have a large reserve of female human being (you know, they do exist!) greatly endowed both physically and intellectually, but sharply limited in opportunities for social problem solving, in a society that desperately needs all the trained brains it can get!

And as for the old saying, "Behind every great man, there's a woman" - a lot of women are now saying, that's where the line for women starts - behind men - miles behind!

The reality of sexual discrimination has been a galling fact to some women in this country for a long time, but our number and visibility are growing. In great part, women are excluded from better paying jobs, and in many instances receive less pay for performing substantially the same work as men. If you guys need the facts, here they are):

# Median Wages per year

	Women	Men
factory workers	\$3,282	\$5,752
service industries	\$2,784	\$4,886
sales	\$3,003	\$7,083
clerical	\$4,237	\$6,220
Professional, technical	\$5,573	\$8,233
Manager, executives	\$4,516	\$8,658

Furthermore, within the church as a whole, women can have any position or job, if equipped. (by the way, so can any Black.) Or at least, this is what everyone is saying. But the thing that no one says, but that is quite well understood, is that you can get the job if you can stand the gas. I've heard men say, "Baby, if you can't stand the heat, get out of the kitchen." Well, let me make it clear to you, that to get a good executive job within the church, you must be better equipped than the man, and must be able and willing to take a hell of a lot more stress and harassment than most men ever take.

Furthermore, women have been, and still are, under-represented on church consistories, in church pulpits, and on the staffs of the denominations' national and judicatory structures. (even LTS does not have women on their board, plus only one on the faculty)

But women in the church are acquiring a new level of understanding. We no longer want to be a part of something shaped by others. We are beginning to see that man have no right to an exclusive definition of the world or of the church. The process of deconditioning within the church has begun, but many churchmen are still telling the woman that her "place" is her home and family. Since the average life span of a woman is 74 years, that's putting her in a vacuum for 40 years after her children can care for themselves. When a woman is no longer known as Tom's mother, or Jerry's wife - who is she? What is her identity?

And, so in conclusion, it is clear that it is exactly these attitudes and structures which must be changed if women are to be liberated. And it is only by organizing that this can be done. Men will not liberate women; women must free themselves. We have waited too long as it is. Now, the largest minority group in the world is getting fed-up with their "subordinated place" in the man's world. Women are tired of working for everyone's liberation but their own.

Generally, man's basic sin may indeed be pride, but woman's basic sin may be her failure to establish a self-identity and to assume full responsibility in society.

Like all oppressed peoples, we need, first of all, self-determination.

Carol Houghton

You forget too much  
That every creature, female as the male,  
stands single in responsible act and thought,  
As also in birth and death.

- Elizabeth Barrett Browning

# WHO'S WHO AT LANCASTER SEMINARY

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GEORGE H. BRICKER

ROBERT W. DUKE



**BORN:** Mechanicsburg R.D., Cumberland Co., Pa., September 29, 1910.

**MARRIED:** Florence H. Miller, Shiremanstown, Pa.

**CHILDREN:** Prof. Harvey M. Bricker, Tulane Univ. born 1940; Mrs. Donald (Helen E) Smith, Mifflinburg, born 1944.

**EDUCATION:** A.B.,

Franklin & Marshall College, 1933; B.D., Lancaster Theol. Sem., 1936; M.Ed., Univ. of Pittsburgh, 1943; M.S. in L.S., Drexel University, 1960; Graduate study: Gettysburg Theol. Sem., 1947-48, Temple University, 1950-53.

**PROFESSIONAL CAREER:** Pastor, St. John's E. & R. Church, Johnstown, Pa., 1936-44. Pastor, Trinity-Salem Parish, E. & R. Church, Waynesboro, Pa. 1945-52. Pastor, St. Peter's E. & R. Church, Lancaster, Pa., 1953-56. Professor of Theology, LTS. 1957-present. Teaches courses in Worship and in Mercersburg Theology. Librarian, LTS, 1957-present. Director of Graduate Studies, LTS, 1957-66; 1970-present. Instructor in Theological Librarianship, Graduate School of Library Science, Drexel Institute of Technology, Phila., Pa., 1965-69. Director of Crozer-Lancaster Theological Libraries, 1969-70. \*

**PROFESSIONAL ACTIVITIES:** Historical Society of the E. & R. Church. American Society of Church History; Committee on Membership. Lancaster County Library Association and Pennsylvania Library Association. Lancaster County Community Historians. Recipient of the Drexel Award of the Special Libraries Council of Delaware Valley, 1960. Phi Beta Kappa. Beta Phi Mu. Executive Comm. of the E. & R. Hist. Soc. and Treas. of the Soc. Librarian of the Central Archives and Library of the E. & R. Hist. Society. President, Amer. Theol. Library Assoc., 1965-66. Member, Hist. Commission of the UCC. Dir. of the Archives of the UCC. Editor, Newsletter of the E. & R. Hist. Society.

**PUBLICATIONS:** Joint Ed. (with Bard Thompson) of The Lancaster Series on the Mercersburg Theology. Vol. 1. Philip Schaff. The Principle of Protestantism. United Church Press, 1964. Vol. 4. John Williamson Nevins. The Mystical Presence, and Other Writings on the Eucharist. United Church Press, 1966.

UCC, Millersville, Pa. Accrediting teams, Div. of Grad. and Prof. Programs of the Dept.

**BORN:** New York City, Oct. 28, 1920.

**MARRIED:** Elsbeth Mack, Gerstettin, Germany

**CHILDREN:** Barbara L. Turner, born 1944.

**ORDAINED:** (Former) Congregational Church, 1952.

**EDUCATION:** B.A. Brothers College, Drew University, 1949. B.D. magna cum laude, Drew Theological Seminary, 1952. Graduate Study: Drew Theol Sem., 1952-53. Tuebingen University, Tuebingen, Germany, 1968-69.

**HONORS:** Graduate Study Fellowship, Drew Theological Seminary, 1952. AATS Fellowship for sabbatical leave, 1968.

**PROFESSIONAL CAREER:** Pastor, Brookside Cong. Church, Brookside, N.J., 1946-52. Pastor, People's Cong. Church, Dover, Del, 1952-61. Professor of Preaching, LTS, 1961-. Non-theological profession: Capt. in Med. Dept., U.S. Army, 1942-46. Advertising dept. of Proctor & Gamble, NYC, 1938-40.

**PROFESSIONAL ACTIVITIES:** Board of Directors of Middle Atlantic Conf., Congregational Churches, 1953-59, moderator, 1950. Dean of Summer Youth Conferences in New Jersey, 1948-59. President of the Del. State Council of Churches, 1960. President of Amer. Homiletics Society, 1970. Chairman of the Dover, Del. Coun. on Human Rel., 1955. Young Man of the Year Award, Dover, Del. chapter of the Jaycees (for work in human rel) 1955. Distinguished Service Citation, Del. State College (for work in human rel) 1957. Human Rel. Award, Del. Chap., Nat. Conf. of Christians & Jews, 1960. Distinguished Service Citation, U.S. Armed Forces, for preaching Mission in the Middle East, 1957.

**PUBLICATIONS:** Numerous articles in professional journals on preaching and allied subjects. For example: "Religion and Mental Health," Pastoral Psychology, 1970. "The New Man for the New Age," Pulpit Magazine, 1969.



\* Since Sept. 1, 1971, supply pastor, Zion's