



THE SEMINARIAN

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A Big Kiss and a Thank-You-From All of Us To

Dr. Glasse

Finally, after three years of dreaming, talking, acting, and accepting promises and receiving pacification, The Hub has a bright future! Apparently what it took was a "team effort" on the part of some very determined and creative juniors. Obviously their willingness to sacrifice both time, effort and their own paint proved fruitful. Dr. Glasse was so impressed and so thoroughly moved by the manifest determination of these new members of our community, that he graciously made \$100 available for use by the Hub committee. Our hats go off to our president, and we do indeed owe him and Lancaster Seminary a deep debt of gratitude.

We do feel, however, that this type of activity could, at least in part, be funded through the auspices of the Student Community Council. We say this because the Hub committee is, in fact, an arm of the S.C.C. But, and this is the determining factor, the S.C.C. does not have nearly enough money in its yearly allotment from the seminary to carry on such expensive endeavors. Our wish, therefore, is that the budget of the S.C.C. be expanded by at least 100%. As it now stands, the S.C.C. is budgeted \$5 per full-time student, per year, as the "student activities fee." It seems to us that this amount is extremely minimal, especially when we are confronted with a very active council, such as President Stumb has created. In order for the Student Community Council to perform those duties which rightfully fall under their governance, it must be allowed at least \$10 per student, per year. The Seminarian, The Hub, films, and holiday celebrations, etc. demand such an expanded budget!

THE SEMINARIAN

THE INHUMAN FOLLY OF WAR

Here are thirty or forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a distance. And these are going to shoot them through the head or body, to stab them, or split their skulls, and send most of their souls into everlasting fire, as fast as they possibly can. Why so? What harm have they done to them? O, none at all! They do not so much as know them. But a man, who is king of France, has a quarrel with another man, who is King of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove the King of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding a controversy! What must mankind be, before such a thing as war could ever be known or thought of upon earth? How shocking, how inconceivable a want must there have been of common understanding, as well as common humanity, before any two governors, or any two nations in the universe could once think of such a method of decision! If then all nations make this their last resort, what more proof do we need of the degeneracy of all nations, from the plainest principles of reason & virtue

RICHARD'S HALL GETS NEW 'STAT Wolfie Sets Temp

It's all finished, the temp is set, and Wolfie has got the keys, tra-la, tra-la. Residents compare their position to that of tropical fishes in a temperature controlled aquarium. It started like this:

During the September program the thermostat enjoyed a happy life on the wall of first Richards, reports dorm counselor Ted Corcelius. It had survived the blows of last winter tolerably well. After the furnace men serviced the heating plant, however, the heat became so intense that someone ripped the 'stat off the wall. It was put back up against the wall, and placed under a locking cover.

Due to continued and severe overheating, however, the newly repaired stat was also ripped from the wall by someone in an apparently desperate attempt to turn the temp down. Following this incident, "They" came and installed a completely new thermostat in a new position. The new location of the device on the door frame permits a "large metal cover" to be placed over the 'stat. Is a cookie sheet a large metal cover? asks Counselor Corcelius? Deftly fielding his own question, he replied, "It sure is, because that is what is covering the thermostat now!"

The problem now facing Richard's Hall inmates is surviving the caprices of the seasons in an aquarium, the temperature of which is seemed to be permanently set by "Them." For there is only one key to the box which controls the atmosphere for all of Richards Hall, and that key is held by Mr. Myron Wolfe, Business Manager. Further assaults on the thermostat might be avoided if access to it were possible for the custodian and/or dorm counselors.

ALSO IN THE NEWS: A new roll of paper towels was installed this

week in the first floor bathroom, by Dorm Counselor Corcelius. Next week: Fatzinger empties trash!!

-- Unsigned

NOTICE

The ubiquitous DON LUCE will speak on "The Peoples of Indochina" Thursday, Oct. 21 -- tonight. Highly recommended by all who have heard him, he will be at the Hellenic Orthodox Church, 64 Hershey Ave., Lancaster.

A.S.U. News

All international students of the Lancaster Seminary community are asked to come to a brief meeting in THE HUB on Tuesday, October 26th, at 7:00 p.m.

At this time plans will be made for the International Night Dinner, which will be held on Thursday, November 4th, for the entire community. The A.S.U. needs your help, so please cooperate - all international students!

INTRAMURALS ANYONE?

Ted Nace has asked us to make all the athletic enthusiasts in our midst aware of the fact that all of you can participate in intramural sports at F&M. There can be teams from the seminary entered in many more sports than has been the case in the past. For example, those who are interested in bowling, volleyball or wrestling would be able to represent the seminary in those winter sports.

If you are interested in starting teams in any of those sports, or maybe in some others than those mentioned above, we suggest that you contact either Ted Nace or Dr. Englert, our athletic director, and they can give you more information on how to go about the organization of such teams.

PERSPECTIVE . . .

As part of my remarks to the Board of Trustees, I spoke about the role of a "student" here at the seminary. In essence, I indicated that a student was caught in several roles—probably more involved than the average adult. The faculty thinks the person should be a full time student. The administration thinks the person should be a full time professional (a person with sufficient financial income for his needs). The development office thinks the person should also be an alumni (even before graduation, for obvious reasons). In addition to these roles, some of us have taken on the responsibilities of family life. (We accept this, of course, as extra curricular activity above and beyond the call of duty.)

There is a Cassette tape in the L.T.S. library which speaks to the problem of the role of a theological student (PTC, BT, 28, .T5, v.1:12). Dr. John Fletcher has been interviewed in relation to INTER-MET, Interfaith Associates in Metropolitan Theological Education. He begins with a bold but general statement that the main problem in theological education is that seminaries do not educate for the ministry.

Part of his explanation examines the role of the student. "The problem is that men and women in Seminaries are not regarded as ministers until after they are out. And then suddenly, overnight, they are expected to regard themselves as ministers." He then contrasts the seminarian with one who is preparing for the medical profession. He is critical of the predominance of academic education for parish training, and then adds that "very few Seminarians have the opportunity to be judged in their performance in carrying out ministerial tasks, and the total effect of this on a student is to produce a deprived, alienated profession."

His alternative to theological education is an on the job parish training program. It is a concrete program and will see its first twenty candidates next year. Each person will buy courses using money earned in his job, which will involve being an associate pastor and a community organizer. In a prophetic tone he suggests that "collective bargaining in professional education will be a prevalent

practice ten to fifteen years from now." Furthermore, those in the program "would not expect to pay you the faculty unless the outcomes of the courses were subject to some evaluation, not just marking on a paper that you had written at the end, but one of the outcomes of the evaluation would be that you had been able to employ what you had learned in the course in the way that you went about your work. The teacher would be paid by performance just as the student would be evaluated on his job for performance."

The program does not sound totally new. There are similarities at L.T.S. like F.T.P., the September programs, and involvement ministries. But in Fletcher's conclusion we are told that "the seminaries are geared up for a style of production in the churches that is suited to early industrialism. It is not possible to catch up to where culture is. There is such a great lag between the seminaries and the present style of life in the United States that there is simply not time to make that transition." Therefore he inserts his alternative approach.

Yet we at L.T.S. still concentrate on minimum daily requirements for class hours and minimum grade requirements for competence (a "C" becomes incompetent when the professor allows his pen to drag behind the "C"). When one looks at the course competence program, or at what is considered the alternative in the field exams, he sees what appears to be one big divinely ordained mess. It is interesting how at L.T.S. only certain areas in each field of theological education become authoritative and almost canonized. When one endures such information, he is assured a place in the kingdom!

- C. Stumb (Curly) -

Prayer is like love:
it cannot be mine,
but must be ours
if it is to be at all.

- Allen Hoppe -

THE PRINCES AND THE PAUPERS

Once upon a time, in a rich country far across the sea, there lived some minstrels, wandering and stationary, who told stories about the sad life of the poor.

Since minstrels usually only told stories about the sad life of the rich, people flocked around them, and one day, even the king came to listen. Surprised by what he heard, he called in his ministers and bade them to abolish poverty.

Now the ministers, living as they did at the court, knew very little about poverty and called in the wise men, paying them well to tell how it could be abolished. But the wise men, who lived on campuses, did not know much either. When they had run out of observations about their servants, they urged the ministers to consult the guilds whose job it was to deal with the poor.

Guild members came to the court from far and wide and were paid handsomely to tell the ministers what ought to be done.

The teachers explained that the poor did not learn well and needed more instruction, which the teachers would gladly provide for overtime pay.

The counselors, who had long advised the poor to stop acting like paupers, reported that many were too stubborn to listen, but suggested that if the king hired more counselors, they would reach even the most obstinate.

The healers also said the poor were stubborn, refusing to take their costliest potions, but if the king promised to pay whatever the healers charged, they would cure the stubbornness.

The barristers asked for funds to defend the poor against the law, which brought on the constables who pointed out that with more men, they would defend the law against the poor.

Finally, even the merchants and artisans arrived at the court, promising that if the king paid, they would show poor people how to work and afterwards they might even hire some.

The ministers listened to all of them, and even to some wise men who insisted the poor needed only money. But then came the keepers of the sacred texts, who proclaimed that giving money to the poor violated the king's divine mandate. The royal way, they said, was to help the rich become richer, so that

they could set a better example for the poor, who would then learn to be rich, too.

Even so, the ministers gave the guilds the money they asked for, but ruled that its expenditures had to be justified by sayings from the sacred texts, and that the poor could earn some of the money by helping the guilds help them. The guilds agreed, provided the poor behaved respectfully in their presence, and the king told all his subjects poverty would soon be banished from the kingdom. Naturally, they were excited by the good news, and the minstrels were kept busy making up new stories about the poor, all of which sold well. And when the king died, the new king announced at once that he would work even harder to defeat poverty.

* * *

About that time, some young people, apprentices to the wise men, decided to live with the poor, and help them help the guilds. Before long, however, they began to say that the king's program was evil; it made the guilds richer, but the poor were just as poor as before. The king summoned the guilds to the court, but they told him that young people—and unpaid ones at that—could not possibly know what was going on among the poor.

The young people replied that they were no longer children—several even had beards to prove it—and claimed that they were carrying on the work of the little boy who had seen the king's ancestor without his clothes on. A wise man was quickly hired to restudy the ancient scrolls, however, and he reported that the little boy had been wrong; the king was wearing flesh-colored tights all along.

Disgusted, the apprentices told their poor friends to come together to tell the kingdom the truth about how poor they still were, and to march around the king's palace and the palaces of the local barons until everyone believed them. This upset the noblemen, who hurried to the king for money to persuade the poor not to tell the truth.

Now even angrier, some poor people beat up the noblemen's constabulary and tried to become less poor by helping themselves to the merchant's goods. The minstrels reported it all, and said

(PRINES—PAUPERS con't)

such dastardly acts were surely the result of poverty, but the barons claimed magicians had come into their domains to bewitch the poor, and hired more constables to make sure it would not happen again.

Then the apprentices and the poor people sat down together to figure out what to do next. One apprentice found an old elixir called Poorpower, which he said paralyzed rich people and would persuade them to give money to the poor. He and his friends made new batches of the elixir, but this created a terrible hubbub in the kingdom.

Now the ministers, the guilds and the minstrels said the barons were right; the poor really were bewitched, for Poorpower was too weak and only Richpower would help them. The king advised the poor people to come to court and ask politely for money, using Richpower just like the guilds, but everytime they did so, the ministers said that their hands were tied; by law, Richpower could only be used to give money to the guilds.

Some wise men then suggested that the poor could become apprentice members of the guilds, but the guilds admitted only a few. The king was nonplussed, for he really wanted to help the poor, but after all, the guilds were keeping the court in the style to which it had been accustomed, and what had the poor even done for him?

* * *

While he was trying to decide what to do, and unexpected thing happened. People in another country became extremely unhappy about being poor and started a war against the king's friends. The king sent our warriors to help his friends and now he could no longer afford to think about giving money to his own poor. Helping one's friends came first, or else he would not be respected by the other kings, and besides, the war would also be good for his poor subjects. Some would be paid for making guns, others for becoming warriors, and some would be killed, so that all in all, there would be fewer poor people afterwards.

Now the poor decided to fight harder, and the king had to send some of his warriors to help the constables and the merchants. During the cooler months, while the poor were resting from the battle, the young people took over the fight,

even attacking the big castle which housed the minister of war and his warriors. The king called in a new set of wise men to teach him why the poor were so warlike, but he did not want to know anything about the young people and put a curse on them instead.

Some of the young people had found a forbidden potion which blotted out all fighting and in technicolor to boot. Then, some of the king's subjects wanted to fight them; others wanted the king to fight everybody, and yet others wanted him to stop all the fighting. A few even called for a new king, and although several noblemen stepped forward to take his place, they immediately began to quarrel among themselves about whom they would fight once they were crowned.

* * *

The minstrels naturally made up many new stories about the fighting, and except for the people actually involved in the fighting, everyone lived happily ever after.

THE END

(written by Herbert J. Gans; Reprinted from the Center Forum, Center for Urban Education; 33 W. 42nd St., New York, N. Y., Vol. 2, No. 7, January 8, 1968)

CHAPEL HYMNAL IN THE WORKS

Several interested people are gathering contemporary songs which will be compiled and used during the worship services in the chapel. If you would like to contribute to this effort, please contact Glenn Dean, Richards Hall 102, at your earliest convenience.

SCC REGULAR MEETING

The Student Community Council meets this evening at 7:30 in the Administration Building. This meeting is open to all students and THE SEMINARIAN urges all students to attend.

THINGS ARE SPINNING

Just a reminder that the newly renovated, not yet complete HUB is where the action is every evening at 9:30.

Come over and replenish you drained brain with some delicious HUB coffee and donuts. We have hot chocolate for those who don't like coffee beans. As a special added attraction THE HUB is now showing the latest in "Graffiti Art" from some of the seminary's "renowned" graffiti artists.

The latest addition to THE HUB archives is the replacement of the "original?" clock. . . . Well, anyway things are spinning around THE HUB, if you don't believe us come and see for yourself—WE DARE YOU ! ! ! !

SUGGESTION:

If you're looking for an innovative celebration for your church at Christmas, Kairos Publications has one. It's called "The Kingdom Has Come And Is Coming". Write to Kairos Publications for an order form at the following address:

Kairos Publications
Box 24056
Minneapolis, Minnesota 55424

Unfortunately there are no free samples! ! !

COMMUNION WEDNESDAYS

A reminder that a weekly Communion Service has been established for Wednesday evenings following choir practice at 7:45. (By the way choir practice starts at 6:30 for all of you singers). A list of celebrants and participants has been posted outside the chapel. It may be a good idea to check it to see if your name is on it. It is isn't and you would like it to be for dates post November 10th, the man to see is Barry Lohman, Richards Hall 112.

We would also encourage the faculty to take advantage of this opportunity to worship with the community.

JUNIORS:

You who have signed up for chapel during December—are you thinking about the type of service that you are going to have? have you selected the music yet?

Remember that by November 15th your service must be submitted so that it can be duplicated and distributed to the musicians and other people that you may want to involve. Peace and joy on your search for a suitable celebration!

When you hear a ringing bell you should ask yourself two questions:

"Where should I be that I am not?"
and "Why am I not where I should be?"

Again we would like to remind you that THE SEMINARIAN is your newspaper! It is a forum from which you can convey your feelings to the seminary community. However, THE SEMINARIAN does reserve the right to edit any articles that may be construed to be personal attacks upon individuals in the community.

THE SEMINARIAN would be more than glad to publicize any upcoming events of any of the various interest groups in the community as well as reporting what took place at a particular meeting. If you have this type of information, the staff of THE SEMINARIAN will meet in THE HUB every Tuesday afternoon at 2:00 p.m. Anyone who would like to hand in material for publication then is welcome to do so, or they may give material to any of the staff members prior to the Tuesday afternoon deadline.

Regular publication of THE SEMINARIAN is tentatively scheduled for Thursday this semester.

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