



THE SEMINARIAN

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A MANDATE FOR ACTION

This past week two very concerned members of our faculty approached our editorial staff to express deep concern about the article we published in our last edition by Algynon Reid. It was their feeling, and one which we wholeheartedly share, that the problem and the charges which Mr. Reid, our fellow pre-ministerial brother, expressed, were severe and should be dealt with.

Taking their suggestion, we submit that some means should be determined through which the pastor(s) exposed in this article, be made to make an account of their un-Christian, "racist" action! The feeling is that this type of open disregard for a fellow human-being, not to mention, a fellow Christian who wants to learn and give of himself to our Lord, is in flagrant contradiction to all that we hold as valuable in our Christian faiths. It is further in opposition to the professed stand of the United Church of Christ as a body, in regard to racial policies. After all, as Al so ably expressed it, if we as pastors and future pastors, cannot stem the tide of racism in our own church, how can we expect to bring about any significant change in the society as a whole?!

We, therefore, call upon the Student Community Council to call an emergency meeting to deal with this attack on a fellow student's integrity, and perhaps, somehow, to assist in eliminating the sickness which has surfaced in our church, at least among some of its members, particularly those members who are

in seats of power! Perhaps the S.C.C. could draft a letter to this pastor, asking him for an explanation of his action, or his church's action, and maybe even offer our surfaces to help correct the situation under which they are laboring.

This we feel is our combined duty-to protect our brother's interests and to help heal a sore in our "body." If you feel the same, contact us or your S.C.C. representatives!

-Wayne A. Strever

THOUGHTS ON THE SEASON

Advent prepares us for celebrating Christ's birth. We need to recover Advent before Christmas can mean very much to us. Preparation is essential for celebration. In a sense, we all prepare for Christmas during Advent. We make our Christmas lists and rush to get our shopping done. We haul out the lights to decorate the tree. We attend parties and visit friends.

But Advent calls for us to prepare ourselves on a deeper level of existence-to ready our hearts for the coming of a King. How? Through the corporate worship of the church or the seminary, family worship, Bible reading, prayer, involvement in person's needs, and renewed dedication to the high calling of Jesus Christ!!

-adapted from--ADVENT, a calendar of devotions-1971 -Michael Daves

DEAR MR. KELBAUGH...

The article in the most recent Seminarian concerning the "Jesus Freaks" was most interesting, even though somewhat tongue in cheek. I found it quite disturbing for it reveals in seminary what I had hoped not to find, that is, the closed mind. This is true not just toward the Jesus Freaks, but to other segments in our society, our present political leaders, for example, R. Nixon and S. Agnew. Please do not misunderstand me, as I am not an ardent supporter of either. What disturbs me is the outright derision directed towards these political leaders, and the Jesus People.

One is reminded of a scene from the inquisition with the martyr being burned at the stake and his tormentors (who were very sure that they had all the true answers of their day) hurling such comments as, "There is nothing good in you, therefore die because you have nothing to offer to the world." The point is that Michael Servetus in his day did have a differing point of view to offer. His righteous persecutors, however, were so busy shouting, reviling and otherwise, that they did not hear or consider really what he had to say! Just so the case has been in every age since.

As one who does not agree with the fundamentalist point of view, Jesus People or denominational, let me say that I have had some experience with them. Let me share this experience.

1. The Jesus People cannot be lumped together. They represent very diverse segments of society in different parts of the country. However, some generalizations can be made.
2. They are completely decentralized. The group in Wilmington, for example, does not know, or work in concert with, the group in Lancaster.
3. With some exceptions, their whole witness and program is directed at one segment of our society, namely "way-out youth!"

At St. Mark's, Stanton, Del. they have been our guests on three separate occasions. Twice with a young adult discussion group and once with both the junior and senior high youth groups. They were just as surprised at us, as most of our group were at them. They had expected just the kind of derisive treatment as found in your recent article. They were pleasantly surprised that a group of adults would have them in and sit down and talk and discuss, willingly sharing Christ with them even though they knew that there were vast differences in our points of view. They did challenge us in our own experience of God and make us think about it. Since when are we so weak in the faith that we can't consider another's viewpoint or witness? Yes there are those who did not like it because I brought them in, just as there were those who were critical when I brought in other "disagrees."

We found that, far from taking youth away from their individual churches, the group here urges that they remain within them and be active. We found that they were concerned that anyone finding Christ through their efforts be taught from the Bible, either in their local church or in the group. We found that their appeal was especially to those youth who have dropped out of society, for one reason or another. Their goal is to witness to the love of Christ everywhere!

There are reservations about these people, and perhaps their bold witness is not for me. God forbid that we all be Methodists, United Church of Christ or Presbyterian! Or that we all be forced to think as Nixon or Agnew. But thank God that we live in a country where we may speak out publicly against them without fear as we are moved so to do. Thank God that we are not all alike, what a drab church, what a drab world this would be in that case. And what of the words of Jesus in Mark 9:38-40? What does it say? Look it up and exercise yourself accordingly!

-- Bob Warner --One of the "OleMen"

FOR THE COMMON GOOD...

It was a great pleasure to read Mrs. Achtemeier's letter in The Seminarian. When I read Curly's article I was hoping some faculty member would respond in some way. I can't understand, however, if Mrs. Achtemeier reacted to Curly's article, why other members of the faculty did not? Is Mrs. Achtemeier the only person so moved, or is she the spokesman of the entire faculty? Because she did write, I think it is only proper to return the complement.

The key statement as I see it is "Then perhaps each of us will be using our own particular 'manifestation' of the Spirit for the common good." If I am correct in reading Mrs. Achtemeier's letter, this is a way in which we can further the work of the Seminarian, or at least it is a result of our efforts. While I cannot argue with this statement in content, I would argue with it in terms of application.

Our Christianity is a personal thing to all of us, and so it should be at some moments. However, when we come to the atmosphere of a seminary, I think a different feeling should prevail!

By virtue of the fact that we are here, I would say that worshipping God is not a novelty to us. However, what seems to be the novelty is any show of strength when it comes to gathering for worship.

The questions which Mrs. Achtemeier raised are all valid. However, I don't think we can address ourselves to them until we have matured enough as a community and worship together - all of us - during the week at the Chapel or the Communion services.

- Anthony Szilagyi

TO BELIEVE IN GOD IS TO KNOW
THAT ALL THE RULES WILL BE FAIR
AND THAT THERE WILL BE WONDERFUL
SURPRISES ---- SR. MARY CORITA

DID YOU KNOW THAT...?

The library receives each month The Gallup Opinion Index, which is edited by George Gallup, Jr. He is a graduate of Princeton University in the Department of Religion and is an active churchman.

One of the important issues is "Religion in America" published in April, 1971 as report No. 70. The current issue for October deals with the topic, "The G.O.P. in Trouble? , Party Affiliation: 1940-1971." The November issue will report on the U.N. Controversy and the public's views on Agnew as 1972 vice-presidential material.

The current issue of The Gallup Index will be found in the periodical section on the first floor, shelved alphabetically and the back issues on the Lower Level, PU/G138.

-- George H. Bricker
Librarian

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HUBBIN' IT

Restoration of the facilities in The Hub, pool and ping-pong, has been enthusiastically welcomed. I would like remind you that The Hub is now under complete student control. Along with this control, however, goes the responsibility of keeping it clean - do you think we all could lend a hand in that regard?

The Hub has been reserved this weekend by The Lancaster "7", or seven area U.C.C. churches which are cooperating on this retreat weekend for their confirmation classes. Due to this fact, the Hub committee requests that The Hub remain "off limits" from after supper Friday night through noon on Sunday.

Anyone wishing to reserve the facilities of The Hub for similar activities is asked to record such requests with the committee on the Hub calendar. See J. Furenan, C. Stumb, B. Lohman, P. Allanong, or M. Ronig.

-----John Furenan

REACTIONS...

It's fun to be a ministerial student and go around as the epitomy of education (after all, I'm going for my Master's Degree!) and as a smug-assed cynical bastard who can afford to look down on the religious experiences of others who aren't so well educated (theologically) as I am.

Man! I can be the Agnew of Protestantism as I point out the filthy long-haired Jesus Freaks who are always pointing upward: I want to make it perfectly clear that it's fun to use my authority to ridicule these freaks as I point to the normative standards of our society and its domination of the Church. You know ... it's really fun to be a modern "hip" clergyman who is able to denythologize the Bible to the extent that there is no such thing as miracles (who's fooled by those who say that Christ helped them kick their drug habit without a downer: Oral Roberts must have paid them off too!) and to say in private that Christ was no more than the greatest ethical teacher (although situation ethics has superseded him in some ways) who was and can be a great bandwagon to rally suckers around!

Man, am I going to use my church as a political force while I shake up the poor deluded bastards who sit in my pews, waiting for miraculous relevance in their lives from on high! The only relevance is social action and using the money of those same fools in my pews who allow this stuff to go on! You know, my sex life will never be dull: there will always be those in my congregation who will want to lay down with me (that's biblical language boys!): man, I'll use those women just like I use my congregation-to my advantage! And yet deep down inside I sometimes envy those poor deluded idiots for that blind faith which always seems to hold them up and carry them through.

It's a joke boys - or is it?

Maybe there is more to religion than the social action ministry: more than most professors want to admit. Maybe, there's more to pastoral counselling than using religious language to manipulate people's actions. Maybe, this Jesus does have some power to act in human life, to give meaning in this dismal, filthy, ego-centered world. Maybe religion does have something to offer me... Maybe these poor deluded slobs have more on the ball than I think... Maybe the Seminary has to look back to the Bible and see what the Christian life is really about. Then, maybe we might have some spiritual life around this place. Maybe God is not dead but rather I am dead and I need to seek the new life in Christ (good Pauline terminology, eh?!)...Maybe.....

For God's sake wake up before it's too late, will you Seminary? Let's put Christ back into the Christian religion before everyone that comes out of this place is like the poor deluded bastard who made this stream of consciousness.

-Al Johnson

S.C.C. NOTE

At the last meeting of the S.C.C. several items of business were discussed which deserve mention to the entire student body. First, George Heberling announced that interviews with prospective candidates to fill the vacancy in the Department of Theology will take place between December 3-10. You are all invited and encouraged by the Student-Faculty Search Committee to participate in this interview process. Second, there will be another P.T.P. seminar held on the campus, December 8th. Third, S.C.C. endorsed Hub committee's proposal for student take-over of Hub authority! -Ted Nace, Sec'y T.

WHO'S WHO AT LANCASTER SEMINARY

The seminary has issued biographical sketches on all the members of the faculty for the purposes of public release. In an effort to help everyone at Lancaster Seminary know the professors a little better, THE SEMINARIAN is beginning a series of all of these biographical sketches. By printing one biography each week, it is hoped that each of us will come to a better understanding of each professor through a better knowledge of what his background has been.

PAUL J. ACHEMEIER

BORN: Lincoln, Nebraska, September 3, 1927.
PARENTS: The Rev. and Mrs. Arthur R. Achtemeier.
MARRIED: Elizabeth May Rice, Bartlesville, Oklahoma.
CHILDREN: Mark, born 1955; Marie, born 1959.
ORDAINED: United Church of Christ, Wisconsin, 1956.
EDUCATION: AB. summa cum laude, Elmhurst College, Ill., 1949; B.D. magna cum laude, Union Theological Seminary, New York City, 1952; Th.D., Union Theological Seminary, New York City, 1958. Additional study in Princeton Theological Seminary (1950), University of Heidelberg, Germany (1952-53), University of Basel, Switzerland (1953-54). Traveling Fellow of Union Theological Seminary 1952-53.
PROFESSIONAL CAREER: Instructor in Biblical Literature and Greek, Elmhurst College, 1956-57. Assistant Professor of New Testament, Lancaster Theological Seminary, 1957-59. Associate Professor, 1959-61. Kunz Professor of New Testament, 1961-. Tutor on teaching staff of the Graduate School of Ecumenical Studies of the World Council of Churches, Chateau de Bossey, Switzerland (on leave from LTS 1963-64). Visiting Professor of New Testament, Pittsburgh Theological Seminary, second semester, 1967-68. Visiting Professor of New Testament, Lutheran Theological Seminary, Gettysburg, 1971, 1972. Lectures delivered at: Moravian Seminary, Bethlehem, Pa., St. Mary's Seminary, Baltimore, Md., The Lutheran Theological Seminary, Philadelphia, Pa.
PROFESSIONAL ACTIVITIES: Philadelphia Seminar on Christian Origins. Society of Biblical Literature — Chairman of Gospels Section, Gospels Seminar, Task force on Genre. Administrative Committee, North America Area, World Alliance of Reformed and Presbyterian Churches; recording clerk of Admin. Com. and of North American Area Council (1963-70). Committee on Faith and Order, Pa. State Council of Churches; vice-chairman of this committee. Studiorum Novi Testamenti Societas, elected 1971.
PUBLICATIONS: Numerous books, book reviews, translations and articles for both "popular" and scholarly publications, latest of which is: "The Origin and Function of the Pse-Markan Miracle Catenae," Journal for Biblical Literature. Participant, International Greek New Testament Project. Author, "Focus" series for Sunday bulletins published by the United Church of Christ Stewardship Council.



Paul J. Achtemeier

PERSPECTIVE . . .

In response to the article directed toward me last week, let me begin by saying that I thought you would never ask.. Silence is difficult to interpret. It could mean agreement, apathy, or even a desire to totally avoid the issue. There are probably elements of each on campus. I now know however, that there is at least one person who has heard me cry out and now wants to know what underlies my writing and therefore, where it points (a few others have done the same thing verbally).

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PERSPECTIVES (continued)

I too see my task in proclaiming the Gospel of Jesus Christ in the world, and I am here to prepare myself for that mission. I have involved myself in different areas of the seminary not in an effort to undermine the institution, but rather as a way to join with others to strengthen it.

My primary purpose in past articles has been to focus on underlying feelings at the seminary in order to bring them to the surface in a form that could be dealt with. Students are not always readily listened to -- therefore the reason for my approach. My ultimate concern is for a more efficient ministry in the Church, not only for myself but for any who follow me. The seminary here is a segment of the Church of which we are all a part. I am concerned about the future of that Whole.

Having said this, let me turn to some specific questions which have been raised. They center around the educational process, which obviously is what is under attack. Ultimately they ask for my alternatives.

I believe that a large part of the unrest within the academic realm centers around the course competence route of our curriculum. I am aware that the faculty has been through this debate about five years ago, and may even have solved the issue for that day (or at least passified the students). Nevertheless, it is again a concern of at least this student, the writer.

I further maintain that when the faculty mentions the field exams as an alternative under the present structure, they are merely "copping out," refusing to face the realities of either alternative. This is especially true when the faculty points to "student responsibility" as an answer when confronted with the possibility of a student being unable to pass the field exams even if he had the "proper courses" as a background. Do not the faculty also have responsibilities? I shall now spell out how I see each alternative. I raise the question of whether they are in balance. Should this be the case?

It appears to me that the field exams are only a possibility for the exceptionally intelligent student who has had a strong background in religion when he arrives on campus and who furthermore is able to find enough free time to fill in the gaps in order to meet the expecta-

tions of the field exams. The majority of students cannot possibly qualify for this option.

On the other hand, when a student opts for course competence in the present structure, he is agreeing to place all responsibility for gaining the proper knowledge for ministry in the hands of the faculty. After all, it is known and recordable that the faculty are superior in knowledge and experience. Therefore, they are quite capable of guiding the students in their respective courses in the proper directions. The problem here occurs when the student discovers, or at least thinks, that he is not properly equipped for the task that is before him, even after being channeled through this superior guidance. It is at this point that he begins to question the system that got him where he is presently.

If one looks closely at the course competence route, he will notice that a minimum of 84 hours of the necessary 90 hours required for graduation are swallowed up by the course competence structure. This is documentable evidence, and I will assist anyone who cannot arrive at the same conclusions. This is the extreme to which the seminary accepts the responsibility of our education. This is the extreme to which we must still allow "Big Daddy" to hold our hands and see to it that no harm but only good falls in our paths.

Although there are exceptions within individual classes, what I am saying above is that the overall curriculum alternatives present only two extreme options -- neither of which is suitable for the transition we are in, between undergraduate work and our profession as ministers.

There are obviously essentials we need to know. On the other hand, we need to learn to work independently, and in a location isolated from the seminary and its faculty and resources. This implies not the necessity to cram us as full as possible with knowledge, but rather with giving us tools so we can study with limited assistance for the rest of our lives.

One thing this points to is what I consider a survey course in which we are to learn a little about everything and not too much about anything. Many of my college courses could be seen in this light, and unfortunately the same situation has often recurred here. The seminary appears to have rejected the idea of specialization to such a degree that we are at the extreme opposite -- namely, very (Cont. next page)

very general. We scratch all kinds of surfaces, but seldom get underneath anything. Why can we not focus on items within a field? This would give a specific handle with which to grasp a subject, while at the same time the overall field could not be ignored without taking the specific topic out of context.

To be very specific, I am suggesting that we begin with courses concentrating on Isaiah, for example, rather than on the Old Testament. This would necessarily include some understanding of its context in the whole. But at the same time we could learn a process by which we could later deal with other books. The same might and sometimes already does apply to other fields. The present assumption seems to be that we need to know everything before we can know anything (in depth). I am suggesting that the process be reversed, and that we only take bite sized chunks of knowledge at a time.

Let me conclude by stating that I think L.T.S. has a faculty, bar none, who are quite capable of educating men and women for ministry in the church in the 1970's and beyond. Students sometimes feel threatened by this world in which they must minister however, and they wonder whether the faculty see it the same way. It is my hope that both faculty and students can come to see an ever changing world in ever new perspectives, taking ever new steps together.

-C. Stumb (Curly)

IN-SYMPATHY

THE SEMINARIAN expresses its sincere sympathy to Charlene and Roger Snyder on the death of Charlene's father.

"If we live, we live to the Lord,
and if we die, we die to the Lord;
so then, whether we live or whether
we die, we are the Lord's."

(Romans 14:8)

CONGRATULATIONS!

Congratulations to Dick and Sally McClain on the birth of their son, Brian Richard, born last Saturday, November 27.

The Danger of Paul Achtemeier

I was not the one who wrote on the HUB Wall "I wish I was an Achtemeier wiener." But I wish I had. The reason: I detest Paul Achtemeier! (All due respect to another faculty member for whom this graffitti may have been intended.)

Perhaps the Student-Faculty Inquisition, which begins today, should consider some of his faults. For those who may be interested, an abridged assessment follows.

1. Discipline Extremist: He chides his students who spend most of their time shooting pool. He continues to find time to teach, prepare lectures, publish, etc. There is an implication that others might be capable of more work. It has long been evident that the "Protestant ethic" is not valid Christian theology.

2. Over-preparation: Achtemeier controls the class session. He still uses the antiquated method — "lecture." He does not use audio-visual aids, guest speakers, or student reports to help kill class time. He is often over-prepared to the extent that his class continues as much as two minutes beyond the allotted time.

3. In-human: He refuses to allow personal feelings toward an individual to influence his grading procedure.

4. Expectation: Students are responsible to themselves to turn in written material, read the assigned books, come to class, take exams. Some students (especially unenlightened Juniors) are naive enough to do these things.

5. Selective participation: This man is not always eager to be involved in every facet of seminary activity. He suffers from the chronic symptom "priorities."

6. Inflexibility: He cannot be thrown off the subject by skillful attempt on the part of students.

7. Propagandization: People are often guilty of quoting Achtemeier as if there were some truth to the statement simply because he said it. It is not only dangerous for students to quote professors but also injurious of attempts to be progressive. Respect for professors could destroy our martyr complex. (See "Student as Nigger" in all previous issues of THE SEMINARIAN).

8. Antiquated: Achtemeier does not discuss the latest books in his classes, which the student is also reading for two other courses. His lectures are based primarily on a document for which he will

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not give an exact date of publication, but is known to be nearly 2,000 years old.

9. Inconsistent: This professor had the audacity to change the requirements (by reducing them) during the time the course was being taught. This has radically shaken the confidence of the class members in the autocratic infallible rule of the professor.

10. Ultra-conservative: This is undoubtedly the most serious of faults in a liberal seminary. There is substantial evidence that Paul J. Achtemeier has progressed to the height of reactionary influence: he prays in class.

It may be evident to you, patient reader, that the above mentioned faults are not by rational volition but the symptoms of a rare, horrible disease. But students should not be expected to endure such a "hassle." A warning should be placed in the Seminary Catalogue: "Caution: Achtemeier courses are hazardous to your complacency."

Undue anxiety has arisen over rumors that this disease is highly contagious. Clinical observation over a period of more than ten years has substantially indicated that only those closely associated with the patient are susceptible. We only hope that the prognosis is correct.

- Cliff Kelbaugh

ALL-SEMINARY CHRISTMAS PARTY

"Please Come"

This is a reminder about the all-seminary Christmas Party to be held on Monday night, December 6, at 6:30 p.m. in the Refectory. Please remember to bring an ornament for the tree. For those of you who have children, we are suggesting that you purchase a one dollar gift for each child, put their names on them and bring them along. These gifts will be collected so our Santa Claus will have a personal gift for each child.

Each member of the community will be contacted for a 25¢ donation per person. If you live off campus and desire to attend, please see Curly Stumb or myself to give your donation.

Everyone is welcome to come and join in the celebration. See you Monday night.

- Karen Walthour

The second On Campus Seminar, sponsored by the PTP, to which all are invited, will be held on Wednesday, December 8, at 3:00 p.m., in the Hafer Center. The question for this month's 2-hour session is: What Constitutes Competency for Ministry in this Changing Age? The method of conducting the Seminar will be as follows: 2 faculty members, 2 pastors (from PTP), and 2 students, also from PTP, will constitute a panel, whose main task will be to respond to questions put to them within the context of the theme for the day. Panelists may wish, at the outset to make a few brief remarks about the question, but no lengthy presentation is expected. The 2 faculty members chosen by the students are: Dr. Glasse and Dr. Hartley. Neither the pastors nor students who will make up the rest of the panel have been selected. I will once again serve as moderator. If all goes well this time, there should be even larger participation by all who come to the seminar. Indeed, what takes place will largely depend upon the questions you bring to that session. For the most part, panelists will respond to questions rather than initiate or prompt them.

Remember please the date, December 8, the time, 3:00 p.m., and the place, the Hafer Center. If your wives are free to come, please extend this invitation to them.

- Robert W. Duke

THE SEMINARIAN NEEDS YOU!

For the biggest part of this year the SEMINARIAN has been coming to you as the results of the work of three to four people. There are many areas where you could perhaps offer your services by joining the staff. Work with this paper provides an exciting way for any one to be part of producing this valuable forum for opinion and dialogue. If you are willing to help on a regular basis with typing, proofreading or any of the other jobs related to publishing THE SEMINARIAN, please see one of the editors, Wayne Strever or Steve Cote'. We need help now if we hope to keep the SEMINARIAN coming.

Editors: Wayne Strever, Steve Cote' Staff: Phil Allamong, Tony Szilagyi