



THE SEMINARIAN

Volume XXIII

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Number 13

IT'S BEGINNING TO LOOK A LOT LIKE CHRISTMAS

Yes, it is beginning to look a lot like Christmas around campus. It sure looked like Christmas at the Christmas Party last Monday evening. There was plenty of fun, food and fellowship to be had by all. It was a great gathering of our community to share the love of Christ given to us on the first Christmas day. It was heart warming to see Santa Claus give the little children their gifts. Equally heart warming were the fine and thoughtful gifts to our faculty members on this joyous occasion.

As we approach Christmas during Advent, we can find many good signs around campus. This year we have already shared in the community gatherings of International Night and the Christmas Party. We have gathered on a more serious note at the Forum, providing the opportunity for open exchange between all concerned on several issues common to the members of the whole community. The students have been included in the process of filling the vacancy in the field of Theology. The HUB has become a real center of activity on campus. Many have shared often in the Sacrament of Holy Communion on Wednesday evenings. The pool and ping-pong tables have been restored for use in the HUB basement. The community has responded to a social need in the Toys for Tots program. THE SEMINARIAN has expanded its staff with several additions of talent in the writing and typing areas, with several people contributing often. All in all, there seems to be a real sense of community opening up on several fronts. We look forward to 1972 with a hopeful eye.

With this sense of community, may we all now share the joys of Christ's Advent as true Christian brothers. May we work together toward common goals in God's service, rejoicing in what is good, and striving to define and overcome what is contrary to God's will.

- Steve Cote'

DONATIONS FOR L.A.R.C.

In lieu of sending Christmas Cards to members within the seminary community this year, donations are being collected and sent to the Lancaster Association of Retarded Children.

There is a large decorative card in



If you have difficulty discerning what or who is in this picture (a noble attempt toward exposing some questionable activities reported to have taken place at Lancaster Seminary on Monday evening in the refectory), let us help you determine the subjects of the camera's eye. On the left is Santa himself, with Robin Leisey and her son, Christopher.

the HUB for all of us to exchange our Christmas greetings on. Each family or single student is asked to sign the card and donate the amount that would have otherwise gone into sending cards to L.A.R.C. Donations may be given to Pat or Steve Robertson. Thank you.

- Steve Robertson

This week The Hub has been the scene of some very interesting dialogue between students and the candidates for the vacant chair in systematic theology. As you know the joint student-faculty committee, (Selection Committee), is in the process of choosing a new professor for systematic theology. As students we are given the opportunity to make suggestions to help in selecting the new professor. To enable us to get to know the candidates to learn more about our seminary we have been given the opportunity to meet with the candidates in The Hub on an informal basis. On Friday December 3, Mr. Tyron Inbody met with students from 10:30 a.m. until lunch. A very good dialogue developed at which time students questioned Mr. Inbody about his educational philosophy and rapped in general. The same kind of session was held with Mr. Bruce Boston on Monday and with Mr. Trevor Watt yesterday. I feel these sessions were quite valuable and if you were unable to attend these sessions there will be similar sessions with the two remaining candidates, Mr. Theodore Jennings and Mr. Richard Vieth on Thursday and Friday respectively. You are also encouraged to make suggestions to our representatives: George Heberling and Glen Ludwig. In addition, George reports that there will be an opportunity for students to make suggestions before the entire selection committee before the choice is made. Please watch the announcement sheet for the time and place of this meeting.

Just a reminder, The Hub coffee hour is still operational. This serves as a continual open forum for those who want to rap, exchange ideas or to simply play pool or ping-pong. Contrary to popular belief Dr. Achtemeier and Dr. Englert, (faculty), do stop by occasionally.

- John Fureman

CHURCH:

A hospital for sinners,
not a museum for saints.

- Abigail Van Buren

The all Seminary Christmas party was such a success that we would like to express our special thanks to all those who helped bring it about.

We thank all those who baked cookies: Mrs. Duke, Mrs. Englert, Sue Keough, Pat Robertson and Mrs. Sills. Thanks also to the numerous people who helped set up tables, decorate, get the refreshments ready, serve, etc. And who could have been more fortunate than to have as our jolly St. Nick--Brad Lutz (who is especially good at making house calls for sick little girls). Our thanks go to Mr. McConnell and the Seminary Choir, and also to the lovely foreign carols from Mrs. David Gallop and Rotraut Werner. One of the high points of the evening was the play directed by Barry Smock whose cast included: Father Christmas, Brad Lutz; Turkish Knight, Rob Brown; King of Egypt, Curly Stumb; Prince George, Ted Corcelius; the Dragon, Tony Sawtell; the Doctor, Barry Smock; and the Fair Egyptian Princess, Jim Fatzinger. The costumes were made by Margaret Stumb and Glenn Dean.

Our special thanks to Glenn Dean who did a great job organizing the program for us. Last but not least we would like to thank those of you in the community who attended. Without your presence and good spirits we never would have made it. It was such a pleasure to see so many smiling faces and hear the din of good conversation and fellowship. Thanks to all and may God grant you peace and happiness throughout the holidays.

-Karen Walthour & Curly Stumb
Co-chairmen.

PROFESSOR:

Not smarter than
other people,
He has his ignorance
better organized.

- Edgar Dale

WHO'S WHO AT LANCASTER SEMINARY

ELIZABETH ACHEMEIER

BORN: Bartlesville, Oklahoma, June 11, 1926.
PARENTS: F.E. and Ida Schafer Rice.
MARRIED: Dr. Paul J. Achtemeier, Kunz Professor
of New Testament, Lancaster Theological Sem-
inary.

CHILDREN: Mark, born 1955; Marie, born 1959.

EDUCATION: B.A. magna cum laude, Stanford Univ-
ersity, Calif. 1948. B.D. summa cum laude,
Union Theological Seminary, N. Y., 1951.
Ph.D. Columbia University, N.Y., 1959.
Graduate work abroad: Heidelberg University,
Germany, 1952-53; Basel University, Switzer-
land, 1953-54.

PROFESSIONAL CAREER: Visiting Lecturer in Old
Testament, LTS, 1959-71; Visiting Professor
of Old Testament for Masters Degree Candi-
dates, Gettysburg Lutheran Theological Sem-
inary, 1968. Adjunct Professor of Old Test-
ament, LTS, 1971 -.

HONORS: Phi Beta Kappa, Stanford University, 1948. Union Theological Seminary 1951
Traveling Fellowship. Union Theological Seminary Teaching Assistant, 1954-56.
Member of Society of Biblical Literature and Exegesis.

PUBLICATIONS: Author of The Feminine Crisis in Christian Faith, Abington Press, 1965.
Co-author (with husband) of The Old Testament Roots of Our Faith, Abington Press,
1962. Co-author (with husband) of To Save All People. A Study of the Record of
God's Redemptive Acts in Deut. and Mt., United Church Press, 1967. Author of
several major articles in the Interpreter's Dictionary of the Bible, 1962. Fre-
quent contributor to the United Church Herald, and United Methodist, Lutheran, and
United Presbyterian curriculum and devotional publications. Scholarly articles in
Union Seminary Quarterly Review, Theology and Life, Interpretation, Lancaster Sem-
inary Occasional Papers, and J. M. Myers Festschrift. Ph.D. Thesis: "The Gospel
of Righteousness: A Study of Sdq and Its Derivates in the Old Testament," Columbia
University. 1959 (Copyrighted microfilm). Book reviews in Theology and Life and
Journal of Biblical Literature.

Lectures and preaches constantly before church and college groups throughout
the eastern section of the country.

A Therapeutic Community?

In an analysis of the progress of the
Roman Catholic Church since Vatican II,
James Hitchcock, whose credentials are un-
known to me, wrote the following, which
might with a few changes in nouns (church
to seminary and laymen to seminarian) shed
light on some of our own Lancastrian pre-
occupations:

"Justified suspicion of radical pro-
grammes is further reinforced by the sus-
picion that what motivates the radicals
is less their concern for the church (sem-
inary) and the majority of its members
than their continuing process of self-dis-
covery. They are trying to find them-
selves, and they wish to use the Church
(seminary) for this purpose. This at-
titude, directed at personal therapy



Elizabeth Achtemeier

than institutional reform, helps explain
the extreme bitterness which characterizes
some radicals now. The progressive laymen
(seminarian) of 1960 was far less unhappy
than the progressive (seminarian) of 1970,
despite the fact that the atmosphere of the
(seminary) was earlier much more repressive
than it is now, and therefore not even real-
istic hope for change. The increasing bit-
terness is often caused not by the frustra-
tion of hope for reform but the radicals'
discovery that everything which he earnest-
ly thought he wanted has failed to bring
him peace. It is the discovery of the empty
spaces within himself, rather than the empty
spaces in the (seminary), which is pro-
foundly demoralizing." (The Decline & Fall
of Radical Catholicism, p. 33).

It may be argued that Christian com-
munity should be therapeutic. But surely
(Continued on next page)

A Therapeutic Community? (Cont.)
 there are varying types of Christian community and it may be unrealistic to expect a Christian academic community to minister to needs best met by a Christian sensitivity group. Admittedly, lines of distinction are hard to draw, but at least we might honestly face our own motives, recognize personal and institutional ambiguities where we can, and reduce them if possible. All this in a framework of charity, which, come to think of it, is pretty therapeutic too. - David Gallup

BEYOND PTP TO CMYYC?

Are there other, equally viable and available, models for students seeking a way to learn theology?

We are in the Parish Training Program experiment. We ought to be looking ahead to the next academic year for further experimentation and evaluation.

A possible opportunity for development along the lines of PTP has been offered by churches of Allentown, Pa., in conversation with the office of field education. I am writing this note to The Seminarian to invite reactions to and suggestions for their proposal. Please read their description below and let me know what you think about it; if you are interested in helping to develop it further; and your suggestions. Thank you.

A MODEL FOR A COMMUNITY OF MISSION TO YOUTH AND YOUTH CULTURE:

Design:

The community would consist of a resident director with a 2-3 year commitment and 4 seminarians who would commit themselves to the program for a period of 15 months. This would begin in June, for example, of 1972 and would culminate in August of 1973. Any new group coming in would then have a 3-month period to pick up the spirit and programs of the existing community. A home would have to be provided large enough to accommodate: (1) Living quarters for the community with sufficient privacy and facilities,

(2) Several rooms large enough to accommodate persons and groups whose programs are tied to the community, & (3) Several rooms for a crash pad.

Intent and Purpose:

The community would be a multi-dimensional entity designed to attract and interact with youth culture in a positive way in Allentown and the Lehigh Valley. It would be composed of Seminary students taking an internship from their work but would not necessarily be limited to them. The community will be designed to foster responsibility and accountability. For those students who are chosen to participate, the experience would provide . . .

1. An experience of living as part of a community of faith in mission to urban culture. This becomes a laboratory experience in human relations and personal growth.

2. Exposure to work in a local church. This would be of financial help as well as a learning experience.

3. Immersion in experimental ministry. A great deal of freedom would be provided for persons to design and implement their own ministry to the youth community.

For those Churches participating the experience would provide . . .

1. A student assistant to work in various aspects of the church's ministry, particularly in the youth program.

2. A relatively inexpensive way of participating in the mission to the community at large.

- Allen Kroehler

IN SYMPATHY

Mr. Raymond Naylor, father of Rev. Robert Naylor (LTS, '69) died on Monday, December 6, 1971.

Mr. Naylor was a former moderator of Penn Southeast Conference and was an active member of Christ Church, U.C.C., Norristown, Pa.

Bob and Gretchen are currently living in Danbury, Conn. where Bob is serving as Assistant Pastor, First Congregational Church, U.C.C., of Danbury.

Several members of our seminary remember the Naylor's, and we urge that you would remember them with a prayer and a card.

As the cathedral bells peel across the street, I woke from a light sleep. A fresh layer of snow had just fallen, adding to the cheer for many on this Christmas Eve. It was dark outside, evening had come as I lay on my bed. I had rented this five room apartment for the past four years. The glamor of wall-to-wall carpeting, a built-in stereo and bar, and color television had long since past. My home had become my dungeon and yet I could leave any time I wanted.

The snow, which had been so white a few minutes earlier, had become gray from the soot overhanging the city. From the mass of bustling, last-minute shoppers the sidewalks had become a slippery mass of slush. Loaded with packages, no one noticed as I walked down the front steps and mingled with the crowds. The few hours before closing time increased the usual rapid pace in the city.

As I stared, enchanted with the Christmas lights draped from all the stores, I forgot to watch where I was going. I bumped into a thin, white-haired man loaded down with toys. After having apologized, I helped pick up the now soggy packages. We exchanged holiday greetings and he hurried in the opposite direction. His goal, to get home as soon as possible to wrap the presents for the long awaited day; mine, to see the lights once again.

As I walked I suddenly realized I had forgotten my cigarettes. There was a drug store on the corner, so I proceeded in, but I saw only the cashiers checking out customers waiting in long lines. The wrong way; I had entered the EXIT only door and found myself in the middle of a large crowd going out while I was trying to get in. But it was too late; my only alternative was to turn around and leave.

The crowds were slowly beginning to thin, as closing hours approached. I was cold, so I slipped into a restaurant for a cup of coffee. I sat in the last unoccupied seat - not because

there were so many other people, but rather, packages were everywhere. The waitress was obviously tired; she could hardly force herself to smile, but managed a faint flicker in her eyes. My cup of coffee arrived immediately; as she put it down, I spilled it over both of us. My apology was accepted. We talked for awhile about the hustle and bustle of the season and the joy in everyone's life this time of year. I still wonder what her name was.

The stores were closing, the lights turned off, the doors locked. As I walked by the cellar steps of one small shop I noticed the words NO ADMITTANCE-EMPLOYEES ONLY. Strange, but I always wondered what is behind those doors.

I returned to my apartment just as the snow started to fall again. I lay down, and as the cathedral bells rang out "Joy to the World," I fell asleep.

S.C.C. NOTE

The S.C.C., in special session on Monday, Dec. 6, passed the following motions:

-The S.C.C. supported Steve Robertson's Christmas donation to LARC in lieu of Christmas cards and urged other members of the community to do likewise.

-A letter regarding the hiring procedure of individual churches in accordance with race, national origin, and sex will be sent to all churches who hire seminarians as assistants and as interns, and to the national office and conference ministers.

And that this letter be sent to all churches who ask for Seminary assistance, and have not previously gone through this procedure.

-The Seminarian was allocated an additional \$15 onto their total budget, in order to pay for the stencils of the professors pictures, for their new feature article on the professors' background and qualifications.

Ted Nace, Sec't. -
Treas.
S.C.C.

A PROPOSAL

It won't be too long before there will be a new group of college graduates making their appearance on the Lancaster campus. Their vision and perception of the Seminary has been limited to the catalogue and possibly from a few personal contacts. However, as was pointed out during the Forum, these means don't always present the real situation as it exists here at the Seminary. There are numerous things which are important for a new student to know which the catalogue or Admissions Committee cannot tell a prospective student.

I am one of those who sees the possibilities for L. T. S. As with any seminary, it has its bad points and its weak points, and I think it only fair that incoming students know about these things. Only if we are ashamed of this institution should we remain silent! There comes a time when an institution must stand on its record, and I happen to believe that this institution's record is pretty good.

It is, therefore, with this understanding that I suggest we begin a program, through the office of Horace Sills, to make it possible for prospective students to talk, in depth, with students of the Seminary. There are any number of practical questions which can be handled in this manner.

I urge the students of this seminary to take part in this kind of undertaking. For if I learned nothing else from the Forum, I learned that there were a number of practical academic questions which were asked that had not properly been answered before.

Horace Sills is prepared to utilize the student body to make L. T. S. a better school. Let's put some of the words spoken at the Forum into action. Here is a good chance to do your part.

-- Anthony Szilagyi

APATHY IN A.S.W.

We have all heard a lot about community, fellowship, and participation lately. Last week I attended the second A.S.W. class taught by Dr. Noss in the Hafer Center. There were 5 people there! On several occasions this fall I was approached by various women in the community and they wanted to know when classes were going to start. I believed this was a desire on their part to get started. Well, we have started and where is everyone?

Time was spent this fall trying to arrive at a type of class that the majority of A.S.W. wanted. I have heard so many times lately that we want freedom in choosing teachers, curriculum, etc. Well, there was freedom and it appears to me that it hasn't made any difference to us. The lack of interest and our indifference is still here.

When I spoke to Dr. Noss, he asked how many people were expected to attend. I said 15 or 20. I guess I was expecting too much.

I believe that until we leave our indifference and petty gripes behind and move toward a commitment to ourselves and to one another L.T.S. is going to continue to be less than it could be.

-- Patricia Robertson

PRAYER OF THE DONKEY

God, who made me to trudge along the road always, to carry heavy loads always, and to be beaten always! Give me great courage and gentleness. One day let somebody understand me--that I may no longer want to weep because I can never say what I mean and they make fun of me. Let me find a juicy thistle--and make them give me time to pick it. And, Lord, one day, let me find again my little brother of the Christmas crib.

-- Carmen Bernos de Gasztold

A REPLY TO A REPLY . . .

In THE SEMINARIAN, Nov. 24, 1971, Mrs. Achtemeier raised some important questions about seminary education. They are questions which, as she says, must be dealt with by those who would criticize the system as it functions now. I would like to take this opportunity to respond to her request for alternatives.

As a student in the Parish Training Program, I have had the pleasure of comparing two different models of seminary education from the inside. Some of my ideas about education are already known to many of you. I believe that a student, no matter what field he is going into, should take responsibility for his own education. That means that he should be able to determine what his needs are and how they might best be met. I also believe that curricula should be structured so that the student might be able to develop skills with which he can structure his own study program when there is no professor around to grade his paper or give him a test.

Those are my educational presuppositions. But take note that I use "should" rather than "is able". Unfortunately, academic institutions, starting from elementary school through graduate school (isn't that what seminary is?), encourage the student to take a passive dependent attitude toward learning. Knowledge is sought only upon the direction of the teacher. It is assumed that the teacher or professor knows what each student needs, and the student depends on his instructor to meet his needs (and complains after the course is over). One student's complaint about his first year in seminary was that he did not have time to read anything but that which was assigned to him for course requirements. One of my favorite phrases is that I have been too busy going to school to become educated.

What then is education? One dictionary (look it up in your Funk and Wagnalls) defines it as the development of "natural powers". That would seem to be an incomplete definition. What is education's end? What is its purpose? Is it not to enable the individual to function within, and relate to, the world he lives in? Should not education help the individual find and express his potential in the area in which he wishes to apply his efforts?

Those of us in seminary have responded to Christ working within us and in the world around us by dedicating ourselves and our livelihoods to His service. We are indeed, "here . . . to prepare for the job of communicating the Word of God to the world," as Mrs. Achtemeier has assumed. It would seem then that the best means of preparing ourselves for this task is to define somehow what the job requires. It has been my experience so far that the minister, whether he be in the parish or in a specialized ministry, needs three things: knowledge, initiative and sensitivity. These three are essential if he is to respond to the Christ imperative. The question which confronts us here however, is how the seminary may best prepare men and women in these areas. In the past, the seminary has done an excellent job with knowledge. No one could deny that there is a wealth of knowledge offered to the student while he is in seminary. My personal problem is that knowledge is presented in such a fashion that much of it is forgotten after the final exam (its all part of the game called academia) and little is done to enable the student to continue his growth. Perhaps a positive example would help. Mr. Achtemeier offers a course on the Synoptic gospels, usually the second semester of each year. I had the privilege of taking this course last semester, and found it to be one of the most useful and exciting academic experiences of my life. Those of us who took the course were not only given a mountain of knowledge on the synoptics, but, even more importantly we were given the tools and methodology we need to continue our own work in this field. The key is apparently knowledge and tool to handle that knowledge.

Is knowledge the only area where the seminary can help us? Is it possible for the institution to do anything in the area of initiative and sensitivity? I think it can, but not without the help of the students. The seminary, like any academic institution encourages passive-dependency on the part of its students. (This does not occur as part of the conscious policy of the administration or faculty, but rather is a result of the structure under which it operates. The effective minister must be anything but the passive-dependent type. Not only must he take responsibility for

(A REPLY TO A . . . cont^o)

his own academic growth after seminary, but he must be a mover, and enabler, a leader. The syndrome of passive-dependency for students, and ivory tower-ish professors is one which must be consciously broken away from. (Hopefully, the Student-Faculty Forum is a step in that direction.) Students must recognize their complicity as do the faculty and the administration.

We are all working toward the same goal: to spread and proclaim the Gospel to the world. For this task, we all need knowledge, initiative, and sensitivity, students and faculty alike. We must leave the games behind us which define rigid roles of student and professor. Cannot the two groups co-operate to complete this small part of the task? Cannot we leave the traditional course-classroom structure, which is cold and ineffective, and replace it with more independent study, guided by those who have expertise in important fields? Can we not enable the student to not only fulfill the expectation of a professor, but more importantly his own. And in doing these things, will we not be able to celebrate our mutual growth in the knowledge and spirit of our Lord Jesus Christ?

- Stephen Gifford -

REFLECTIONS

M o v i n g R i g h t A l o n g !

A. Student-Faculty Forum:

Motion XIX, Section A, Part 4,
Amendment b—All classes be suspended while S-F Forum be continued eight to four, Monday through Friday, until every Seminary problem is rectified.

B. Some Serious Thoughts:

1. LTS is an excellent Seminary in which we should all take pride.

2. Student freedom, respect, and expression are tolerated and even encouraged—notwithstanding certain notable exceptions.

3. The Forum represents a symptom of over-reaction, implying that conditions are worse than they are.

4. The very real problems at LTS will best be solved with plowshares and not with swords.

C. Annual Awards for Outstanding-Performance-in-a-Seminary-Community-Which-Should-Not-Go-Unrewarded:

1. Columbia Record Club "Come-On" Award to Curly Stumb for successfully keeping the Community waiting to find out what he was going to talk about.

2. George Fox "Friend" Award to Bob Warner (alias "Old Man") for responsible criticism and for not adding verse 42 to the scripture passage he invoked upon me. Some of my best friends are Jesus Freaks.

3. Benedict Arnold "Gotcha" Award to Professors X Y Z who have already begun systematic retribution to students who have spoken out concerning Seminary conditions. Check your shoe size.

4. Richard Nixon "Jealousy" Award to Professor X for claiming exaggeration in my article last week.

5. Howard Cossell "Monday Quarterback" award to Dean Gable for attempting once again to give us the benefit of doubt in assessing the Forum.

6. William Randolph Hearst "Vincent Stomatitis" Award to Al Johnson for using "good grammar and good taste" in a newspaper article.

7. Cassius Clay "Metrecal Shampoo" Award to students who got hyperbolic feelings from "speaking out" at the Forum. Is common courtesy no longer "IN"?

8. Zsa Zsa Gabor "Gullibility" Award shared by two groups: (a) students who thought the real issues would be brought up at the Forum; and (b) faculty members who were pleased to see the "viscious attack on a fellow member" which appeared in this column last week.

- Cliff Kolbaugh -

THE SEMINARIAN

The staff of THE SEMINARIAN meets each Tuesday afternoon in the HUB. Please submit articles by that time.

Editors: Steve Cote
 Wayne Strever

Staff:
Phil Allamong Mike Romig
Rob Brown Tony Szilagyi
Al Moyer

Regular Contributors:
John Fureman Cliff Kelbaugh
Al Johnson Curly Stumb

A yawn may be bad manners,
But we have to admit one thing:
It sure is an honest opinion