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THANATOS AND THE MIND OF THE MORALIST

Most of us were subjected to a not so Distant Early Warning against the evils of corn silk, tobacco and assorted combustibles. From pulpit and parent came injunctions, backed by vague veiled references to "not being good for you" or "stunt your growth." And most of us as soon as we had achieved sufficient stature to be no longer worried about stunting thrust forward out of adolescence in search of *la dolce vita* of adulthood on the business end of a Lucky or a Pall Mall or even a Kent. The talk about "stunting" and "not good for you" belonged with the wicked witches of the fairy tales or the cry "Wolf!" of the fable. And so did we smolder on.

But batteries of research tests and unimpeachable reports have cast a new light on the issue. No longer is this merely rumor, untested hypothesis or puritan prattle. What was in the past regarded as a question of moral indifference has taken on a new moral dimension.

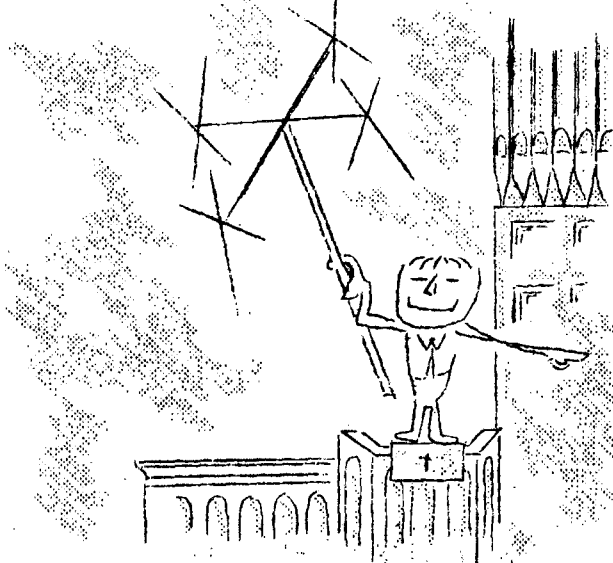
This does not mean that anyone can rear back self-righteously to say, "I told you so!" He couldn't have known until recent years what the moral issue was. So the old preacher's claim that "if the Lord had meant for men to smoke, He'd have put chimneys on 'em," still doesn't hold any water. The aesthetic arguments have no more weight than before. The thunderings against the "Devil's sinful weed" don't make much more sense than before.

It is very interesting that the new light on the question has come as a result of scientific investigation. I would like to bring into the picture the thinking of a scientist of the psyche to cast additional illumination.

Sigmund Freud structured most of his thinking around theoretical models, a number of which have become part of our working vocabularies. We are all well acquainted with Conscious, Preconscious and Unconscious. We are able to talk intelligently about Id, Ego and Superego. Later in Freud's life he developed a third major model, which perhaps is less well known. He looked upon life as a vast tension between Eros, the force of life, and Thanatos, the death instinct. Applying this model to human personality Freud understood the complex tendencies toward self-destruction which he had often observed in his patients. This refers not merely to suicidal attempts but to all forms of minor masochism in which the person expressed his hatred of self.

Karl Menninger in Man against Himself develops this thought with the concept of chronic suicide, defined in terms of the very slow destruction of self via

COMMUNICATE !



Unaccustomed as I am to public speaking...

alcoholism, drug addiction, even asceticism. Were that volume to be written today Menninger might well include smoking (at least of cigarettes).

Combining the insights of Freud and Menninger with the numerous reports of research which have emerged raises a profound question for the person who chooses not to stop smoking: Why? A number of answers are possible. First, it may be ignorance of the facts. It seems almost inconceivable that some would be missed by the mass media of communication, but there are probably a few such Robinson Crusoes. Second, it may be suspicion of the facts. While it is true that much more research needs to be done, available evidence from totally unbiased sources is heavy on the side of the danger of smoking to health. The person who takes vitamins, Sabin polio vaccine and small pox inoculations, while doubting the validity of research on the effect of smoking on health is selectively suspicious and obfuscated. A third answer may be bravado of fatalism. The person says, "It won't happen to me," and spins the cylinder in another round of intellectual Russian roulette. A fourth response is the despair of the point of no return. One who has been an habitual smoker for some time may think: "I've been smoking for so long that quitting won't make any difference." However, the research indicates a cumulative effect of smoking which makes consideration of quitting relevant at any stage.

The fifth and final answer to the "why?" is a profound one. It involves a person's reason for yielding to Thanatos. What is his view of man, his view of himself, his view of himself as a son of God, that he grants ascendancy to the instinct of self-destruction?

The Christian faith has always seen death in its complexity. It has not made the life we now live and its preservations the highest good. But at the same time it has resisted any effort to regard life as cheap or to endorse the courting of death as virtuous. The Christian man accepts the reality of life and the reality of death in the light of his vocation: that Christ might be served in life or in death: "Whether we live, therefore, or die..."

Why, then should man want to die or to hasten his death? Consciously, it would be hard to come up with a reason. However, unconsciously, a pervasive sense of the meaninglessness of life, the impoverishment of the self, the desire for punishment in an act of self-atonement; all these are possibilities. A man can only answer for himself.

A closing note without comfort: As one who accomplished the sublimation of the oral satisfactions (here come Freud again) of smoking with the oral satisfactions of eating, alack, colesterold is also an agent for Thanatos. Alas, I'm dieting.

-- Paul Irion --

TONGUES & THE BAPTISM OF THE HOLY SPIRIT

The article by Mr. Cronje in the last issue of the Seminarian certainly caused ~~one~~to pause and reflect. It is my opinion that the article is lacking in several respects and through the columns of the Seminarian I would like to offer some further thoughts and comments.

In the first place I would disagree with Mr. Cronje in his correlation of the speaking in tongues which Paul describes in 1 Cor 14 and the experiences of the disciples as it is recorded in Acts 2.

Speaking in tongues is commonly described by observers as speaking in 'gibberish' (by using this term I do not intend to be disrespectful) the use of this term indicates that the tongues are of no known language and consequently and interpreter is needed to interpret the 'gibberish' into a known language, which in our case of course is English. In his discussion of this gift of tongues, Paul is quite insistent that speaking in tongues and interpretation go together (1 Cor 14:13, 28). An examination of the account in Acts gives no indication whatsoever that there was any interpretation by others by "...each one heard them speaking in his own language" (Acts 2:6). From this we understand that the disciples were understood by the crowd because they spoke in a familiar language. Thus Luke cannot mean that this experience which he records in Acts is identical with the glossolalia of 1 Cor.

In the countries listed in Acts 2, Aramaic was a 'lingua franca' as the language of commerce and also at this time Greek was a universal language and although the disciples spoke Galilean which was and considered a corruption they would be understood. In Acts 2: 6,8 the phrase is *τῇ ἰδίᾳ διαλεκτῷ* and while *διαλεκτος* has a wider meaning than our word 'dialect' *διαλεκτος* certainly contains that meaning. From the use of *διαλεκτος* it could be reasonably argued that it was either a dialect of either Greek or Aramaic which the crowd understood.

There is also another view regarding this experience in Acts 2 which I think is worth noting. It has been the experience of many people that ignorance of a language does not necessarily mean that there cannot be any communication between people. The following illustration will perhaps help to make my meaning clear.

A.J. Cronin in his book 'Adventure in two Worlds' tells of a visit which he made to a Roman Catholic Church whilst he was on holiday in Switzerland just before World War II. The preacher preached in German, a language of which Cronin had no knowledge. During the sermon he recognised two words 'Fuehrer' and 'Christus'. These two words and the personality and preaching manner of the preacher was sufficient for Cronin to have some understanding what the sermon was about. After the service, Cronin discussed his impression of the sermon with a German companion and his understanding of the sermon had been amazingly accurate.

In Jerusalem, the crucifixion and the rumour of a resurrection would still be topic for discussion and gossip, and the visiting foreigners would soon hear about the recent events and as soon as the disciples spoke about 'Jesus of Nazareth', 'crucified', 'resurrected' - these words together with their inspired manner of preaching would communicate something of the message they were proclaiming.

But what happened was that for the first time in their lives the crowd was hearing the words of God in a way that they could understand. The power of the spirit was such that He had given these

simple disciples a message that could reach every heart. The fact that every man heard in his own *διαλεκτος* may be explained as allegorical of the future diffusion of the gospel to all nations.

Mr. Cronje says "The following are some critical arguments against the baptism in the Holy Spirit" and then he gives what I consider to be only one argument (and this argument I agree is a poor one). But this argument is not against baptism in the Holy Spirit but against the one particular manifestation of it, that is speaking in tongues.

No Christian can or would want to deny the baptism of the Holy Spirit, but on the other hand the baptism of the Holy Spirit should not be limited to one particular manifestation or interpretation. The way I understand the New Testament teaching is that we are surely baptized in the Holy Spirit at baptism. At baptism, whether infant or adult, we are brought within the realm of the primary work of the Holy Spirit, which is the revelation to man within the Church of the redemptive acts of God in Christ. It is true of course that the Holy Spirit is operative in the world performing what we may call for the want of a better term, His 'general work' but in the act of baptism we are brought into the realm of His chief activity. From this moment on, we are day by day and minute by minute baptized by the Holy Spirit. It is He that leads us to and through the stages of the Christian life and experience - repentance, justification and sanctification. There are times when it is given to us to be more aware of the power and working of the Holy Spirit, but the Spirit who gives us this heightened religious experience is the same Holy Spirit who has been with us since first we were brought within the realm of God's redeeming activity.

In the light of this I do not understand Mr. Cronje when he says that seven years after his conversion, he was baptized in the Holy Spirit. Surely He is the one who brings us to the point of conversion.

Finally, there has been a great deal of discussion within the Seminary these past few weeks about speaking in tongues. Perhaps I may be allowed to voice my opinion.

Whilst it would be idle to deny that speaking in tongues is scriptural, I cannot help but get the impression from scripture that Paul is not too happy when it comes to this gift. We notice for example:-

1. Whenever Paul lists the gifts of the Spirit, the gift of tongues comes at or near the bottom of the lists (1 Cor 12:4-11, 12:28-31).

2. It is one of the lesser gifts 1 Cor 14:4.

3. It does not build up the Church 1 Cor 14:4, 17.

4. Speaking with reason and understanding is more important than speaking in tongues 1 Cor 14:9.

There is no exhortation by Paul to seek this gift, rather his exhortation is that the 'higher gifts' be sought and supremely the gift of _____, and that surely is our immediate business.

-- David W. Smith --

TOWARD SOLVING PARISH PROBLEMS AND COMMITMENT TO THE ANSWER

There is the need for a Christian Educational total commitment, determination and simple "know-how" in our clergy today. For such will be toward solving increasingly complex parish problems fundamentally growing out of interpersonal relationships.

Too many clergymen have, in brief, "checked-out" of the parish program of education for various reasons among which are: lack of interest, lack of ability and know-how, lack of basic theological motivation and evangelical spirit, or overparticipation and competition by the laity, or exclusion of the clergy by the laity. And hence the resultant disrelationships have given vent to parish problems which can only be controlled or curbed or worked through by an educational effort maximally led and

guided by the clergy. To paraphrase what someone has popularly captured as the spirit of the event: "Now is the time for all good clergy to come to the aid of their church!"

No really understanding clergyman will deny his role in Christian Education. "The Church," says Calvin in his commentary on Ephesians 4:12, "is the common mother of all the godly, which bears, nourishes and brings up children to God - kings and peasants alike; and this is done by the ministry. Those who reject or despise this order choose to be wiser than Christ." It seems that a pastor who neglects his role in Christian Education in the Church is neglecting his very order.

And no really perceptive clergyman in practice will ever deny that the parish has problems which could be met by proper training like, for instance, and education for church life to be extended to the world.

One such problem is the competition of Sunday Schools with "Church" and the overobvious division of loyalties therein. There may be even a deepening of the ranks of fundamentalists infiltrating the curricula or stirring up trouble in the church elsewhere by doctrinal attacks on her or by attacks on the person and work of the minister. Yet the minister must contend with these people as well as with his favorites; and he must not come to say as one pastor did recently: "Why don't they just pull out and go down to the Old Gospel Tent; I've done everything to encourage that except issue them an invitation!" Yes, the pastor has his problems too!

So, what we are doing, we are calling for a Christian Educational total commitment, determination and acknowledgeable educational-methodology by our clergy. That would take the place of a "writing off" of the matter of an adequate Christian Education for the times due to pastoral pressures usually coming from the pastor's own ivory-tower and featuring a defeatist and fatalistic attitude toward possibilities in Christian Education. That attitude of "dismissal" can begin in our academic circles when there is too much emphasis on theory rather than a mutual accommodation of theory and practice.

Pastors by their own fault, or in their own terms - "by a sin of omission", have been left out of the picture. And so we can hear of some Church School administrators or clergymen-antagonists operating the UCC Curriculum for five months after which on their own they "chuck" it out the window."

That happens while we can recall seminarians who dismiss the curricular programs as unpractical - i.e. in the little wayside church they have in mind.

How can these same prospective and present pastors expect to educate the whole church through a twenty-minute sermon which itself has much to be desired as often as an older curriculum? Or to educate the whole church through a one or two year preparation-for church-membership class? Can the Gospel of Christ be confined to that little space or time and still expect to be learned and lived? Where is relevant education from the cradle to the grave?

To be "relevant" today (a term used too frequently without concretion) the pastor must employ all nuances from the field of pedagogy of which preaching is a sort of a form sometimes not unlike the lecture method, unfortunately.

So, where must the clergyman begin? He need not always begin with the typical such as preaching but more with the atypical such as other dimensions of the educational possibility of the Church. For one, there is the behavioral dimension of child development and family relationships.

Therefore, in this Age of Anxiety the pastor must prepare himself to be theologically motivated to bring to bear the influences and contributions of theory and clinical methodologies of Psychology upon Christian Education. Such a motivational theology can be exemplarist, but it can also be dialectical, biblical and orthodox from the intentional standpoint of the Gospel for the whole man.

Agape love, for example, with all its self-giving can lead one to apply even manipulative but educational methods so as to elicit a response from a student for his own good (that he might grow in wisdom or in favor with God and fellowmen).



"Take my advice!...Toll the people what they want to hear and THEN watch the money roll in!..."

Agape love can also lead one to cease from pressure-tactics so as to allow another to express himself. The clergyman may here learn more to reserve "voicing his opinion" so as to allow someone else to say something. One Bible-study group said that it never invited the minister since he thought he knew everything and too often for his own good left them know it. At this point, if the pastor cannot use good psychology of leadership and group dynamics, he could at least use some common sense!

In the learning situation, such agape love applied directly and indirectly can create the tension necessary for education which really involves the student and directs him toward like love as a complement. The leap of faith for instance must be demanded and also encouraged of the student.

The reader, to make use of another technique, can easily realize how helpful the Rogerian client-centered technique of counseling, reinterpreted for the pastor by Hiltner, may lend itself to group discussion for gaining insight in Christian Education on the level of the group as well as of the individual. There are other techniques too.

Being more specific, let us see how some contributions of theory and clinical methodologies of psychology may bear upon Christian Education.

Assuming Christian love as the theological motivation behind the pastor's and teacher's nurturing the pupil, we can make use of clinical insight which can be applied to the nurture of the child with the purpose of training that child for life in the church; this life we would hope to be lived in and offered to the world as "life in Christ". The result (more or less a byproduct) is toward solving problems growing out of interpersonal situations. The intent is solution via "love of one's neighbor as thyself." One has lesser problems toward another who is like oneself. The result is not meant to be a man-made utopia but a "toward-ness" of solving relational problems.

Let us begin at the level of the Christian nurture of the Child.

According to Arnold Gesell, a personality developmental theorist, there are three philosophies of child nurture: (1) authoritative, (2) laissez-faire, and (3) developmental freedom to grow in areas where you are able to grow and guidance where you are not ready for freedom to grow. Consecutive teaching methods which develop from these philosophies might well be: (1) some means of discipline where there is misbehavior, (2) noninterference or toleration, and (3) demonstration, permissiveness and help.

What about the use of these methods in regards to interpersonal problems in the church?

(1) By applying authority where needed from children on up, then the authority of the church and ministry and teacher as well as parent might become acknowledged and respected. But primarily the child can be helped to adjust to authority - even's God's. Here there is possibility for laying the psychological basis from a conception of God's love being judgmental and merciful, His discipline being love. This means for us that any means of authority or discipline must be administered in love.

(2) By applying laissez-faire, non-interference or toleration, a child can be allowed to persist in what he is doing. This can be beneficial in a

relationship with a child who can constructively make use of his time and talents. It shows acceptance by the teacher while it compliments the stewardship of the pupil. Here responsibility can also be encouraged. A pupil can learn to make wise use of the gifts which God has given him. Toleration can allow the pupil to try things on his own, even if this means relating to others which is instrumental for his growth. Here there is possibility for laying the psychological basis for man's responsibility in freedom in the presence of God.

(3) By applying permissiveness, help, and demonstration, the teacher can help produce spontaneity and creativity in the child. Here there is offered freedom to grow in areas where the child can grow while at the same time there is "on the spot" guidance by the teacher for the child who is not ready for freedom to grow. Such application could yield more integrous and enthusiastic leaders in the Church. It might also create the understanding that the church and the ministry of Christians (and God Himself) are at hand and available anytime for care and counseling, or that Christ is ever ready to meet them in their difficulties. Here there is possibility for laying the psychological basis for man's trust in God and for understanding the Care and Providence of God. Also there is the basis for man's trust in man and for understanding the care of men, one to another.

Methodological application of these philosophies from the sphere of personality development psychology to the sphere of training in Christianity and the Christian life are illustrations of educational direction toward solving problems of the parish growing out of interpersonal situations.

Such Church problems which might be controlled, curbed or worked through are problems of: troublemaking, mischievous, defiant autonomy, self-righteousness, indifference, dependence, disconcern, negation and inattendance, feelings of thwartedness or personal meaninglessness or unwantedness, lack of leadership training, lack of creativity, lack of spontaneity, lack of love of self, others

and God growing out of disrelationships. Many represent sin or its causes! The reader might try to read these into the threefold-philosophy of Gesell and into the possible consecutive methods mentioned above.

The interdisciplinary approach through Christian Educational Psychology to parish problems this writer feels can yield the definite answers to problems perplexing the clergyman, especially in the realm of interpersonal affairs. But it needs pastors who are committed to it, determined to use it in order to reap its fruits for Christ's sake, and challenged to do research and to define for us all the areas of more and more direct application of Psychology to Christian Education. That is, application with interpersonal problems in mind.

Once pastors have done this, they can begin with a firm basis to instruct other leaders in the use of such method in Christian Education. Definitely it can be toward solving parish problems.

-- Daryl Clemens --

Ἰησοῦ Χριστοῦ

Midst the tall and skinny buildings
Stands the spire of Ἰησοῦ Χριστοῦ
Once proud tower of Ἰησοῦ Χριστοῦ
Leaning tower of Ἰησοῦ Χριστοῦ

Past this spot rush the commuters,
On trains, busses, cars and scooters.
One mad dash of colors and motion
Pass this place once marked; "Devotion."
By the cross of Ἰησοῦ Χριστοῦ
Tarnished cross of Ἰησοῦ Χριστοῦ
Titled cross of Ἰησοῦ Χριστοῦ

Surely, short passage of the time
Will be kind to this stone and lime;
Walls will buckle.....
Bells will fall.....

Ἰησοῦς Χριστός
Tower...

And cross...
Maybe e'n the rest of us?

We'll be buried by the collapse
Caused by our willful relapse
Into selfish degradation
Of our God, ourselves, and nation.
Our only hope - to see the shadow
Of the crumbling cross of Ἰησοῦ Χριστοῦ
Top the Tower of Ἰησοῦ Χριστοῦ
Now leaning spire of Ἰησοῦ Χριστοῦ
Beckoning cross of Ἰησοῦ Χριστοῦ
As it falls upon our hearts.

-- Jack Seville --

ORDERS FOR MORNING PRAYER

It has now been four months since our fall retreat was ruined by the poor judgment of a faculty committee. On September 30th at Camp Andrews a day of spiritual enrichment was shot down by the dictatorial announcement of how we must worship in this "ecumenically oriented" seedbed. At that time the Orders of Morning Prayer were read, no reasons for their institution were given, and we set about "learning" our chants by what might best be described as a pontifical hootenanny. Since that fateful day our services have been held, though rarely offered, and criticism have been voiced, though rarely heard. The only decisive events of the past four months have been the reprinting of the Orders and the official statement in the Tower Echoes. Unfortunatley, this only proves that the Orders are here to stay. This means that despite the failure of the faculty committee to accept blame for the chaos of the old system (which would seem logical since it claims absolute responsibility for our chapel services), regardless of the crude way in which the Orders were imposed upon the student body, and in spite of the fact that the Orders reject the validity of any substantial variation in our worship forms, it is now necessary to examine the Orders themselves to determine whether they really do stimulate meaningful worship by restoring order to chaos. The following observations will show the Orders to be appreciably less than orderly.

The most glaring obstacle to worship appears in the Tuesday order where three separate lessons follow in rapid succession. The Psalm, the appointed Lesson, and the Catechism are each read "in course", and it is a rare occurrence indeed when the substance of any one of these has any bearing on the other two. Granted that this reading "in course" provides continuity from one week to the next, but inner continuity within the worship service is mercilessly sacrificed. Within the space of a few minutes the worshipper's thoughts are drawn in three different directions thereby eliminating any semblance of a unified worship experience and inducing confusion. One would do better to go to coffee break fifteen minutes early.

Within the Tuesday-Thursday Orders are two further evidences of a haphazard liturgy. What is the rationale behind singing the Gloria Patri twice in one service? Both the Venite and the Jubilate Deo end with the words of the Gloria, and either chant is followed by the unison Psalm and the singing of the Gloria Patri again. This redundancy is difficult to understand especially when the object of the Orders seems to be to cram as many liturgical elements as possible into a time span of twelve minutes. Another clumsy sequence takes place as the prayers of intercession are prefaced by versicles of thanksgiving. As soon as we announce that "it is meet and right" to "give thanks unto the Lord" we plunge immediately into our intercessions. If we plan to give thanks, then we should give thanks. If we plan to intercede, more fitting versicles should make this clear.

The faculty committee has done an admirable job in choosing prayers reasonably devoid of archaic phraseology. But the committee should have sorted out the other elements as painstakingly. Three examples from the Monday-Friday Orders will suffice. First, there must be something awkward about "life everlasting" as it appears at the end of the prayer following confession. A number of students have reversed these words in accordance with a modern trend to place adjective before noun. Secondly, our rendering of the Benedicamus, "Bless we the Lord", sounds like something

extracted from an interlinear Latin prayer book. The version used during the recent Week of Prayer for Christian Unity was more understandable and a refreshing change. Finally, the height of absurdity comes when the minister concludes his reading from the RSV lectern Bible with the pompous proclamation: "Here endeth the Lesson."

While many will question such an extensive criticism of these picayune discrepancies, let us not forget that the Orders were thrown together and imposed upon us for the sake of order and that these seemingly insignificant antiquated phrases and arbitrary rubrics form the framework upon which the "order" of the Orders rests. The point is simply that since we're stuck with the Orders, we might as well make them more conducive to worship. If we at LTS are to make a habit of venerating liturgy, let's at least make sure the liturgy is worthy of our veneration.

-- Fred Wenner --

LET THEM WHO HAVE EARS TO HEAR, HEAR!

Some said he said "nothing new"! Others merely dismissed him for being an unprepared and incompetent speaker. (Did he not do what he said he would?)

Others were offended by his rhetorical style.

Some said, "Nonsense; the Church can't be bothered by such human things as mass media."

Or, "My Church has nothing to do with the power plays and mass media; why, that's sinful!"

But, listeners (?), I ask us all to reconsider what we were presented by the communication warden as the theology of communication: that God will use men of contemporary God-given gifts in order to communicate his Gospel. Is that not a challenge to our contemporaneity?

I deplore that we students and present pastors snubbed the presentation. Some even walked out! We could have set better examples - in our own contention to remain in tact, exercising our minds in new endeavors in the abstract world of power structures and mass media.

How on earth are we to expect those out there to listen to our "theological gems" in the context of secular scenes when we are unwilling to give serious consideration to that world which presses in upon us and offers its contributions to us as gifts of God to be used for Christ's sake.

I am afraid that the warden's address fell upon "untunable" and "untuning" ears.

But let us beware or we shall not be able to contend with these formative-influential demagogues (the TV, radio, press, magazines, etc.) due to our own ignorance and lack of insight. We may even be encouraging others to "dis-establishment" from our present churches, they're people who say, "Man, I just don't dig that theology jazz!"

For heaven's sake, let us meet people where they are: even un-rhetorical full-time Christian communion wardens as they lay before God and supposedly receptive listeners their burning desire to let the Church really live the Word in the world today.

Is not the world throwing back in our faces this? "Let them who have ears to hear, hear!"

I am sure we are being called upon by the communications warden to "let ring" the Word of Life through media such as he knows far better than we. Four hundred years ago a medium was the Heidelberg Catechism (granted it still is today); but perhaps today it's "hootenannies", or "closed-circuit TV".

And we may know theology better. But who really is putting it to use in this case? The warden or the clergy-bird? That answer is seen in Washington Cathedral a la February's campus lecturer. Come and hear.

-- Daryl Clemens --

CONVERSATION OVERHEARD AT THE BOWLING ALLEY

"Who are these young fellows and girls who come here every Saturday afternoon?" "We're theological students at the Seminary." "Well, how can you justify bowling as part of theological training?" "Oh, that's easy. The balls are all well-rounded and full-orbed, which is the kind of ministry we're supposed to have." "I see. But aren't you likely

to find this kind of activity veering off from the center of your purpose?" "Yes, but we've learned to go down the strait and narrow, right down the middle. Because veering off to the theological Left or Right leads to splits in the Church." "I've noticed according to the records that quite a few students have high scores. How does this affect them?" "Well, when I get a high score and feel proud I usually find a thorn bush and roll in it for a while until the feeling goes away." "Oh, in other words you feel that this type of activity will help alleviate your pride." "Do you see any other advantages in this kind of exercise?" "We're also supposed to enter into dialogue with the world and experience Encounter, use their language, as it were. You should hear some of the words of the world we use when we get down into the gutter." "Is this sort of thing becoming popular in Seminaries?" "Oh, yea, the latest statistics from AATS reveal a gratifying increase in bowling among the Seminaries affiliated with it. To be sure, a .4% increase in bowlers is not significant when you remember that overall Seminary enrollment is decreasing." "Oh, let's stop a second and watch this bowler throw the ball. There it goes, it's going, going, gone! Well, another gutter ball." "How do you justify this activity in view of Biblical studies?" "Oh, we have the scribes here, as you see, recording for posterity the mighty acts of the 'elect ones.' The four scribes sit at desks marked J, E, D, and P. Those scrawlings on the margins, where the bowlers figure out their averages, we call Scribal Glosses." "But what about getting into communication with the Power Structures of the Community?" "Oh, we see to that, too. We always bring our wives along."

-- Donald M.C. Englert --

The hard-bitten, tyrannical dean of a theological seminary (not L.T.S.) found this note pinned outside his door one morning: "Tomorrow will be Wednesday, if it's all right with you. (Signed) God."

SPORTS NOTES

The basketball teams, at half-way point in the College League, met Bethany Home in two games away, winning 53-51 and losing 55-48. Team B is undefeated in the League, while Team A lost one game.

In bowling, the Out-of-Dorms Team leads the League with an average of 133 and 14 points. High name honors go to Potteiger with 208 and a three-game high to LeCrone with 562. The average of the Out-of-Dorms Team is 133.

THE EDITORS ASK

Question: To what degree do you think your seminary training will meet the needs of your future congregation?

Since God, the pilot of all men's lives, alone knows what is in the future of our lives, we can only make inadequate value judgements concerning our training in view of what we expect will be the nature of those with whom we work. However, there are certain general elements which we can assume to be a part of our parish life as we endeavor to further God's Kingdom on this earth. It is these which are the basis of my following judgements.

This seminary, despite all our complaints of its inadequacies, has prepared us well to meet most parish situations with an open -- if critical -- mind, I believe. While we may not have gained in our field work churches the facility to handle administrative problems which will inevitably face us and take so much of our time when we get out into the parish, I believe this institution is providing us with a working knowledge of what to expect and how to meet the problems generally. Thus, it is up to us to apply this knowledge specifically. As for a sound theological education, I can see that it must be only our own faults if it proves inadequate. As it is the encouragement of our faculty here to be relevant and work with the people where they are, I am persuaded to

believe that where we fail will be only in our inability to apply what we have learned.

-- Janet W. Ray --

The future cannot be predicted. With that obvious tidbit out of the way, let us begin. I believe the key word here should be awareness. It is a matter of awareness through knowledge acquired. The knowledge acquired in itself can be of no value. Through an awareness and understanding of the needs and desires of the minister's parishioners the knowledge acquired during these three years can be applied. It is customary for most of us to think of our curriculum as falling into two types--the theoretical and the practical. This is perhaps true but can be misleading. I think what the Old Curriculum had was a good sense of meaningful integration. However, there were too many electives. The New Curriculum would seem to offer more concentration on basics and I believe this to be a good thing. Field Work during this three year period is, needless to say, a very important part of our program and there should be no more doing than learning. The two must be held in balance. In the last analysis the needs of my parishioners will determine the pragmatic integration of my seminary training but the more background the new minister has the better equipped he is to meet his calling.

-- Robert P. Cole --

Question: To what degree do you think your seminary training will equip you for an effective ministry in a local congregation?

It is not at all remarkable that the editors of The Seminarian should pose a question such as this. We live in an age when the church is almost preoccupied with asking questions about its own life and witness, its nature and purpose. This questioning and ferment have been reflected in a world-wide grappling and some serious doubt about the relevance of theological education or the ministry. The reason for this is the new insights in our understanding of the Biblical record,

including a renewed interest in Biblical Theology, from the movement for liturgical renewal, and from "the great new fact of our time" the ecumenical movement.

We rejoice in the great flood of insight which has come as a result, and it would seem that all the right words and theories are now the possession of most of us, including theological students. It is only now, however, that it has become possible for us to ask the practical question - what do our exciting new understanding of church and mission mean in terms of the life and structure of the local congregation? Or to quote from the current W.C.C. concern which it has committed to its department of studies in Evangelism, "Is the present form of church life a major hindrance to the work of evangelism?"

As far back as the W.C.C. Evanston Assembly, many leading churchmen were apparently convinced that "without radical change of structure and organization, our existing churches will never become missionary churches, which they must if the Gospel is to be heard in the world.

While many of us are challenged and stimulated by the Winter-Berger approaches to the question, and are convinced that in many frontier situations the church must be willing to try aring and novel approaches and experiment with new forms of witness,---- we still believe that the key to the situation lies in the local congregations that at present make up the church, provided they are somehow transformed and reviewed, and there of course is the rub.

Why this response to the question? Because I am one who believes that my seminary training will prepare me for an effective ministry in the extent to which it pays as must attention to the life and structure of the local congregation and the forms of the church's witness as it does to the nature and purpose of the church from which such structures and forms must derive.

My seminary training some years ago in Australia gave me a reasonable solid grounding in the basic theological disciplines. With this I have no great quarrel. It did not provide, however, anything adequate in what I then considered and still consider the equally important disciplines more commonly labeled "practical," such as Pastoral Counseling, Church and Community, Christian Education, Church Administration, etc.

Nevertheless this was not the greatest lack. The serious fault was that the theological training was failing to ask basic and searching questions and failing to force students to ask them. Particularly concerning the life and structure of the local congregation, and the forms of witness.

By God's grace, since those days I have been much exercised by these urgent questions because of significant contacts with and the influence of these great movements mentioned earlier. But it is not good enough that such contact and influences be left to chance or to God's grace, but must be the responsibility of theological training.

Nor is it good enough for seminary training merely to raise the questions but must go about searching for the answers.

It is impossible for me to judge whether this seminary would satisfy my concern in these matters, for I not only come already much concerned about such issues, with eight years of ministry behind me, and I shall be participating in only a portion of the total life and curriculum offered by the seminary.

I was attracted to Lancaster not only because it teaches many courses not available to me in my previous training, but principally because it impressed me as a seminary asking itself some basic questions and was concerned with the frontier thinking of the church today. I have not been disappointed. Faculty involvement in church and world, the constant injection of stimulation from without, including denominational concerns and persons, and others beyond the

denomination, the evaluation and subsequent change in curriculum, the pioneering venture of the "seminar abroad". All of this and more is a refreshing breeze, and I suspect that here a man is likely to receive a training as good as, and better than, is available elsewhere.

My question is however, whether these changes are radical enough. The church is not in need of improvement or of simply doing better, even much better than what it is now doing within a structure much like its present one or even of doing things it is not now doing and ought to be in the present structure or its sickness and its needs is almost universally acknowledged by so many of the world's leading theologians and church men to be of a radical nature. Its life is repeatably described as irrelevant.

If we are to take this seriously then I cannot conceive that much more must happen to a man in his training than at present is anywhere the case, and that the changes that must yet take place in training men for the ministry must be far more radical than we have yet dared to face.

Perhaps beyond all this and at the heart of it all, we have not seen clearly enough that the crucial field of training receives a disproportionately small consideration, namely the personal or spiritual growth and nurture in a community of faith of the man himself. This I believe to be a field of rich possibilities as yet largely untouched.

Finally I ask whether the theological training does not rely too heavily on monologue, while dialogue and exposure is largely with words, books, and ideas. The very nature of the ministry, the church, and the Christian life seems to me to require much more dialogue with and exposure to one another, to God, and to the world.

-- John Gunson --

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NEXT ISSUE

Please remember the date! The next issue will be out during the first week of March. All articles submitted should be in the Editors' boxes before then, and should be typed, double-spaced, and signed. Thank you.