

# Bulletin

LANCASTER  
THEOLOGICAL  
SEMINARY

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## Funding Plan Moves Forward

By Anne McGrann, Associate Director of Development  
with Claude I. Dencler, Vice President for Development and Seminary Relations  
Update: *Campus 100...the Community Campaign*

With the success of *Campus 100...the Community Campaign*, several campus renewal projects are already underway at Lancaster Theological Seminary. Under the leadership of Paul W. Ware, Honorary Campaign Chairman, and M. Eugene Hannum, Campaign Steering Committee Chairman, the *Community Campaign* has received gifts and pledges totaling more than \$950,000 towards its \$1 million goal.

In addition to raising funds to support the Seminary's campus renewal, school leadership also sought to expand the "friends" base in Lancaster County. Campaign leadership and volunteers took the message of the Seminary and its significant role in the Lancaster community to prospective donors. The success of this effort has been demonstrated by the fact that 60% of

the donors to the campaign are new supporters of the Seminary.

Launched in November 1995, the *Community Campaign* is one phase of a larger effort to achieve the Seminary's long-range goals to renew the campus and enlarge the endowment. While many campaign gifts have been unrestricted, some donors have chosen to direct their gifts to specific campus projects or endowment for either educational programs or scholarship. Campaign volunteers are soliciting gifts from individuals, the business and professional communities, foundations and non-UCC churches in Lancaster and York counties. To honor an agreement with the denomination's national office, the Seminary will schedule the solicitation of area UCC churches following the completion of

the UCC "Make a Difference" campaign.

### Campus renewal projects

Projects completed, underway or in the planning stages:

■ *Santee Chapel* - The lighting improvements completed in the Charles Santee Chapel have made it a more welcome site for its schedule of community events, public lectures and symposiums, weddings and daily worship. The chapel organ project will begin in 1997.

■ *Philip Schaff Library* - A major gift to the *Community Campaign* allows us to proceed in the renovation of the Philip Schaff Library. A new roof is being installed this fall. The library's first floor will have new lighting and a complete remodeling. A rare book/archives room and re-configured space for a computerized catalogue will be included in the architect's redesign of the library. Interior work is expected to begin in June 1997.

■ *Quad Landscaping* - This landscaping project will improve the aesthetics and safety of the area. The plans include the creation of built-in seating areas and picnic tables, removal of the trash hut and installation of new lighting and walkways.

■ *Campus Security* - To improve campus security and allow for after-hours entry to the H. Wilson Lark Academic Building and the Campus Center, a card-access

security system was recently installed at Lancaster Theological Seminary. Access cards are being issued to Seminary students, faculty and staff.

■ *Guest Apartments* - The campus accommodations for Seminary guest speakers and visitors have been refurbished. The improvements to the two guest apartments include new furnishings, floor coverings and newly refinished kitchen cabinets.

■ *Campus Painting* - The exterior woodwork of the historically significant H. Wilson Lark Academic Building and Campus Center and the Dean's House will receive a fresh coat of paint this fall.

President Peter Schmiechen is grateful for the generosity of the donors and the efforts of the volunteers who have participated in this project and is optimistic that the Lancaster *Community Campaign* goal of \$1 million will be reached by the end of the calendar year.

### Campus 100...the Next Steps

The success of the *Community Campaign*, focused mainly on Lancaster county, has encouraged Seminary leadership to move out into the next phase of this *Campus 100* long-term funding plan which began in July of 1993. This ten-year plan calls for the Seminary to raise \$11 million. five million dollars will be used to preserve the historic facilities and

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## Founders Cross Presented to Capital Campaign Leaders



Paul W. Ware and M. Eugene Hannum (l-r, center of photograph), were presented the Founders Cross, the highest non-academic honor bestowed by Lancaster Theological Seminary, on April 26 in Santee Chapel. The presentations were made by Dr. Peter Schmiechen (right), the Seminary's president, and Christina Iosue, Board of Trustees chairperson (left).

Ware, who is chairman of Penn Fuel Gas, Inc., has been honorary chairman of Lancaster's *Campus 100...the Community Campaign*, while Hannum, who recently retired as

manager of Customer Development and Training at Armstrong World Industries, is steering committee chairman of the *Community Campaign*. The Founders Crosses were awarded to Ware and Hannum "for their gifts of leadership."

*Campus 100...the Community Campaign* is the first phase of a larger effort by Lancaster Seminary to renew and renovate campus facilities, support the library and educational programs and provide new student scholarships.

## Seminary Receives Major Gift

Lancaster Seminary has received a gift of \$750,000 from the estate of Mary Stager. This gift will establish the Mary B. and Henry P. Stager Chair in Theology and Ethics, honoring Dr. Francis Ringer, Emeritus Professor at Lancaster. With the receipt of this gift, when added to the other funds held by the Seminary endowing faculty positions, the principal balance of this account was doubled.

Mary and her husband Henry, who preceded her in death, were supporters of the Seminary for many years. In addition to regular gifts in support of the annual fund there was also a gift to establish a student scholarship endowment in the couple's name.

In the spring of 1997, on Alumni/ae Day, the school will name the faculty person to be installed in the Stager chair. The inaugural lecture will be presented at the opening convocation of the fall 1997 term.



# Faculty and Staff Honored for 20 and 10 Years of Service

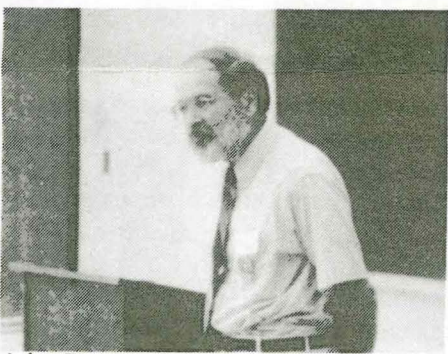
Professors Loyde H. "Bud" Hartley and John B. Payne began their 26th year of teaching at Lancaster this fall, while Professor Robert D. Webber is in his 24th year, having become a member of the faculty in 1973. Staff member Shirley Wallace also joined the Seminary community in 1973. All were honored, along with other



Bud Hartley, Don Freeman

faculty, adjunct faculty and staff who have served the Seminary for 20 or 10 years, at the Seminary's opening convocation on Thursday, September 26. Honorees are:

**Gilbert Bartholomew** is a New Testament adjunct professor at the Seminary who brings his interest in biblical narrative and oral storytelling into the classroom. He earned his Ph.D. in New Testament from Union Seminary, a bachelor of divinity from



John Payne

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## Funding Plan Moves Forward

update campus buildings with the other \$6 million being added to endowments at the school. As of September 1996, a total of \$4 million has been raised toward the goal.

The *Community Campaign* has revealed that there are many individuals who see the church as a key institution capable of positively impacting society. Furthermore, they have observed the vitality of church leadership produced by Lancaster Seminary. These individuals have been extremely receptive to the opportunity to participate in the mission of the Seminary. The objective for the next phase of this long-range funding plan is to share the vision of what the Seminary is and how it plans to fulfill its role in the life of the church. "The church's seminaries are uniquely positioned to educate faithful leaders for ministry," says President Schmiechen. "Just as important, we play a role in leadership training and renewal of existing clergy, as all of us seek ways for congregations to be more responsive to the changes taking place in our society."

The next step in the Seminary's *Campus 100* program will have school officials, over the next two

Lancaster and a B.A. degree from the University of Pittsburgh.

**Donald Freeman** joined the Seminary faculty in 1977. Professor of Theology and Ministry at Lancaster, he earned a Ph.D. from Drew, an M.A. and bachelor of divinity from Oberlin and a B.S. from Huron.

**Shirley Laukhuff** joined the Seminary staff in 1982 and became administrative assistant for student services in the spring of 1993. She coordinates services related to accounts receivable and assists in overseeing student financial aid records. Shirley's other responsibilities include handling housing for guests and students.

**John Payne** was called to Lancaster in the fall of 1971 in the field of Church History. He was named to The Dr. U. Henry and Emma Meily Heilman and Seffelen E.



Shirley Laukhuff

and Blanche C. Stofflett Professorship in Church History in 1971 and to The Paul and Minnie Diefenderfer Professorship of Mercersburg and Ecumenical Theology in 1989. His Ph.D. degree was earned from Harvard University, a bachelor of divinity degree from Vanderbilt University and a B.A. degree from Texas Christian University.

**Peter Schmiechen** became president of the Seminary in February 1985. He serves as chief development

years, contacting alumni/ae and previous donors to the school, extending the opportunity to join in this important effort to strengthen Lancaster Seminary. The school's leadership has decided on this personalized approach because it most accurately reflects the nature of this institution. Lancaster has been, since its founding, a school that has understood the highly personal dimension of what we do. The faith each professor shares with students is equally as important as the academic information he or she teaches. Likewise, the passion for this school's mission is best conveyed by enthusiastic loyal friends of the Seminary. "We have benefited from the wise counsel of independent fund-raisers, and we could hire an outside fund-raising firm," says Claude Dencler, Vice President for Development. "But we do best when Seminary staff, faculty, students, trustees, alumni/ae, volunteers and loyal friends make the appeal. It may take longer, but it will be more successful."

It is important to remember that this plan is driven by the school's educational programs. The money raised to upgrade campus facilities

and endow educational programs will enable us to better fulfill our

mission of "educating and strengthening leaders for the church."

officer of the institution and teaches a class in Church Administration. A professor of Theology, he earned a Ph.D. degree from Harvard, a bachelor of divinity from Eden and an A.B. from Elmhurst.

**Mary Lin Siever** is secretary to the president and assistant secretary to the Board of Trustees. She joined the staff in 1986 after a career as a business teacher. In addition to handling correspondence for the president, she coordinates commencement and other events related to the President's Office.

**Shirley Wallace** joined the staff of Schaff Library in July 1973. Currently administrative assistant, Shirley has responsibility as assistant and secretary to the director. Her job responsibilities include acquisitions, invoicing, filing and cataloging.

**Robert Webber** joined the Seminary faculty in 1973 and was named The John B. and Mary C. Kunz and Potomac Synod Professor of New Testament Studies at Lancaster in 1978, a position he still holds. His Ph.D. is from Yale, while his master's degree in Sacred Theology is from Yale Divinity School. He also holds a bachelor's degree from the University of Oklahoma and a bachelor of divinity from Southern Methodist.

**Charlotte Whiting**, a master of divinity graduate of Lancaster, has been teaching Greek at the Seminary since 1981. She was a public school teacher before entering seminary. An ordained minister in the UCC, she served as dean of students at Lancaster from 1987-1989. She is a graduate of Westminster College.

Professors Hartley and Payne join a select group of faculty with tenures of more than 25 years in the 171-year history of the Seminary. Among the living faculty emeriti are Adjunct Professor Frank A. McConnell,



Mary Lin Siever



Shirley Wallace, Bob Webber



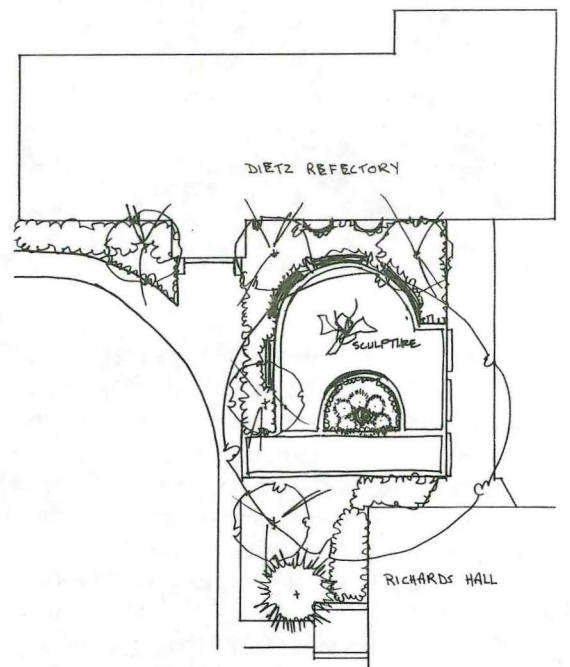
Charlotte Whiting

Sacred Music, 41 years; Professor Donald M.C. Englert, Old Testament, 37 years; Professor Paul E. Irion, Pastoral Theology, 27 years; Professor Robert W. Duke, Preaching and Worship, 26 1/2 years; and Professor Allen E. Kroehler, Church and Education, 25 years.

## A Meditation Garden Looking for a Donor

Among the projects on the drawing board for campus renewal is the planting of a meditation garden (see plan). This garden is to be located in front of the covered walkway connecting Dietz Refectory to Richards Hall. The garden will offer an outdoor setting for reading and reflection. Colorful flowers and lush greenery against the backdrop of these treasured buildings will provide an inspiring sight to those who walk by. The projected cost of the garden is \$10,000. And, as the headline indicates, it is in need of a benefactor in order to become a reality on the Seminary campus.

If you would like to offer the funds needed to plant and name the Seminary's meditation garden, or would like to find out more about the long-term plans of the school, please call the Development Office today.





# Trustees Emeriti Named

*Eleven persons were elected as emeriti/ae trustees during the spring board meeting on April 26, 1996. The following individuals were named "for devoted and distinguished service to the Seminary":*

## Mr. Hugh G. Appling (UCC)

Trustee 1991-1994.  
Served on Executive Committee, Development Committee and Nominations Sub-committee.  
Helped organize fund-raising dinner in Central Atlantic Conference prior to becoming a trustee.

## Rev. Dr. Peter Doghramji (UCC)

Served from October 1985 to July 1991 as trustee (also his tenure as Pennsylvania Southeast Conference Minister) on Education and Student Life Committee.

## Dr. Richard B. Hoffman (UCC)

Served 1985-1995.  
Chair of Business Committee.  
Served on Executive Committee.

## Rev. Ronald G. Kurtz (UCC)

Elected October 3, 1975, and served to November 1987, representing New York Conference. Also served from September 1991 to January 1993 while Interim Conference Minister in Pennsylvania Southeast Conference.

## Mrs. Ruth S. Lark (UCC)

Trustee 1984-1993.  
Served on Development and Seminary Relations Committee.  
Served following husband's (Frederick Lark) death.

## Mr. Thomas R. Murphy (UCC)

Lay representative from Southern Conference.  
Served from August 1989-December 31, 1994, when he resigned for health reasons.  
Served on Education & Student Life Committee.

## Ms. Kathryn Elmes Parker (UCC)

Elected March 1981; Class of '81; Class of '89.  
Elected by General Synod.

## Rev. Dr. Frank X. Pirazzini (UCC)

At large member.  
Lancaster alumnus '51.  
Served 1986-93.  
Served on Development Committee and search committee for Professor Huwiler.  
Resigned April '88 from Christ Church, Bethlehem, but served as trustee while in Ohio and Florida.

## Rev. Curtis A. Sandroock (UCC)

Served 1983-1995.  
Began term as representative of Pennsylvania Northeast Conference in July 1983.  
Later elected as at large trustee.  
Served as secretary of the Board for ten years.  
Served on Education and Student Life Committee.

## Mrs. Frances K. Stiles (UCC)

Served from 1988-1993 as lay representative from New York Conference.  
Served on Development & Seminary Relations Committee.

## Rev. Derwood Strunk (UM)

Lancaster Seminary alumnus '74.  
Served 1975-1988 at large giving perspective as recent graduate at request of President James Glasse.  
Began serving unexpired term of Emmet Molloy '76.  
Served on Development and Seminary Relations Committee.

## Pittman to Teach Old Testament



Laura Newsome Pittman, a graduate student at Vanderbilt University, working on her dissertation, has been named to teach Old Testament subjects for the academic year 1996-97.

Professor Pittman, who is an ordained minister of the Presbyterian Church (USA) will be living on campus with her husband, Tripp, also an ordained minister.

A master of divinity degree graduate (with distinction) of Columbia Theological Seminary, Professor Pittman attended Presbyterian School of Christian

Education and is a B.A. graduate in political science and education of Agnes Scott College.

Professor Pittman served as a pulpit supply and Sunday school teacher for the Presbytery of Greater Atlanta in 1995-96 and was a guest lecturer at Columbia Theological Seminary in the fall semester 1995.

### Search Committee

A search committee for the Old Testament position has been formed, consisting of Professor Proffitt, chair; the Rev. Geneva Butz (Board); Professor Barrett and Professor Webber (faculty); Robin Owens, Melanie Lawrence and Richard Rimert (students); President Schmiechen and Dean Greenhaw. The committee will be meeting throughout the fall, with a goal to make a recommendation for the Old Testament faculty position to the Board by late winter. During a forum in October, students and the wider Seminary community, will be invited to talk to the search committee. In the meantime, comments and questions can be raised with the committee chair.

## Sr. Collins Named to Lead Alumni/ae Council



Kathleen C. Collins, SFCC, MAR '83, of Annapolis, Maryland, has been named president of the Alumni/ae Council of Lancaster Theological Seminary. Sr. Collins will lead the Council for a year, beginning in May 1996.

Sr. Collins has been associate executive director of the elementary department of the National Catholic Educational Association (NCEA) since 1988.

In this role she provides on-site instruction on development and fund-raising to Catholic elementary school personnel in arch-diocese across the country.

Before joining NCEA, Sr. Collins was principal for five years at St. Anne Elementary School in Lancaster. At St. Anne, she supervised the teaching faculty and instituted a school board of education, as well as a gifted and talented program. While studying at Lancaster, Sr. Collins served as the Seminary's coordinator for communications and recruitment. Prior to attending seminary, she was pastoral associate at Blessed Sacrament Church in Harrisonburg, Virginia, and before that was a teacher in Baltimore area Catholic schools.

In 1993 Sr. Collins earned a master's degree in business administration from the Graduate Theological Foundation. She is a bachelor of science graduate in early childhood education of Towson State University. A member of the order of Sisters for Christian Community, she is the only Roman Catholic nun to graduate from the Seminary in the master's degree program.

Other 1996-97 Alumni/ae Council officers include:

Chet Carbaugh, '88, vice president. Rev. Carbaugh is associate minister at Bethany United Church of Christ in Ephrata, Pennsylvania.

Beth Boyer Kollas '94, secretary. Rev. Dr. Kollas serves as Protestant campus minister at Bloomsburg University.

## Lancaster Professors Accept New Calls

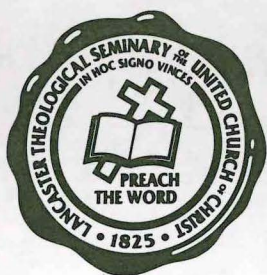
Dr. Elizabeth Huwiler, associate professor of Old Testament; Dr. Lee H. Butler, Jr., assistant professor of Pastoral Theology; and Dr. Gene Paul Strayer, long-time adjunct professor and chapel organist, resigned their posts at the Seminary in the spring to move on to other endeavors.

Professor Huwiler has accepted a call to serve as professor of Old Testament at Lutheran School of Theology in Philadelphia, beginning in the fall term. Elected to the Lancaster faculty in 1987, she is an ordained pastor of the Evangelical Lutheran Church in America.

Dr. Butler, who is an ordained minister of the American Baptist Churches/USA, has been appointed assistant professor of Theology and Psychology, a tenure track position, at Chicago Theological Seminary. There he is teaching the same types of courses he did at Lancaster, with the addition of pastoral care courses, to candidates for master's and doctoral degrees.

Professor Strayer has been named music minister at St. Rose of Lima Roman Catholic Church in York. He is involved in many new projects in his new post, including beginning a community chorus. Although Dr. Strayer will no longer serve as the Seminary's organist, he will perform on special occasions, as well as teach a course at Lancaster from time to time.





# Call for Nominations

## The 1997 Allan S. Meck & Robert V. Moss Awards For Excellence in Ministry

These awards honor the memory of Allan S. Meck '11, president of the Seminary, 1947 - 1957  
Robert V. Moss, Jr. '45, president of the Seminary, 1957 - 1969

*On behalf of the Alumni/ae Association of Lancaster Theological Seminary, this year's invitation for nominations for the Meck/Moss Awards continues to reflect a change in the life of these awards. In the past, the Meck Award, given for distinguished service in the practice of pastoral ministry, and the Moss Award, presented for distinguished service in the practice of specialized ministry, were awarded separately to two graduates of the Seminary. In accordance with decisions made by the Alumni/ae Association and in the spirit of maintaining the original intention of the awards, this year's awards will be given to a panel of two to five Seminary alumni/ae selected by a special committee on the basis of the following theme:*

**Ministries of Wholeness** is the broad theme for this year's awards. Particular consideration will be given to service which embodies pioneering work in areas of peace and justice. Nominees must be graduates of the Seminary who reflect this theme in their setting of ministry. Specific attention will focus on the empowerment of powerless voices within the larger society; the use of arts in ministry as creative expressions that foster healing in human relationships; the development of peace and justice programs/ministries that are integrated throughout various age levels; and, the development and support of ministries that have proven to open new and healthy opportunities for growth for individuals and families throughout society. From housing concerns to educational programming, legislation to community action, **Ministries of Wholeness** may be embodied in expressions of peace and justice particular to a nominee's individual situation and setting.

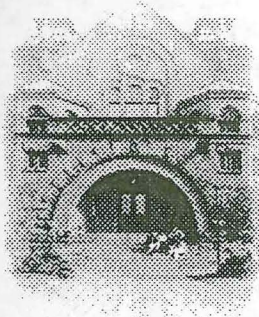
Letters of nomination must contain (1) the name and address of the nominee, (2) the particular setting of ministry, (3) the

name and address of the nominator, and (4) the name and address of a seconder. If the candidate is nominated by a clergyperson, the seconder must be a layperson, and vice versa. No further information is required in the letter of nomination. **The letter of nomination must be postmarked no later than November 20, 1996.** Nomination forms will be sent to each nominator and seconder, and **these must be returned postmarked no later than January 3, 1997.**

Send letters of nomination to: Rev. Gary Aichele '94  
c/o the Alumni/ae Office  
Lancaster Theological Seminary  
555 West James Street  
Lancaster, PA 17603

*We depend on you to pass this call to churches, agencies, institutions and other appropriate places of ministry.*

*You are welcome to copy, post and/or distribute this notice.*



### Mark your calendar and join us for these 1996-1997 Lancaster Theological Seminary Continuing Education Events

#### Opening Convocation and Alumni/ae Day 9/26

"Jesus the Healer: History, Hype and Hope" a lecture by Professor Robert Webber.

#### Confessing Christ Regional Event 9/30

"Grace in an Age of Self-Actualization," keynote address and workshops sponsored by Confessing Christ.

#### 16th Annual Church and Ministry

#### Consultation 10/14 & 15

Workshops and lectures co-sponsored by the Mid-Atlantic Region Church and Ministry Committees. Featured speaker is Edith Gufley, secretary of the United Church of Christ.

#### Telling Stories from the Advent Lectionary 10/25

Professor Gilbert Bartholomew, co-founder of the Network of Biblical Storytellers, offers this one-day workshop.

#### Discover LTS 10/25 & 26

Prospective students are guests of the Seminary

#### Orthodoxy Workshop 11/1

Reverend Samuel Sawitski presents this one-day program examining the relationship between the Eastern and Western approach to spirituality.

#### Ward Lecture and Seminar 11/7 & 8

This lecture on Biblical imagination features best-selling author, Katherine Paterson.

#### National Conference of Christians and Jews Conversation 12/3

An inter-religious dialogue on "Children & the Religions" coordinated by Professor Emeritus Robert Duke.

#### January Term 1/6-24

One-, two- and three-week intensive courses of interest to clergy and laity. Contact the Seminary for course listings.

#### Gregory Lecture 2/6

Dr. Joseph McMillan, president of Huston-Tillotson College, guest lecturer. Co-sponsored by the American Missionary Association, a subdivision of the United Church Board for Homeland Ministries, United Church of Christ.

#### African American Heritage Celebration 2/18-21

Events celebrating African American heritage at Lancaster Seminary. Reverend Dr. Isaac McDonald ('79, '96), preacher.

#### Spring Spectrum Offering 2/18-3/25

In cooperation with Highland Presbyterian Church and Samaritan Center of Lancaster County, Lancaster Seminary will offer a course for laity.

#### Discover L.S. 2/21-22

Prospective students are guests of the Seminary

#### A Celebration of Howard Thurman 3/13 & 14

Reverend Dr. Luther Smith, professor of Church and Community, Candler School of Theology, Emory University, guest lecturer.

#### Older Adults Lecture and Workshop 4/3

Dr. Martin Marty, professor at the University of Chicago, senior editor of *Christian Century*, guest lecturer. Co-sponsored by ManorCare Health Services.

#### Harwick Lecture and Workshop 4/18 & 19

Dr. Luke Timothy Johnson Professor of New Testament and Christian Origins at Candler School of Theology, Emory University, guest lecturer.

#### Cook Lecture on Church Architecture 4/24

Dr. John Cook, president and director of the Henry Luce Foundation, guest lecturer.

#### McCauley Lecture and Spring Alumni/ae Day 5/9

Frank Stallia, professor of Pastoral Theology, McCauley lecturer.

#### 172nd Anniversary Commencement 5/10

Dr. Paul Sherry, president of the United Church of Christ, guest preacher.

For more information, or to register, call the  
Office of Continuing Education 717-290-8747 or 800-393-0654, ext. 141



# Fall Convocation

Dr. Robert Webber, professor of New Testament Studies, was speaker at the fall Opening Convocation-Alumni/ae Day celebration, held in Santee Chapel on September 26. The title of his lecture was, "Jesus the Healer: History, Hype and Hope." Author of *Stretch Out Your Hand: Exploring Healing Prayer*, with Tilda Norberg (United Church Press, 1990), Professor Webber is a skilled workshop leader, lecturer, teacher and preacher. He returned to the fall semester at Lancaster after a summer trip to Greece and Israel. In Israel he had a working experience at a Palestinian school with a church group.

During Convocation, which annually marks the formal beginning of the academic year, faculty and staff were recognized for 10 and 20 years of service to the Seminary. September 26 was the second Fall Alumni/ae Day on Lancaster's campus. The day began with 10:00 a.m. registration, followed by the celebration in Santee and a luncheon to honor 10 and 20-year faculty and staff. From 1:30 to 3:30 a program for new alumni/ae representatives and other interested individuals described the goals of this new Alumni/ae Council initiative and addressed questions raised by the attendees concerning the program and the school. Concurrently, Professor Webber led a conversation for alumni/ae based on his morning presentation.

## Precis of Sept. 26, 1996 Convocation Lecture, 'Jesus the Healer: History, Hype and Hope'

by Dr. Robert Webber, Professor of New Testament Studies

Ancient healing sites such as the shrine of Asclepius at Epidaurus in Greece and Bethesda (the Pool of Siloam) in Jerusalem are enduring testimony to the deep human need and hope for healing in the face of life's contingencies. But unlike Asclepius, Jesus of Nazareth was a historical figure, one in whose name Christians continue to pray for healing.

Taking the cultural and historical embeddedness of Jesus seriously, it is appropriate and timely to ask (1) how recent historical Jesus research accords with the gospel portrait of Jesus the healer; and (2) how historical depictions of Jesus the healer impact the church's ministry of healing prayer.

1. Historical Interpretation. Even a surface reading of the gospel narratives reveals that Jesus' healings are not sidelights but among his most characteristic acts; that he healed mostly marginal people—the unclean, women and children; that his healing activity is generally set within the framework of his proclamation of the rule (kingdom) of God.

How do these gospel depictions of Jesus the healer compare with recent historical reconstructions? The three leading American historians of Jesus are John Dominic Crossan, John P. Meier and E. P. Sanders. Their perspectives, so different from each other, offer rich material for a case study on historical method and research on Jesus the healer.

The three are academic historians in the western intellectual tradition. That means they agree on such basics as that (1) historians are bound by evidence; (2) all historical writing is reconstruction, more like an impressionistic painting than a photograph of a subject; (3) that complete historical objectivity is unattainable. Yet they might also agree that an "attainable honesty" (Crossan)

could produce a "limited consensus statement" about Jesus (Meier).

The big news is, not only is Jesus almost universally recognized by historians today as having functioned as a healer and exorcist, but this activity is recognized as characteristic, even central to his mission. The centerpiece of Crossan's depiction of Jesus is what he calls "free healing and open eating," expressing his role as a counter-cultural, egalitarian social

imminent future and already present in Jesus' own words and deeds. In a packed, four-hundred page treatment on Jesus' miracles, Meier depicts Jesus as one whose startling deeds of power both proclaimed and actualized, though imperfectly, the kingdom of God.

The degree of agreement about the centrality of Jesus' healings is striking, even amid profound differences among the historians and, of course, between the historians and

### *"The degree of agreement about the centrality of Jesus' healings is striking"*

revolutionary—not at all a prophet proclaiming a future rule of God. And while Crossan tends to explain "what happened" in the healings in psychological and cross-cultural terms, he insists that healing was central to Jesus' whole program.

E. P. Sanders, while personally inclined to explain away the "what" of Jesus' healings as psychosomatic suggestion, paints an equally strong historical picture of one who was believed by the crowds, his followers, and by himself to exercise supernatural powers over many kinds of mental and physical disorder. In his latest book Sanders puts the healings in the context of Jesus' future-oriented proclamation: Jesus' healings were present signs of the coming rule of God, when every kind of evil would be conquered.

Catholic priest and New Testament scholar John Meier is currently working on the third volume of what promises to be the landmark historical study of Jesus for ours and the next generation. Meier's Jesus is closer to Sanders' than Crossan's: a prophet of God's eschatological rule coming in the

the faith-portrait of the gospels.

Is there a measure of hype in all this? One has to say, yes. There is the obvious, headline-seeking, shock-value hype associated with the work of the Jesus Seminar. In *The Real Jesus*, respected scholar Luke Johnson "flames" the Jesus Seminar for its style and substance. Then there is what may be termed "historian's hype," the built-in, unavoidable tendency of the historian to shade the subject under study according to personal ideals and ideology. The antidote to this kind of hype is intellectual honesty and dialogue with a wider community of scholars. Unsurprisingly, our three historians of Jesus are both self-critical about their ideological commitments and nevertheless subject to blind spots in subtle and not-so-subtle ways.

2. Healing in Jesus and the Church. How, if at all, does the historical figure of Jesus impact the church's ministry of healing prayer? The setting now is not the academy but the church, where ordinary people struggle to be faithful amid the contingencies and constraints of life. Against the tendency to split historical study from devotion to the "real Jesus" of the gospels, I cite three ways the historical Jesus enriches or supplements the gospel portrait of the "real Jesus" of faith. First, just by engaging the work of historians such as our three, inquiring Christians both lay and professional are sure to have their understanding of Jesus enriched and deepened. Beliefs are challenged (and sometimes confirmed!), new ideas arise, horizons are opened. Second, the religious imagination—that most transformative of all our



Dr. Robert Webber

faculties—can be wonderfully stirred especially by engaging with historical and cross-cultural studies that bring the texture and feel of life in peasant agrarian Palestine vividly to life. Through them, one senses more of what it meant to pronounce a leper clean or stop a woman's hemorrhage in a society organized around purity and pollution. One's conception of healing is expanded beyond an individualistic to a communal horizon. Finally, recall the historians' agreement that Jesus' healings are to be interpreted within the framework of his proclamation of the rule of God. Framing the meaning of healing in this way offers a significant key to a theology of healing for the church today. Why should churches have healing services? Why should groups gather to pray for healing of self, others and institutions? Because in so doing the followers of Jesus are doing *what* he did, *why* he did it: they are both proclaiming and actualizing—however imperfectly—the rule of God, God's power and presence in the constraints of ordinary life. In praying for healing in continuity with Jesus (historical and real), the church keeps alight a beacon of hope in a broken world.

For a copy of the complete text of Professor Webber's lecture, please contact the Continuing Education Office, 800/393-0654, ext. 140 or 717/290-8747. Audio tapes are also available for \$3.00.

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Daniel Theodore Saylor '55 (MDiv), died August 4, 1996

Elden Morningstar Spangler '49 (MDiv), died June 26, 1996



# Financial Progress for Seminary in 1996

The preliminary report by the Seminary's independent accountants indicates that the school has achieved its first operating surplus since 1991. The surplus of operating revenue over expenditures is projected to be approximately \$25,000. This is encouraging after last year's deficit of \$79,000 and particularly gratifying in light of the school's restructuring in November of 1994, aimed at bringing revenues and expenditures into balance. The surplus is being directed to pay down interfund borrowing caused by previous years' deficits.

A major factor contributing to this year's operating surplus was the continued growth of gifts and grants received by the Seminary. A glance at the chart below shows that the total gifts and grants received in FY96 was \$843,000. This is an increase of \$119,000 over FY95 and \$224,000 over FY94. In that same three year period the Seminary has realized a 50% increase in funds received from individuals and a 35% increase in support from churches and conferences.

Seminary representatives spend considerable energy helping pastors and church members understand how important their financial support is to the school. Many denominations fund the operations of their theological seminaries. That is not the case in the United Church of

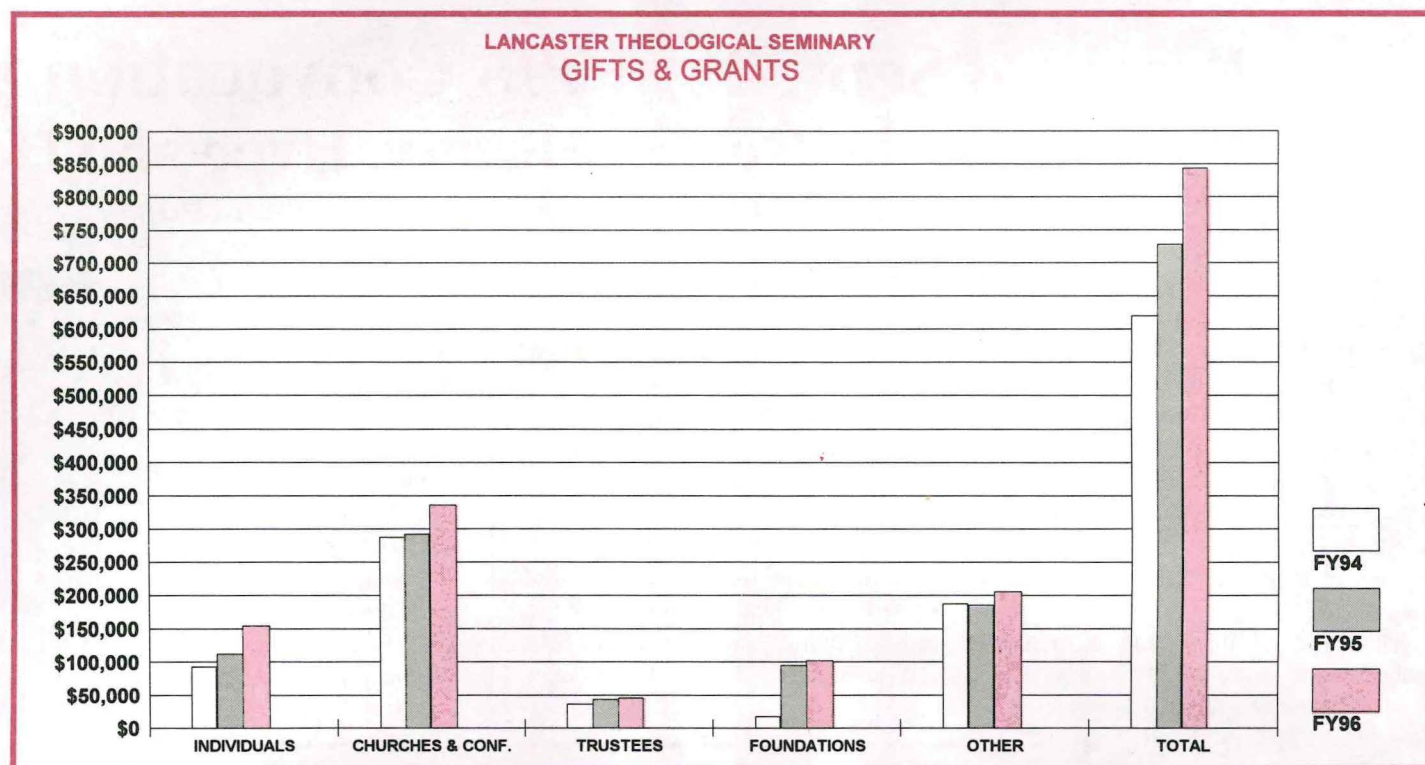
Christ. Over three decades ago the UCC made a decision not to support theological education through the national church budget. The seven seminaries of the United Church of Christ are responsible for securing the money necessary to carry out their educational mission from the churches and individuals in the geographical support area assigned to them by denominational officials.

Lancaster Seminary continues to work very hard helping its

constituents understand the funding policy of the UCC. In FY96 399 churches in the Lancaster support region sent a financial contribution to the school. That number is an increase of 13 churches over FY95 and 20 over FY94. As the numbers indicate, progress in making the point is painstakingly slow. Individuals who appreciate the crucial role the Seminary plays in the life of the church contributed over \$150,000 in support of the school's

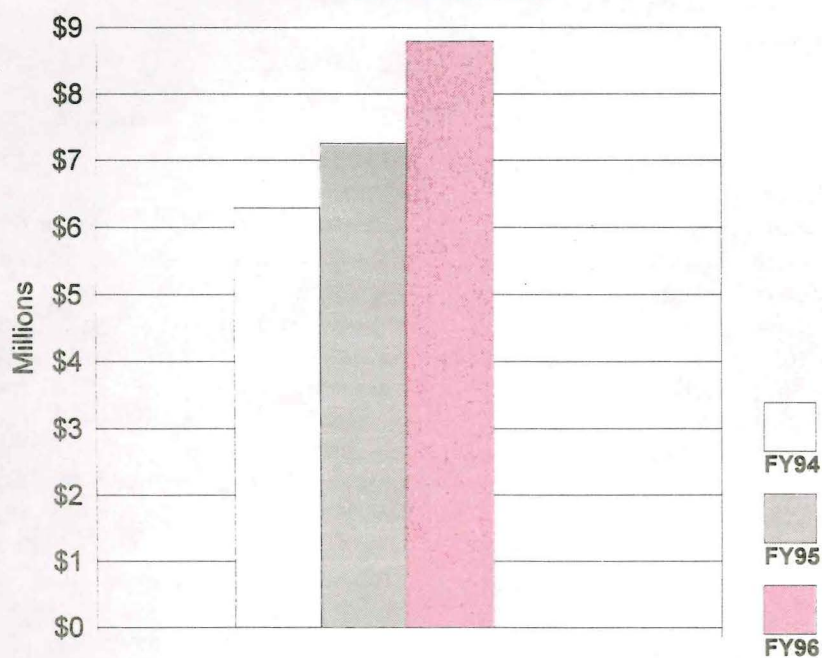
operation. Additional effort by the Alumni/ae Council garnered over \$39,000 from Lancaster graduates.

A word of appreciation is indeed in order to everyone who helped make the financial achievements of the Seminary move closer to the excellent academic performance for which this school has so long been noted. The goal being met for FY96, we now seek to make it two good years in a row!



## Planned Gifts Build Endowment

**LANCASTER THEOLOGICAL SEMINARY  
ENDOWMENT**



More than \$1 million has been added to the Lancaster Theological Seminary Endowment Fund this year through planned gifts. The impact of these recent gifts and their growth has been extraordinary and is vital to the future of the Seminary. The Endowment provides for the generations of ministers yet to come,

those who will be serving churches in the next century.

The 15 planned gifts that totaled more than \$1 million represented various types of giving and were directed to specific areas of interest at the Seminary. Many endowment gifts are given in memory of a loved one, in honor of someone still living

or in celebration of a significant event. The largest planned gift received this year was a bequest, in the amount of \$750,000, from the estate of Mary Stager. Additional planned gifts ranged from \$4,000 to \$100,000 and were directed to the Endowment Funds for student scholarships, educational programs, the library and buildings. Each planned gift received by the Seminary is made through a thoughtful decision by a donor to reflect his or her special affection for the Seminary.

The planned giving program actively seeks new gifts to the Endowment. We are currently aware of 142 donors who have indicated their intentions to make a gift to the Endowment. These expected gifts total over \$2.5 million.

New gifts may be made through the following:

- **Outright Gifts:** Cash, stocks, bonds and real estate.

● **Deferred Gifts-Bequests:** donation of a specific dollar amount or percentage of an estate.

● **Life Insurance:** gifts through the donation of new and/or pre-existing policies.

● **Life Income Gifts:** gifts that provide life income to a donor during his or her lifetime. Gifts include gift annuities, charitable remainder trusts, unitrusts and pooled income funds.

A planned gift to the Seminary Endowment Fund is a gift to ensure the future of educating and strengthening theological leaders at Lancaster Theological Seminary. There is no minimum amount for gifts to the Endowment, but there are many benefits. Gifts are tax deductible, can provide additional tax benefits and provide life income to donors and their families.

Please contact Ginjr Humphreys, 717-290-8719 or 1-800-393-0654 ext. 119, if you would like more information about making a planned gift to the Seminary.



### Joy Appel Named to Development Post

Joy Appel has been named associate director of Development for Foundations at Lancaster. A graduate of the University of Kansas, she has served as director of Development for Samaritan Counseling Center, Lancaster, and director of Admissions at Lancaster Country Day School. She is an elder at Highland Presbyterian Church.



The Lancaster Theological Seminary *Bulletin* is published by the Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603. The *Bulletin* is produced by the Office of Development and Seminary Relations. Editors are the Rev. Dr. Claude I. Dencler, vice president for Development and Seminary Relations, and

Barbara Stephens, associate for public relations and continuing education, with assistance from Karen McKinnis, administrative assistant for Development and Seminary Relations.



# 1996 Graduates of Lancaster Theological Seminary

## Master of Arts in Religion

Laurel Ann Davis-Mayo  
Kathryn Williamson Long  
Dennis R. McMahon

## Master of Divinity

James P Bohanan  
William Caraballo-Lopez, Jr.  
Wenonah Elaine Chapman  
Brian Paul Clougherty  
Laverne Wernecke DiNino  
Rachel Fay Dunn  
Mary Lou Eckels  
Michael Layne Eckroth  
Judith Anne Farrell  
Douglas Edward Fauth  
Aristides K. Fokas  
William John Guise  
John Lawrence Huber  
Sandra Elaine Knaub  
Kyra KrombeinWalker  
Enno Karl Limvere  
Paula Annone Maiorano  
Roberta Davis Mellen  
Franklin N. Miller, Jr.  
Patricia Gay Minnick  
Michelle Lynn Loving Moore  
David Edward Pendleton  
Jeffrey Alan Robertson  
Dorothy Elaine Shelly  
Kathryn Davis Thomas



Class of 1996

Kenneth Stephen Waclo  
John Frederick Wilmarth

**Certificate of the Seminary**  
Rebajean Armstrong

Susan Veronica Rak

**Doctor of Ministry**  
Michael Douglas Borko  
Barbara Kershner Daniel

Geoffrey Gilbert Druchas  
Jill Ruth Milidonis Edens  
Isaac L. McDonald

## Years of Service = Dollars of Support

At the annual meeting of the budget committee of Grace United Church of Christ, Lancaster, Interim Pastor Gary J. Aichele '94, inquired about how the level of annual support for Lancaster Seminary was set. While the church regularly included the Seminary as a line item in its benevolence budget, the amount represented little more than a token.

As the discussion continued, one committee member mentioned that the congregation had never taken the support of the Seminary very seriously. At that point Pastor Aichele reminded the committee that during Grace Church's 75 year history, the congregation had been served almost exclusively by ministers who received their theological education and pastoral training at Lancaster. He added that he himself had received excellent preparation for ministry at Lancaster Seminary.

Aichele suggested that, in recognition of the years of service to Grace Church by Lancaster graduates, an annual gift of \$10 for each year of ministry might be appropriate. Without actually computing an historically accurate figure, the committee quickly agreed to include a yearly gift of \$500 to the Seminary.

"Apparently," says Pastor Aichele, "Providing a substantial level of financial support for Lancaster Theological Seminary had become more important once the committee realized the Seminary's substantial connection to the history—and future—of Grace Church."



Rev. Gary J. Aichele

## The Vision and the Task

by Claude I. Dencler, Vice President for Development and Seminary Relations

There is a 266-year-old inscription on the wall of a church in Sussex, England, that reads:

"A vision without a task is but a dream.

A task without a vision is drudgery.

A vision and a task are the hope of the world."

Those words offer the same wise counsel today as they did in 1730.

The vision which directed Lancaster Seminary as its leaders undertook a significant restructuring in November of 1994 was driven by the conviction that the school was faithfully fulfilling its mission of educating and strengthening leaders for congregations. The Seminary's leaders were convinced of the necessity of its mission and the quality of its effort. The task thus became to ask a reduced staff to "stay the course." Now, almost two years after the school's restructuring, all the indicators point to the fact that those who work and minister at LTS have been successful. And, more than simply "staying the course," the school has moved forward.

● Dean Greenhaw reports that the faculty has completed the revision of the MDiv and DMin degree programs.

● Admissions Director, Ann Schoup, shares the good news that recruitment or the incoming class went very well.

● Jay Ellison, vice president for Finance, reports that the Seminary ended its last fiscal year (6/30/96) with net revenue for the first time since 1991.

● The Development staff announced that gifts and grants in all categories are up over previous years. (See the charts presented on page 6.) President Schmiechen confirms that morale and enthusiasm are high.

It is so important to have a clear vision so that we can reach forward into our future rather than simply being bogged down in our present because we only held onto our past. The mission of Lancaster Seminary surely has been consistent over its 171-year history, but the way the school has engaged that mission has always evolved, keeping it relevant and progressive.

In a world seduced by the allure of quick fixes and predisposed to impatience, it is gratifying to be associated with an institution that has a conviction to persist toward a

## Mailing Notes

Please notify the Development Office when life changes occur:

- Retirement ● Church transition ● New home or office location ● Denominational board membership

We need updated, accurate information in order to keep ties with graduates. It is very helpful if you can send an old mailing label along with your change. If your "life change" has led to extra time in your schedule, Lancaster needs volunteers in many areas. For more information, please contact the Alumni/ae Office, Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603, 1-800-393-0654, ext. 129, FAX 717-393-4254.

Please do not put first class stamps on Lancaster Seminary business reply envelopes that you return to the Seminary. The post office will still charge us for the postage, and you will have spent your 32 cents for naught.



# Fall Convocation

Dr. Robert Webber, professor of New Testament Studies, was speaker at the fall Opening Convocation-Alumni/ae Day celebration, held in Santee Chapel on September 26. The title of his lecture was, "Jesus the Healer: History, Hype and Hope." Author of *Stretch Out Your Hand: Exploring Healing Prayer*, with Tilda Norberg (United Church Press, 1990), Professor Webber is a skilled workshop leader, lecturer, teacher and preacher. He returned to the fall semester at Lancaster after a summer trip to Greece and Israel. In Israel he had a working experience at a Palestinian school with a church group.

During Convocation, which annually marks the formal beginning of the academic year, faculty and staff were recognized for 10 and 20 years of service to the Seminary. September 26 was the second Fall Alumni/ae Day on Lancaster's campus. The day began with 10:00 a.m. registration, followed by the celebration in Santee and a luncheon to honor 10 and 20-year faculty and staff. From 1:30 to 3:30 a program for new alumni/ae representatives and other interested individuals described the goals of this new Alumni/ae Council initiative and addressed questions raised by the attendees concerning the program and the school. Concurrently, Professor Webber led a conversation for alumni/ae based on his morning presentation.

## Precis of Sept. 26, 1996 Convocation Lecture, 'Jesus the Healer: History, Hype and Hope'

by Dr. Robert Webber, Professor of New Testament Studies

Ancient healing sites such as the shrine of Asclepius at Epidaurus in Greece and Bethesda (the Pool of Siloam) in Jerusalem are enduring testimony to the deep human need and hope for healing in the face of life's contingencies. But unlike Asclepius, Jesus of Nazareth was a historical figure, one in whose name Christians continue to pray for healing.

Taking the cultural and historical embeddedness of Jesus seriously, it is appropriate and timely to ask (1) how recent historical Jesus research accords with the gospel portrait of Jesus the healer; and (2) how historical depictions of Jesus the healer impact the church's ministry of healing prayer.

1. Historical Interpretation. Even a surface reading of the gospel narratives reveals that Jesus' healings are not sidelights but among his most characteristic acts; that he healed mostly marginal people—the unclean, women and children; that his healing activity is generally set within the framework of his proclamation of the rule (kingdom) of God.

How do these gospel depictions of Jesus the healer compare with recent historical reconstructions? The three leading American historians of Jesus are John Dominic Crossan, John P. Meier and E. P. Sanders. Their perspectives, so different from each other, offer rich material for a case study on historical method and research on Jesus the healer.

The three are academic historians in the western intellectual tradition. That means they agree on such basics as that (1) historians are bound by evidence; (2) all historical writing is reconstruction, more like an impressionistic painting than a photograph of a subject; (3) that complete historical objectivity is unattainable. Yet they might also agree that an "attainable honesty" (Crossan)

could produce a "limited consensus statement" about Jesus (Meier).

The big news is, not only is Jesus almost universally recognized by historians today as having functioned as a healer and exorcist, but this activity is recognized as characteristic, even central to his mission. The centerpiece of Crossan's depiction of Jesus is what he calls "free healing and open eating," expressing his role as a counter-cultural, egalitarian social

imminent future and already present in Jesus' own words and deeds. In a packed, four-hundred page treatment on Jesus' miracles, Meier depicts Jesus as one whose startling deeds of power both proclaimed and actualized, though imperfectly, the kingdom of God.

The degree of agreement about the centrality of Jesus' healings is striking, even amid profound differences among the historians and, of course, between the historians and

### "The degree of agreement about the centrality of Jesus' healings is striking"

revolutionary—not at all a prophet proclaiming a future rule of God. And while Crossan tends to explain "what happened" in the healings in psychological and cross-cultural terms, he insists that healing was central to Jesus' whole program.

E. P. Sanders, while personally inclined to explain away the "what" of Jesus' healings as psychosomatic suggestion, paints an equally strong historical picture of one who was believed by the crowds, his followers, and by himself to exercise supernatural powers over many kinds of mental and physical disorder. In his latest book Sanders puts the healings in the context of Jesus' future-oriented proclamation: Jesus' healings were present signs of the coming rule of God, when every kind of evil would be conquered.

Catholic priest and New Testament scholar John Meier is currently working on the third volume of what promises to be the landmark historical study of Jesus for ours and the next generation. Meier's Jesus is closer to Sanders' than Crossan's: a prophet of God's eschatological rule coming in the

the faith-portrait of the gospels.

Is there a measure of hype in all this? One has to say, yes. There is the obvious, headline-seeking, shock-value hype associated with the work of the Jesus Seminar. In *The Real Jesus*, respected scholar Luke Johnson "flames" the Jesus Seminar for its style and substance. Then there is what may be termed "historian's hype," the built-in, unavoidable tendency of the historian to shade the subject under study according to personal ideals and ideology. The antidote to this kind of hype is intellectual honesty and dialogue with a wider community of scholars. Unsurprisingly, our three historians of Jesus are both self-critical about their ideological commitments and nevertheless subject to blind spots in subtle and not-so-subtle ways.

2. Healing in Jesus and the Church. How, if at all, does the historical figure of Jesus impact the church's ministry of healing prayer? The setting now is not the academy but the church, where ordinary people struggle to be faithful amid the contingencies and constraints of life. Against the tendency to split historical study from devotion to the "real Jesus" of the gospels, I cite three ways the historical Jesus enriches or supplements the gospel portrait of the "real Jesus" of faith. First, just by engaging the work of historians such as our three, inquiring Christians both lay and professional are sure to have their understanding of Jesus enriched and deepened. Beliefs are challenged (and sometimes confirmed!), new ideas arise, horizons are opened. Second, the religious imagination—that most transformative of all our



Dr. Robert Webber

faculties—can be wonderfully stirred especially by engaging with historical and cross-cultural studies that bring the texture and feel of life in peasant agrarian Palestine vividly to life. Through them, one senses more of what it meant to pronounce a leper clean or stop a woman's hemorrhage in a society organized around purity and pollution. One's conception of healing is expanded beyond an individualistic to a communal horizon. Finally, recall the historians' agreement that Jesus' healings are to be interpreted within the framework of his proclamation of the rule of God. Framing the meaning of healing in this way offers a significant key to a theology of healing for the church today. Why should churches have healing services? Why should groups gather to pray for healing of self, others and institutions? Because in so doing the followers of Jesus are doing *what* he did, *why* he did it: they are both proclaiming and actualizing—however imperfectly—the rule of God, God's power and presence in the constraints of ordinary life. In praying for healing in continuity with Jesus (historical and real), the church keeps alight a beacon of hope in a broken world.

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#### Lectures

- "The Role of Women in the Samson Stories: A Close Reading of Judges 13-16," presented at Columbia Theological Seminary, Decatur, GA, 1996.
- "The Case of John Milton vs. Eve: The Denigration of Eve in *Paradise Lost*," presented at Columbia Theological Seminary, Decatur, GA, 1996.
- Leader of "Women of the Old Testament," a lecture series at Trinity Presbyterian Church, Atlanta, GA, 1996.

**Anabel Proffitt**, Associate Professor of Educational Ministries

#### Publication

- "Exploring the Role of Piety in Religious Education," paper presented at meeting of the International Seminar on Religious Education and Values, Los Angeles, August 1996.

#### Lecture

- "Sarah Laughed," preached at Penn Central Conference annual meeting at Selinsgrove, PA, June 1996.

**Peter Schmiechen**, President of the Seminary

#### Publication

- *Christ the Reconciler: A Theology for Opposites*,

*Differences, and Enemies*, (Eerdmans), published July 1996.

#### Lecture

- "Continuing Education Needs for the Mid-Atlantic Region," annual retreat for pastors and licensed ministers of the Penn West Conference, September 1996.

**Frank Stalfa**, Professor of Pastoral Theology

#### Lectures and Workshops

- Presenter, "Homosexuality: Perspectives and Values in the Church," a three-week presentation for Grandview Methodist Church, Lancaster, PA, December 1996.
- Presenter, "The Enneagram in Pastoral Care," Hershey Medical Center, November 1996.
- Leader with Cilla Maxim, "A Marital Enrichment Retreat," First United Methodist Church, Lancaster, PA, November 1996.
- Leader, "A Weekend Marital Enrichment Retreat," Leola Lutheran Church, Leola, PA, October 1996.
- Leader, "A Minister's Family of Origin Workshop," Lancaster, PA, October 1996.
- Presenter, "Lay Caregivers' Workshop on Counseling Skills,"

Lutheran Church of the Good Shepherd, Lancaster, PA, September 1996.

- Presenter, "Stages of Growth in Marriage, Lititz Church of the Brethren, Lititz, PA, September 1996.
- Leader, "The Enneagram: An Overview," retreat presentation for New Holland United Methodist Church, New Holland, PA, September 1996.
- Presenter, "What's New in Pastoral Theology?," a presentation to the Lancaster Association of the UCC, September 1996.
- Leader, "A Pre-Marital Workshop," St. Peter's Lutheran Church, Lancaster, PA, September 1996.
- Presenter, "Spirituality and Sexuality," Hospice of Lancaster County, August, 1996.

**Robert Webber**, Professor of New Testament Studies

#### Lectures and Workshops

- New Testament Update, Lancaster Association of Penn Central Conference, January 1997.
- "Listening to the Letter of James," lay renewal retreat, Coventry Church of the Brethren, Linfield, PA, October 1996.

- Lay Leaders' Banquet Address, Central Association of Penn Central Conference, October 1996.
- "Healing Ministry: Verb and Adjective," annual retreat for pastors and licensed ministers of the Penn West Conference, September 1996.
- "Jesus the Healer: History, Hype and Hope," Opening Convocation Lecture, Lancaster Theological Seminary, September 1996.
- "The Church as a Healing Community," workshop and preaching, Sixth Presbyterian Church, Pittsburgh, September 1996.
- Workshop, Penn Central Conference Annual Meeting, June 1996.
- Presentation, Berks Ministerium, May 1996.
- Spiritual Renewal Retreat and Preaching, Trinity United Church of Christ, York, PA, March 1996.
- "Jesus at the Hands of the Historians," Cliosopic Society Address, Lancaster, February 1996.

## Christian Tradition in Modern Dress

Camcorders. Computers. Audio cassettes. Digitized images. A new communication environment! Can we interpret the gospel in the language of this new electronic world? During the past winter semester, Dr. Gilbert L. Bartholomew put this question to participants in his course on the Gospel of John. And they put their imaginations to work! "In little more than a decade VCR's, camcorders and personal computers have become household items in a vast number of American homes," said Dr. Bartholomew, adjunct assistant professor of New Testament at Lancaster Seminary since 1974.

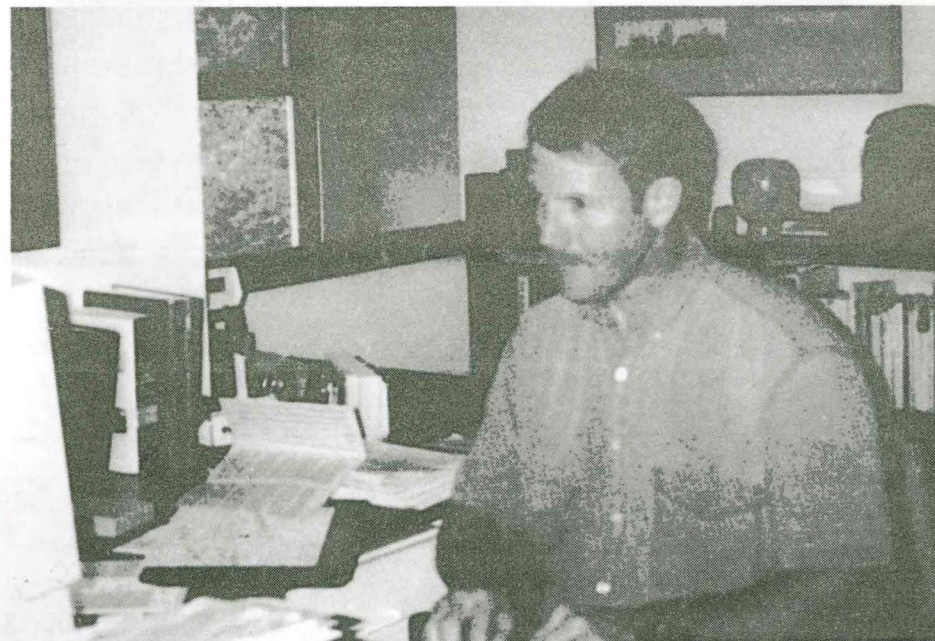
"The mainline Protestant church has done little to make use of these media in communicating the gospel. The Protestant Reformation is a child of an earlier media revolution resulting from the invention of the printing press. The printing press made possible the distribution of pamphlets and books on a mass scale and led the church to develop an educational system so that everybody could learn to read. In today's revolution, the situation is reversed. Electronic media are the daily diet of most of our population. Now the church needs to go to school to learn how to communicate in these new ways people are already using."

Joining the efforts of other members of the Network of Biblical Storytellers, of which he is co-founder, Dr. Bartholomew has challenged participants in his course

to interpret a passage from John in electronic as well as printed form. "This assignment not only seeks to meet the crying need of our culture, it is in fact suggested by the Gospel of John itself," said Dr. Bartholomew.

Numerous studies over the past 50 years show that over and over again, the Fourth Evangelist took sayings and stories from the Jesus tradition and recast them in forms familiar to the people of First Century Hellenistic culture. He did this in order to address the needs of his generation in forms that were part of the everyday life. Evident to all is his pervasive and creative use of narrative, a universally recognized form. For example, in John 9 he expanded a brief healing story from the earlier tradition into a multi-scene drama. Under the inspiration of the Paraclete, the Holy Spirit, he retold the story of Jesus in terms of the struggles of his own community.

Less recognized is John's use of what scholars call the "Synagogue Homily," the "Hermetic Dialogue," and the "Revelation Discourse." The Bread of Life Discourse in John 6 may well follow a pattern familiar to Jewish listeners from synagogue preaching. Jesus' dialogue with Nicodemus follows a pattern found also in the non-Christian "Corpus Hermeticum." And Jesus' frequent "I am" saying, associated throughout the Gospel with the promise of salvation, and sometimes a threat of



Dr. Gilbert L. Bartholomew

condemnation, echoes the speeches of itinerant preachers in Palestine and Syria reported by the second century philosopher Celsus. If modern readers and listeners have a hard time taking in John's discourses, it is partly because we are no longer familiar with the patterns on which he develops them.

The conclusion I draw from all this," said Dr. Bartholomew, "is that John was inspired by the Spirit to recast the story of Jesus in familiar forms readily understood by listeners and readers in his time. His method therefore authorizes us and challenges us to do the same for modern audiences. Modern preachers have been looking to the inspiration of the Spirit to guide them in interpreting the gospel in the various forms of the sermon. There is every reason to continue this tradition, but move on from common sermon forms to the use of more recent forms and media."

The class members got started early in the semester by brainstorming a list of modern genres, everything from sitcoms to billboards. Next, Dr. Bartholomew

directed the class in making a video on Jesus' conversation with Peter at the end of the Gospel. (His own experience as a producer comes from ten years of filming the yearly video productions of his four nieces when they gathered for family holiday celebrations and from an equal number of years directing video projects in Bible school and confirmation class retreats as pastor of the Auburn Charge.) Finally, the class members developed their own projects. Olivia Campbell brought her son to class to share with us a rap version of the story of the healing of the blind man found in John 9. Mike Eckroth developed an interactive computer module on the Pilate Trial. Terry Davis made an audio recording that wove together the story of Jesus' death and resurrection with personal experiences and music. She combined this with the use of the computer by suggesting projects to do while listening to the music and stories. Bert Ambrose, Robert Brown, William Caraballo-López, Jr., Wenonah Chapman, Beth Davis, Dwight Edwards, Asuquo Effiong,

Continued on page 10

### Discover Weekends

Do you know someone who is considering a seminary education? Each academic year, Lancaster schedules a fall and a spring weekend for individuals to explore their sense of vocation with faculty and current students, to worship and tour campus housing, library and classrooms. No cost is involved for registrants and a spouse or guest to visit Lancaster Seminary. Dates for this year's DISCOVER weekends are October 25, 1996, and February 21 and 22, 1997. For more information, please contact the Admissions Office at 1-800-393-0654, ext. 141.



## Christian Tradition in Modern Dress

Charles and Polly Marshall, Dennis McMahon, Gwen Rankin, Gerald Simmons, Donald Sweimler and Paul Veldman all made videos on various parts of the Gospel, working with each other as well as with family and church members. Tom Gates developed a series of talks on the Gospel of John and Quaker tradition and carried on some of the discussion about his project with Dr. Bartholomew by e-mail.

"These projects were not intended for mass audiences and did not require megabucks to produce," Dr. Bartholomew explains. "Our emphasis was on the use of electronic media as a means for

learning, parallel to and integrated with the use of the reading and the writing of printed materials. Our products are surely not marketable to others. But we learned how to use home audio and video equipment and computers to involve people in the interpretation of the Bible. These media have a power to draw people into a communal learning activity that a printed Bible and commentary seldom generate today. We found that our limited resources when it came to props jogged our imaginations into using whatever was at hand. This was itself a valuable experience for people whose creative ability has been

dulled by too much passive television viewing. Home computers and video equipment make it unnecessary for churches to wait for some publisher to develop the ability and budget for mass-produced professional resources for studying the Bible. Church leaders can produce their own tailor-made videos and computer programs in partnership with members of their congregations of all ages. What they lack in professionalism, they will more than make up for in experiential learning and the retraining of people's imaginations. Those of us who gravitate towards the use of books can bring the vast

treasures available in them to bear on the amateur efforts of our local groups. The books are not expendable. But we must now learn how to use them to serve us as we learn to make use of these powerful electronic media."

Dr. Bartholomew will be joining the Rev. Norma Koenig in a workshop entitled, "Using Your Camcorder as a Teaching Tool," to be held at The Church of the Good Shepherd in Boyertown, Pennsylvania, on November 3. For information about this and other workshops to be presented that day, contact the Pennsylvania Southeast Conference at 610-489-2056.

## Olin Harris Joins Admissions Staff

Olin Harris, whose deep voice brings richness to the Seminary's Chapel services, has been named associate for Admissions at Lancaster Seminary. Harris, a veteran gospel singer and broadcaster, is a former staff announcer, news and weather anchor and account executive for a Harrisburg radio/television station. He founded several gospel programs which aired on radio in Harrisburg and, in 1987, he established Olin Harris & Associates, a marketing, broadcasting production and public relations consulting service.

Harris has been named NAACP Man of the Year, Pennsylvania Baptist Layman of the Year and has received the Governor's Humanitarian/Community Service Award. In 1994 he accepted a call, becoming a licensed Baptist minister. Since moving to Lancaster, he has studied at the Seminary and broadcast on WDAC 94.5 FM on weekends. He is currently producing a new television program with WCBG-TV 49 in Red Lion, Pennsylvania. "To God Be the Glory," music and the spoken word with Olin Harris and friends, airs on Sunday at 7:30 a.m. and Monday at 7:00 p.m.



Olin Harris

## Missing Lancaster Alumni/ae

If you can help us locate any of the listed individuals, please call the Lancaster Seminary Development Office at 1-800-393-0654 (extension 129) or write at 555 West James Street, Lancaster, PA 17603.

Albert J. D. Aymer '70  
Gary Bernard '79  
Ruediger Bremme '55  
Rev. Dr. David G. Brown, Jr. '80  
James F. Brown '74  
Larry E. Buss '69  
Phillip L. Carr '77  
Dr. David A. Cervantes '59  
Edward H. Chambers '73  
Michael F. Chitewere '91  
Sung-Whan Cho '81  
Clarence F. Collins '75  
Robert N. Collins, II '78  
G. Edward Corcelius '74  
Jayne-Marie Dayer '84  
Richard M. Dickey '64  
Lisa Lappas Duff '78  
William A. Durst '83  
Ama O. E. Dzobo '91  
Vincent R. Eshelman '69  
Kenneth D. Ettinger '79  
Cornelia Fichtner '92  
Mary S. Freeland '62  
Ferenc Gaal '93  
Ruth E. Gold '74  
Mary Lou Green '86  
R. Richard Harris '79  
John E. Harrison '66  
Gouzakup Hatlang '76  
Joanne E. Heffley '63  
Leonard K. Heffner '63  
Stephen L. Hertelendy '86

Larry S. Howard '80  
Rev. Dr. Alan Hughes '79  
Allan Jones '70  
Yoon Kook Kim '61  
Marilyn Kirk '64  
William D. Kulp, Jr. '61  
William U. Kyle '95  
Dilca Lebron '77  
Sally Ann Longfellow '81  
Brad S. Lutz '74  
Paul T. Manrodt '48  
Merrill Marisseau '63  
W. Bennett Martindale '78  
Charles J. McHose '73  
Dr. Theodore K. Noss '29  
Yasuo Oikawa '58  
Olusegan Okubadejo '83  
T. C. Oommen '61  
Valerie L. Paradis '67  
Roger C. Preuss '65  
Mark M. Redfearn '85  
John M. Reed '85  
Frank A. Reigle '37  
Edward H. Saxon '74  
Chaplain Thomas W. Schreck '76  
Kenneth B. Shaffer '76  
Donald J. Stats '57  
Clyde Franklin Straub '38  
Albert M. Tannler '65  
Masahiro Tomura '61  
David J. Turner '78

Verena C. Ubler '91  
Stephen L. Wallace '85  
Bruce Walthour '73  
Donald Warner '59  
Glenn Weaver '44

Bucky Williams-Hooker '86  
Nancy L. Wright '56  
Russell R. Yoder '79  
Carol Louise Zarska '85  
Lenn L. Zeller '81

### Confirmants Welcome!

Twenty-eight classes of confirmants, as well as other church groups and visitors, toured Lancaster Seminary's campus last year. Several experienced student guides were available to lead the tours. Confirmants and their pastors and parents are welcome to visit both the Seminary and the UCC Archives to learn more about their denominational roots and the church's history. To arrange for a guided tour of the campus, contact Karna Burkeen, 800-393-0654, ext. 105, or 717-290-8705. Ask Karna about other attractions for visitors to Lancaster county.

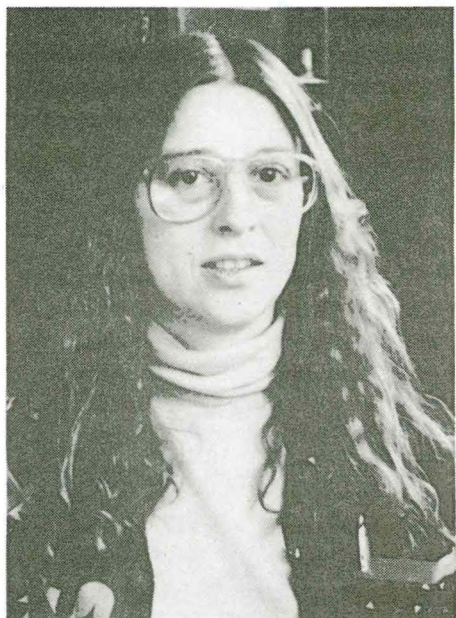
### Matching Gifts

Through the Corporate Matching Gift Program, many businesses have made a commitment to higher education by matching gifts made by their employees. The annual Friends Fund appeal and the Campus 100 Campaign are both opportunities for donors to maximize their gifts through a company match, sometimes doubling or tripling the gift. To find out if your company participates in a matching gift program, check with the personnel office.



# 'Let the Silenced Speak: Biblical Authority and Marginal Texts'

by Dr. Elizabeth Huwiler, summarized by Claude Dencler



Dr. Elizabeth Huwiler

Dr. Beth Huwiler presented the May 1996 McCauley Lecture to an overflow audience in Santee Chapel. It was her last official function as a member of the Lancaster Seminary faculty. She began by stating her personal lament over how many people today cavalierly use the Bible. She noted resolutions made before ecclesiastical gatherings in which biblical quotations or references appear in a fashion that feels like proof-texting. Citing experiences with students, she recalled how many, from a variety of denominations and backgrounds, invoke the Bible to make a point, while others consider it virtually irrelevant in the life of the church, with the vast majority of students somewhere between those extremes. Her conclusion: there is a problem with the use of the Bible in the church.

"We know that the Bible is foundational, and we feel compelled to show that our own formulations have some kind of biblical support," declares Dr. Huwiler. "But we are not at all sure how the Bible ought to support or direct our work." With this focus, she proceeded to lead her audience in an exploration of biblical authority.

The first question she dealt with was: **Why and how is the Bible authoritative?** The core point of her answer was in the observation that the Bible authorizes. It authorizes the individual, giving identity as a Christian. It authorizes the community, giving identity as people of God. Noted here was the fact that it is not exactly the Bible that authorizes as much as it is what God has done in history (i.e. Exodus, Covenant, Jesus Christ). Huwiler was careful to point out, however, that biblical authority can be problematic. With regard to

personal identity, it is possible to be selective of texts authorizing and empowering individuals as men over women, or caucasians over blacks, etc. Similarly, with community identity there is a concern over boundaries: who is in and who is out?

Critical biblical scholarship has brought a large segment of the population, calling itself Christian, to a place where we recognize that the biblical texts represent voices that are not only distinct but sometimes in conflict with one another. "We are... at least most of us..." says Huwiler, "past the days when we can or even want

church: the problem of limited knowledge (knowing the will of God and upright behavior) and human sexuality. She defended her premise that marginal texts do indeed need to be brought into our discussions of biblical authority as it addresses controversial issues. Her counsel was that it is not simply a matter of throwing in the marginal texts and trying to come up with the least common denominator between them and the texts that have been more powerful. Huwiler suggests that "...sometimes people talk as if by putting together enough biblical

Dr. Huwiler concluded her lecture affirming the need for Christians to seek authorization, as individuals and community, from the Bible, utilizing both the more powerful and marginal texts. Her plea, however, is that we allow the Bible to speak in all its cacophonous glory.

"We need to stop pretending that if it is truly authoritative, the Bible will resolve our arguments, and recognize that in fact the Bible authorizes arguments. When we have disagreements with others in our own or other denominations or traditions in the biblical tradition, it gets us nowhere to try to figure out whose is the 'real' biblical position. Rather, let us see our sacred texts as inviting us into holy disputes, and use the biblical tradition of preserving the arguments as precedent for preserving and even highlighting our own differences."

Attendees at the McCauley lecture, as well as the students who studied under her during her years at the Seminary are grateful for the knowledge Dr. Huwiler shared. All wish her well in her new endeavor.

For a copy of the full text of Dr. Huwiler's lecture, contact the Seminary's Development Office.

*"On almost every important issue the Bible preserves competing voices."*

to harmonize all the claims of biblical texts... On almost every important issue, the Bible preserves competing voices."

Having spent considerable time making her case for the problematic nature of biblical authority, Dr. Huwiler turned her attention to the question of **What difference marginal texts make?** She proceeded to share the conclusions drawn from her recent research centering on two books, "Song of Songs" and "Ecclesiastes." "...thinking about biblical authority in relation to those two books is somewhat interesting because, all in all, they don't have any," stated Dr. Huwiler. "They are marginal texts. No one cares about them. When the ELCA (Evangelical Lutheran Church in America) put together its first draft of the social statement on human sexuality, it hardly referred to the Song, which is the most extended biblical text about human sexuality. When I hear people talking about God's presence and activity in the world and our particular post-modern problem of limited access to truth and God's will and all that stuff, I do not hear them referring to Ecclesiastes, a book in which God's presence is problematic, difficult or impossible to discern, and cannot even be assumed to be benevolent.

"So, should these particular marginal texts play a role in our discussions of biblical authority? Should they have anything to say about the ways we use the Bible in the church?"

Dr. Huwiler next led her audience on a thoughtful exploration of two contemporary concerns being debated in the

texts in just the right combination we will end up with "the biblical view" of whatever it is. I don't think so. You can add together Genesis and Leviticus, multiply by the Song of Songs divided by Paul and the later Pauline writers, together with the square of the average of the various versions of Jesus' sayings, and you still won't get a unified view of human sexuality. No, recognizing the authority of marginal texts alongside the others means reconfiguring ideas about biblical authority."

*Join us*... Lancaster Theological Seminary  
presents the 1996

Ward Lecture  
on Religious Imagination

featuring

*Katherine Paterson*

Public Lecture and Seminar  
November 7 & 8, 1996

Award-winning author of numerous books for children and youth, Paterson has been the recipient of a Christopher Medal, Hans Christian Anderson Medals, Newbery Medals and National Book Awards.

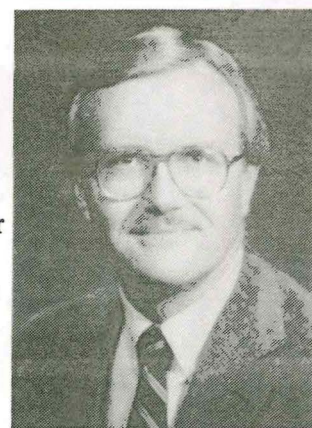
Three of her books, *The Great Gilly Hopkins*, *Bridge to Terabithia*, and *Jacob Have I Loved*, have been produced for television.

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## From the President



Dr. Peter Schmiechen

Four developments in the last year will have significant impact for the future.

◆ The new designs for MDiv and DMin became realities. By year's end the consensus was that both programs were stronger.

◆ The year closed with a balanced budget. Claude Dencler reports some of the details and the importance of your gifts in this effort elsewhere in this issue.

◆ *Campus 100...the Community Campaign* moves closer to the goal of \$1 million. This fall we shall conclude our efforts in Lancaster and focus on York. Gifts will fund repairs and renovations to our campus.

◆ Conversations between seven UCC conferences and the Seminary continue regarding the formation of a leadership development program for pastors and lay leaders.

Taken together these achievements mean that we begin the new year building on the progress of last year. What a difference it is to move forward rather than backward, to address new goals than to try again for the same goal. On campus we celebrate this new climate with a profound sense of gratitude for the many persons and congregations that contributed to these efforts. The support comes from new friends in Lancaster and York as well as persons and congregations historically connected to Lancaster on the eastern seaboard.

Last spring a meeting was held of leaders from the seven UCC seminaries and the denomination. When speaking to the group, Dr. Barbara Wheeler, president of Auburn Seminary, suggested that seminaries must develop new constituencies akin to the old denominational support systems. My reaction was that this describes what is happening at Lancaster: the emergence of a new alliance among individuals, congregations and the Seminary. It continues to be rooted in the UCC, but is growing with congregations and individuals from other denominations. It is energized not simply by denominational loyalty, but the conviction that theological education at Lancaster is important for the renewal of the church and society.

The energy for this new alliance is not that different from the motivation of previous generations. In the past, graduates loved the school because it played

a crucial role in their own formation and great things happened when they were here. Congregations supported it because they saw a connection between their practice of religion and the school. But the upheavals of the past thirty years often broke the connections between the school and congregational practice, between seminary education and personal formation.

I believe the new alliance is driven by a renewed confidence that the practice of religion is related to a center of theological education. Students continue to graduate with overwhelmingly positive attitudes about the school, be it the class room education, spiritual formation or the school's commitment to ministry. The more we engage pastors in vigorous discussion about the gospel for our times and leadership training, the more people see an indispensable connection between the practice of religion and the school.

It may very well be that in our time the Seminary emerges as one of the essential institutions that both bears the tradition and witnesses to a new vision of the world transformed by God's grace. To be sure, congregations do both of these. Institutions like the homes for children also function this way, as they represent the church's concern for children. It really is important to have specialized institutions, partly because of the specific ministry they perform, but also because of the way they symbolize for all of us the power and presence of the gospel. It is good news that support for the Seminary is growing. But the real good news is that the gospel is able to draw us together in new ways for purposes that transcend ourselves and point to the transforming power of God.

*Peter Schmiechen*

## Enrollment Remains Strong

Admission Director Ann Schoup reports that 66 new students began studies at Lancaster Seminary this fall. This number includes 11 persons in the doctor of ministry program. The new class boasts students from a variety of denominations, including United Methodist, Presbyterian, Roman Catholic, Mennonite, Church of God in Christ and, of course, the United Church of Christ. Student ages span 29 to 62.

In reflecting upon the make-up of the fall class Rev. Schoup says she is particularly impressed by the richness of life experiences and exposure to other cultures many members of this class have had. Only one new MDiv student is from a foreign country, Puati N'sumbu, from

Zaire. He is a member of the Universal Church of 12 Apostles and comes to us through First Community Church UCC in Raleigh, North Carolina.

Seminary leadership is favorably impressed with the quality and number of this fall's class, which is three students above the targeted recruitment number. Of continuing concern is the fact that a significant number of outstanding candidates choose not to apply for admission to the Master of Divinity program due to our inability to secure sufficient funds to pay for the high cost of a theological education. The Seminary persists in diligently seeking to enlarge the student scholarship fund.

### The 1997 Allan S. Meck & Robert V. Moss Awards for Excellence in Ministry

The Call for Nominations can be found on page 4 of this publication. Nominations must be postmarked no later than November 20, 1996.

**This is the only notice of Call for Nominations.**

Lancaster Theological Seminary BULLETIN  
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