

IMPORTANT CHURCH AND MINISTRY MEET
AT LTS, WEDNESDAY

The Church and Ministry Commission of Penn Central Conference in cooperation with the Lancaster Theological Seminary have arranged for a one day meeting on our concerns for the students in care. Invitations have been extended to conference leaders, commission members and association chairman to meet here on Wednesday, February 28.

The program will begin at 10am with the consideration of the Student In Care Status. This will include a panel discussion and small group brainstorming. Following lunch, members of the National Council for Church and Ministry will present their future plans and rationale for some past action. Later afternoon will offer time for Conferences and/or Associations to meet with their students and the faculty advisors.

In the October 20 SEMINARIAN Editor's Note I urged seminary students, faculties and administrators to make their opinions heard concerning the attitudes of the United Church of Christ towards its students and pastors. This meeting next Wednesday affords us the opportunity for real and depth dialogue on the role of the seminary, church and student in the in-care status. I strongly urge all UCC students to attend as much of this conference as possible and to hear and say what the situation demands.

Our denomination lists as one of its major priorities "Strengthening the Local Church" yet it seems to me quite inconsistent

with the current attitude to students: an attitude characterized by ignorance and neglect. Our future in the parish as part of a more encompassing ministry is in question. The denomination stands in jeopardy as well as the local pastor. And it is time to ask pertinent questions that will force our officials to take a stand and clarify their priorities and make them relate with their actions.

It is also important that all faculty members attend this session. While the majority of our faculty express a real concern and exhibit a sincere involvement in the lives of their students, there have been serious indications in the past year that LTS does not always fulfill - or understand? - its purpose of assisting in the "personal and spiritual development of its students."

And it is imperative that administrators also express their sentiments especially in regard to the possible demise of the Commission on Theological Education and the serious cuts in aid to the seminaries. And Dr. Glasse is to be commended for his efforts in this area.

What is at stake here is the future of the church and our lives; Poles and priorities are in serious need of clarification. Personally, I plan to make suggestions that are part of a proposal on which I am working for the Council.

There is only one pm class - SC PLEASE ATTEND. Make it your priority!

--Brad S. Lutz

SENIOR COMEDY

There is a bit of comedy in the process through which a senior locates his parish of tomorrow; today. He looks for the highest salary with the largest benefits, the friendliest people with the most Christian attitude, and the nicest parsonage not too close to that beautiful new church with no debt (a far cry from our forefathers whose churches were built from a small clan of people who met weekly in a tent.) We look for the perfect situation which by its own nature of perfection makes us merely administrators of its already thriving enterprise.

What has happened to the breed of ministers who were challenged by unblazed frontiers or places in grave situations (no pun intended!)? What would have happened if a man like Paul would have looked for the most comfortable situations and said "ta hell" with all the others? Perhaps the ministry is a profession like any other where a man searches for prestige, power, and pride. . . but then again. . .perhaps it isn't.

--James R. Roth

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DRIVERS ED. OFFERED?

There is a rumor that either a driver's education course will be offered or the parking spaces be changed to allow cars to park sideways instead of head-on. These suggestions were brought about by the fact that the "Houghton-Mobile" was found parked sideways in a parking place in front of the HUB Tuesday morning. Although both ideas are good, maybe the only problem was that Carol was loaded or someone(s) else was who picked up her VW and moved it. Investigation will continue this summer.

--Dennis Moritz, SBE

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LOST: One yellow hat. Finder please contact Larry Hemsley, Richards 208.

NEWS FLASH: A Polish freighter just crashed into the Statue of Liberty; it was the first time for the Statue but the sixth for the freighter!

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CALL THE FIRE DEPARTMENT

While Randy Leisey and Ted Nace had high game (200) and high series (510) respectively, Doc Englert made a remarkable move up into third place at Tuesday night's bowling. Holding a commanding lead with a 166 average is Ted followed by Jack Seville's 155.1, then "Doc's" 154.8; Dick Peebles is close behind at 154.1 with Larry Canfield in fifth at 153.1. If everyone keeps up their smokin', the fire department will have to be at the alley to put the flames out!

--Denny Moritz, SBE

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ORIGIN OF THE MULE?

(San Angelo Standard, San Angelo, Texas, October 3, 1885)

The mule is the only animal that Noah didn't take into the ark with him. I have looked over the freight list carefully and could not see mule way-billed for anyplace. So clear-headed a man as Noah did not dare to take one on board, as he knew he would kick a hole through her in less than a week.

The origins of the mule is enveloped in a good deal of mystery. Tradition informs us that when the flood had subsided and the ark had lain on Mt. Ararat, Noah was very much surprised in one of his observations to find a good healthy mule standing on top of an adjoining mountain. The same tradition informs us that the mule is the only animal that lived through the flood outside the ark.

The mule can be considered in a great many ways, but the worst place to consider him is directly behind, anywhere within a radius of ten feet. I never consider a mule from that point unless I am looking through the flue of a boiler. (Pg.3

MULE(cont'd.)

The mule has one more leg than a milking stool, and he can stand on one and wave the other three round in as many different directions.

--Thanks to John Balazs
(Any reaction Dr. Englert???)

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GONE TO THE DOGS: AN EDITORIAL

I will never forget one of the first things I ever heard about Dr. Glasse -- he had gone to the dogs! That seemed a bit unusual for a seminary president. But, I soon discovered, it was true.

One student related to me that during a pre-enrollment interview with Dr. Glasse, the President kindly excused himself and said: "When I became a seminary president I thought that there would be important things to do. Know what I've got now? A meeting about dog s**t on campus!" And so it goes.

Past history shows us that the pet problem was being phased out. But now it appears to being phased in again. What's it all coming to?

My intention is not to be picky, as I've been accused of being in the past, or to try and create crisis or to create an image that the SPCA wouldn't like, but it is to point out the foolishness on which we operate around here.

The rules are created to help us live together peaceably and comfortably, and unless these rules are taken seriously we are living in disrespect of our fellowmen. The job of the SCC or the Seminary officials has got to be taken seriously in the enforcement or

the abolishment of these rules. And this does not matter whether it is dogs or parking. . .!

There are rules in all of life and unless they are absolutely unjust they are for our benefit. If we cannot live sensibly with such little rules how can we expect to operate a congregation or to guide our own lives by the ethics of society or the standards of Christian faith??

--Brad S. Lutz

P.S. ALSO, that yappy dog on one Pine St. porch is not especially appreciated by Richards Hall! Rumors and suggestions are floating around like a broken dam. . .please try a little consideration!

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ANNOUNCEMENTS

DAILY: Morning Prayer, 9:55am
Vespers 5:00pm

TUESDAY: PMF Dinner

WEDNESDAY: 6:00pm Choir rehearses
in Santee Chapel
7:15 Holy Communion

FALSE ORGAN PIPES from the chapel
are available free on request
from Barry Lohman.

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WINGIE'S GONE

Yes, although it may seem strange, Wingie has finally flown for good! In case you haven't noticed, for the last week Barb Williams has not worn the sling on her arm. Actually she was supposed to remove it the 19th but she removed it the 15th instead -- naughty girl, Barb. So if you notice someone who looks familiar with a limp arm, don't worry, it's only Barb.

--Dr. Moritz

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THE SEMINARIAN is now sent to all Trustees. We invite their comment on any issues raised in the paper and look forward to their responses.

AS A GROUP OF CHRISTIANS

A topic of continual interest in this campus, since its founding apparently, has been that of community. We try to construct it, improve it, and manipulate it. But I wonder if we really know what it is we are seeking to establish? Community, being illusive, is hard to define; but without its definition we cannot succeed in making it a reality. I would like to suggest one possibility: community is the quality of those relationships which take place among any given group of people. We are a group of people: we are a seminary. But we are also several groups of people. Think of those persons you see and talk to everyday, especially those with whom you have extended and/or significant conversations. Those persons comprise your community. What this means is that we cannot construct community: it is already with us to some degree. What we can do is improve it.

As a group of people who have identified themselves as Christians we have certain ideals and expectations for what our community is supposed to be. Those include honesty, love, respect, openness, forgiveness, and acceptance. Our frustration with community at seminary derives from our failure to experience those things in significant manner. What we experience instead is gossip, avoidance of conflict, a lack of honesty, and many times rejection by certain groups that form and gain some kind of identity.

We have some choice in the matter, however. We can let things go as they have and try to live with the frustrations, or we can try to do something constructive about the situation. My own choice is to try to do something about it; and I see at least two things that might be done. The first is individual: look at and evaluate those relationships you have on campus and off. If they're good, resolve to keep them that way. If they're not so good, read Matthew 18:15f and act accordingly. Bind that relationship with love, forgiveness, and acceptance as best you can. This may seem rather pie-in-the-sky, but when put into real situations, I think it is a powerful creative force, not to mention, that in few other places is the direction of our response to GOD's love and forgiveness made more clear.

The second suggestion is more involved. It means time, initiative and commitment. From my experience and the PTP and the involvements in that program, I have been able to see possibilities and better ways to establish close, supportive, helpful relationships, to learn or improve skills involved in helping relationships, and to give the opportunity for meaningful interaction between persons. These are not encounter groups (although that is one option) but rather groups which offer the chance for learning skills, expressing concern and love, and making real the ideals of Christian community.

We are a fragmented group of persons; separated not only by where we live, but by who we relate to, and by the quality of our relationships. We are called, student, professor, layperson alike, to a ministry of reconciliation. Isn't it about time we got to the task right here in our own back yard?

-- Stephen Gifford

PRAYER FOR BROTHERHOOD

Father, You have made us; red, yellow, brown, white and black, tall and short, fat and thin, rich and poor, young and old -- all are Your children. Teach us to cooperate rather than to compete, to respect rather than to revile, to forgive rather than condemn. May we forge a bond of love in brotherhood through Christ. Amen.

SPIRITUAL FORMATION (continued)

I might be accused of not joining Jesus on the road, but escaping into the ivory tower of academia. This points to a third dimension of my piety. A tension has always existed in the Christian family between the piety of the "head" and of the "heart." What does Jerusalem have to do with Athens? Some Jesus People today feel that the experience is all, study nothing, especially of books other than the Bible. I believe that God called me to be a teacher--to research, to reflect, to write about the history of the household of faith. I have always known that I would not be justified by the number of books I read. I have also felt that I would be a fool--not a fool for Christ--not to lay hold on the accumulated experiences of other men and women to help us understand better our pilgrimage together. When I received my graduate degree I was admonished to use all of my education to bring every thought into captivity to Christ (II Cor. 11:15). That challenge has been part of my piety ever since.

Unfortunately piety is easily adulterated in piosity. We are going to have to be aware of this constant danger. Calvin's words about the Christian life are worth adapting here:

We do not belong to ourselves.
We belong to God. We should
let His wisdom and will pre-
side over all of our thought
and actions. We should
direct every part of our
lives to Him. We should live
and die to Him. (Institutes,
Bk. III, 7)

This is the shape of true piety,
and the question of "spiritual
formation" has to do with this
living and dying to God.

--James H. Smylie, Professor of
American Church History at Union
Theological Seminary in Virginia

BLACK, WHITE, BROWN, YELLOW Scripture: Ruth

They burst into a bedroom, so it
is said, to catch the copula-
tion of White with Black.
Apartheid must be preserved.
There is a place for the White
and a place for the Black, and
that place is in separate beds.

Boaz bedded down with a Gentile
to father the father of David.
Israel's ancestry is mixed.
The boundaries are blurred of the
people of God.

What greater protest is there,
Lord, at narrow exclusivism?
My race right or wrong?
The story might beguile even the
man who says: "I wouldn't want
my daughter to marry one of
them. Think of the children!
Think of David, the eventual
fruit of the marriage, the
symbol of the Messiah.

Man is full of prejudice, Lord.
Reveal mine clearly to me.
Let me understand the facts.
Have me base my views on
knowledge.

Unite us to one another.
Be the focus of our reconcili-
ation.

"Where you go I will go and
where you lodge I will lodge;
and your people shall be my
people, and your God my God."

from Struggle to Pray
by Rex Chapman

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THE BIG BUST

From the desk of Sgt. H.J.
O'Malley we obtained the report
that last Friday night the police
had to investigate the report off
a wild party being held in Bowman
Hall. According to Sgt. O'Malley,
when the police investigated the
disturbance they found "a bunch
of wild, hippie freaks who were
blowing their minds playing
Carroms while popping chips and
dip--to say nothing of chugging
wine and coke." Fortunately the
Sgt. enjoys playing Oh S___ and
charades so instead of busting
the mob, he grooved with them.

SPIRITUAL FORMATION AUTOBIOGRAPHICAL REFLECTIONS

One of the most pressing problems we face in the church as well as in theological education is that of "spiritual formation." This is a Roman Catholic phrase currently on loan to the American Association of Theological Schools. We Protestants use the term piety. Piety has fallen into disrepute as well as disrepair, and a good many requiems are being sung today for our loss of it.

Piety, simply defined, means that we belong to God and that we devote to Him all that we do. Defined in this way it is a basic conception. In fact, there are many types of Christian piety around. Some speak of being "saved" and emphasize in their practices Bible reading, prayer, the "saving of souls." Some speak in terms of the "social gospel" and try to express their piety by fulfilling the social teachings of Jesus. Others speak of being "spirit-filled," of a "full gospel" experience, while still others believe: "I'm OK, You're OK." Each of these pieties suggests an historical context, a particular kind of spiritual formation, and underscores the variety of ways God has of dealing with us.

A recent issue of Theological Education (Spring, 1972) maintains that those associated with seminaries have a special obligation to clarify this problem. In order to build some bridges over troubled waters, I thought it might be fruitful if I shared some reflections on my own "spiritual formation." I cannot tell all in so short a space. I may not tell what is most significant. At least I can look at some of the elements in my own piety.

A first is that of language. I do not employ the language of the pieties just mentioned to express the way I belong to God. I speak more of the grace of God and justification by faith alone.

I began to realize more fully what Paul meant when he proclaimed that the "just shall live by faith" (Romans 1: 16-17). I began to enter more fully into the liberty and responsibility of the body of Christ--reaching back through the ages and around the world. In my studies I encountered a variety of Christian witnesses. Their experiences became a part of mine. Through expansion of personal understanding and corporate sympathies I began to deal with my own youthful questions--no dark night of the soul, mind you--but nonetheless, feelings of sinfulness and guilt, finitude and death, and my aspirations to serve Jesus Christ. I did this with the help of Paul's ringing affirmation about faith, surrounded by a cloud of witnesses.

There is a second dimension of my piety, and that is my deep interest for public affairs. God has used some great public issues to continue my spiritual formation. Throughout the 1950's and 1960's I became increasingly concerned with American nationalism and racism as false gods. This concern has grown from the days of Joseph McCarthyism to our tragic self-entrapment in Southeast Asia, from the Montgomery bus boycott to the exploitation of "busing" in the 1970's. With regard to both of these idols I cannot calculate the impact of the powerful Christian witness of Martin Luther King! For many people these have been political affairs. For me they have been spiritual experiences in which God has provided commentary on what it means to live by faith. I am not justified by Americanness or whiteness, but by God's unmerited grace. No flesh shall boast in God's presence (I Cor. 1:29)!

(continued on page 6)