

File

THE
?

SEMINARIAN

A PUBLICATION OF THE SEMINARY COMMUNITY COUNCIL
LANCASTER THEOLOGICAL SEMINARY OF THE U.C.C.
Lulu Kellogg and Elmer Scofield, Co-Editors

VOL. 28 NO. 10

HOW MUCH DO YOU REALLY CARE?

February 4, 1977

WEBSTER TO
S.C.C.:
"DROP DEAD!"

+ +

A LETTER TO THE SEMINARY COMMUNITY

I write this letter to you, my fellow seminarians, with the expressed purpose of determining your feelings regarding the motion that was put before the SCC on January 5, 1977.

Basically, the force of that motion is this: to disband the SCC and place its jurisdiction and its funds into the hands of COMP (Committee on Masters Program). This was proposed in order that overlapping functions between SCC and COMP be eliminated. Doing this I feel would allow LTS to be more efficient in meeting the needs of its constituency as well as being more responsive to those needs that are raised not only by students but faculty and staff as well.

According to the preamble of the present SCC Constitution, it is the task of the SCC to represent "the members of the seminary community," and seek to "deepen and enrich the lives of the entire seminary community in social, mental, and spiritual growth." Notice that nowhere is there mentioned that the SCC represents the students; instead, the Seminary Community Council is a representative and legislative body of the entire "seminary community."

Now, as I see it, this is a very lofty concern that members of the SCC need need to place in a high priority, but one which I feel does not carry much weight since the emergence of COMP. For if a student or faculty or staff person has a new idea that they wish to voice or a concern which needs to be expressed, they do not come before the SCC but rather to COMP or the Continuing Educational or Doctoral Committees depending upon the area of concern. Why is the S.C.C. bypassed and COMP utilized more when needs and new ideas are to be expressed? For two very good reasons:

1.) To save time and energy. This seminary has what I personally feel to be a fine philosophy toward seminary education. We are presently upgrading our academic level, making courses more stimulating and challenging. Also, this seminary encourages if not requires its students to get out of the classroom and

***not really!

(continued, next page.)

into the real world. This translates into time and energy on the students part. Time and energy the student can ill afford to waste by going before an organization which may duplicate the functions of another. The structure of SCC and COMP is duplicated since both have representatives to Educational Affairs, Spiritual Life, Campus Life, and Recreational Life.

2.) The student (or faculty or staff person) who has an idea or concern that needs to be expressed regarding the Master's Program (the Program a majority of us are in) will go to that organization which is felt to have some semblance of power. That would be COMP and for the simple reason COMP has faculty, staff, and student representation. All SCC can do is refer ideas to COMP and/or other bodies of the Seminary for implementation. However to save time and energy I feel that most of us would go to that organization which has the broadest base of jurisdiction in which to implement our ideas and concerns. Thus if approval can be granted from this body why waste the time and energy to come before the SCC.

Therefore my proposal would be this: disband the SCC and do the following:

1.) Instead of electing officers and representatives-at-large during the spring and class officers in the fall, elect students to fill the positions of the four COMP committees which encompass the entire on-going life of this small campus.

2.) Use the regularly scheduled time for SCC meeting for a monthly meeting of COMP thereby eliminating scheduling hassles.

3.) Continue to structure COMP as it exists with seminarian and faculty/staff participation. This would give the body some teeth with its broad representation and if it needs to be done give COMP the legislative function that would be needed to implement and carry out proposals. Also, as a fringe benefit because of this broader representation from all aspects of the seminary community, proposals would be clearer, better thought out, and perhaps more imaginative.

Now I realize that there are many questions and issues that need to be raised and I hope will be raised concerning this issue. Voicing them now rests squarely on all of your shoulders. If you have anything that you feel needs to be said concerning this please come to the next SCC meeting of Wed., Feb. 9, at 3:15. Thank you.

Thom Webster

We repeat,

SCC MEETING -

Wed., Feb. 9 (the VP's birthday)

Student Lounge,
basement of Richard's.

REMEMBER

ATTENTION ALL SEMINARIANS
GUYS AND GALS:

Get your pool cues primed for attention:

A pool tournament will commence next week in the basement of Richard's Hall. Yes, an 8-Ball Competition - Individual or Team - depending on how many enter. This will be double elimination and run for a period of 3 weeks.

Please leave your name and phone number in my mail box or drop off at Rm. 101 Richard's by Monday, Feb. 7th., if you are interested.

Thankx,
Rich Lum

PLAIN TALK

Why is it so often that people who know the way that the words go together should say what they mean in a way that's not so, such that nobody ever knows whether they mean what they say or they say what they mean (or even perhaps they say neither), and that really their meaning is somewhere between, but they somehow can't manage that either? So they say what they mean in a way that is missed by a hearer with sensibleness, and the hearer gets lost, cause he can't get the gist, and the whole conversation's a mess.

Moral:

Be careful in your conversations, my dear, that the meaning you say will have been what you say that you mean for the hearer to hear, but have not said what you really mean.

Armen Dichter

VIOLENCE

During the study of 20th. century Theology, several students voiced an interest in a study of leaders who, through their writings and/or their style of confronting institutions, promulgated the non-violent revolution movement.

Those students and others interested in writing a proposal for a course which investigates their methods and philosophies will meet in the CPD Lounge, Feb. 9, at 3:30.

Since this course will be designed to answer questions we have about the use of non-violence, please bring names of persons and of books you would like to study, plus ideas for course goals. We shall try to discern from our discussion whom the majority would like to learn more about.

Tabitha

Who, Me?

Did you get
"called" by
God to ministry?

Have you had
a "spiritual
experience"
which doesn't
"click" with
"pop" theologies
you ascribe to?
TALK ABOUT
IT!!! (You are
not alone at LTS)

BOONE TO SPEAK

Thomas H. Boone, the Executive Director of LAOS, Inc., will speak in Chapel on Wed., Feb. 9th, at 9:30 am. Boone was born in Mississippi, grew up in Memphis Tennessee, recieved a BA from Millsaps College, and a MRE from Perkins School of Theology in Dallas, Texas. Before becoming director of LAOS Boone taught school and coached in Gulfport, Mississippi. For several years he served as director of youth work at Galloway Memorial United Methodist Church in Jackson, Miss., and later held the same position at Lovers Lane United Methodist Church in Dallas.

LAOS, Inc. is a non-profit, ecumenical agency which matches concerned persons and other private projects which are working to improve the quality of life fore persons in this country and abroad. LAOS was founded in 1962, and has since enabled nearly 1200 persons to gain an awareness of the kinds of forces which keep persons from realizing their human potential, an appreciation for the values and customs of other cultures, and a new perspective of their own lives in relation to conditions that need changing in their home communities.

We welcome Mr. Boone to our campus.

ECO-NOTES

Remember to save your recyclable paper and put it on the table in the trash area. It will be taken to L.E.A.F. recycling center the first and third Saturdays of each month. We still need volunteers.

Considering the responsibility of Christians to be good stewards of all things, money, time talents, and the resources of the earth over which we have dominion, this column will contain some suggestions each week for a more ecologically sound life-style. The following are a few such tips:

1. Avoid buying aerosol cans. They emit dangerous fluorocarbons and are difficult to dispose of. Over 16% of the cost is for the can. Switch to stick or roll-on deodorants, etc.

2. Use a lunch box instead of paper bags for lunches. And speaking of paper bags, remember that all paper bags are recyclable along with your newspapers.

3. Conserve water by taking brief showers (3-5 min.) instead of long ones or filling the tub. You can save as much as 30 gallons of water.

Woss Weider

FREEDOM AND BONDAGE

We speak of freedom in many different ways today through cries of political systems, relaxation of cultural mores, and cries for individualism. We ask that our government loosen its grip on our lives. We detest parking tickets, taxation, and blue laws. We ask our sociological structures to remove the chains of outward appearances, i.e., coat and tie versus blue jeans, fuzzy faces versus hairy ones, and stereotyping of personalities. We cry out for freedom in our innermost, i.e. religious, expression, new morality, and individualistic personality. We assume roles of ambassadors for freedom.

Theologically, I find nonsense. Sociologically, I find nonsense. Politically, I find nonsense. There is no freedom. To be free, I must deny

other's freedom. If I wish to shop on Sunday, I deny those who wish not to. If I wear tennis shoes in the pulpit, I infringe on someone's attitudes of worship. The whole mission of the Church is placed in dilemma. Evangelism carries with it the denial of all other systems of belief. To preach freedom in Christianity, I must sit in judgement. But do not judge. To preach freedom is to preach bondage, bondage to an ethical and philosophical system. If you preach freedom and deny bondage, you deny the gospel.

When making any request, we express freedom and bondage. They are not opposites but compliments. Relationships require bondage to the others' wishes. Relationships require freedom to be honest.

This article is not meant to be definitive, but rather instructive to denials of individualistic, political, and sociological differences. This article means to say there are two sides to every story. This article means to denounce judgement. And besides, the paper was in a pinch for a quick nonsensical article. Write and hand in. To have a paper is to have reporters.

Al Mann

Watch for next issue: Why are "A"s so much harder to come by these days? What's going on with our grading system? Is LTC a "grind" or a "gut"??? And where does the faculty stand on all this?

Comments? Give to Elmer or Lulu by Tues., Feb. 15th, 5:00 pm.