

# Final Report and Recommendations

Lancaster Theological Seminary Community Task Force

4 November 2019

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## Background of the Task Force and Its Charge

During Term 2 of the 2017-18 academic year, the weekend section of Church History (CH100) read James Cone's *The Cross and the Lynching Tree*. In Cone's introduction, there is a critique of Philip Schaff, former seminary professor and co-founder of the Mercersburg Theology movement:

"The claim that whites had the right to control the black population through lynching and other extralegal forms of mob violence was grounded in the religious belief that America is a white nation called by God to bear witness to the superiority of 'white over black.' Even prominent religious scholars of the North, like ... Philip Schaff ... believed that 'The Anglo Saxon and Anglo-American, of all modern races, possess the strongest national character and the one best fitted for universal dominion.'" (page 7)

A student in the course became concerned that the seminary is linked to the history of lynching in the United States through the beliefs and writings of Philip Schaff, particularly when the seminary presently honors Philip Schaff through its library building's name.

This weekend student authored an anonymous letter to the Diversity and Educational Life Committee, delivered by one of the committee's student representatives. In this letter, the student asked:

"[W]hat message is expected to be communicated to black students of theology who are recruited, admitted, and enrolled in a theological institution that honors a man with such a disrespectful and degrading image of each and every one of those black students of theology? ... What would Cone think of Lancaster Theological Seminary having its library named after Philip Schaff, a man that he specifically called out by name because of his views?"

The letter was discussed at length by the Diversity and Educational Life Committee in Spring 2018. The committee asked Dean David Mellott to convene a special working group to develop a process for a response to this student's concerns.

During the summer of 2018, Dean Mellott met with a working group consisting of three faculty members and one student of color. This group concluded that a process should come from a specially commissioned task force. They submitted a recommendation to President Carol Lytch asking that she commission a task force to develop a process for addressing and responding to this concern.

President Lytch began appointing members to the Community Task Force in October 2018. We received our official charge at our first meeting on November 6, 2018. The Community Task Force would be commissioned for twelve months of service, including monthly 2-hour meetings on the first Tuesday. We met on December 4, January 8, February 5, March 5, April 2, May 14,

June 4, August 6, September 3, and October 1. No meeting was held in July. Task Force members worked in sub-committees between the June and August meetings.

President Lytch's invitation and charge, dated November 6, 2018, had four clear components:

1. "The Task Force will investigate the legacy of Philip Schaff, how his views evolved over his lifetime, and how he is mostly remembered today."
2. "The Task Force will provide a teaching moment for the Seminary community about Philip Schaff."
3. "The primary task, however, is to listen to current students' views about the name of the library, especially the views of students of color, and assess the impact on their lives in this community."
4. "The Task Force will offer the President recommendations for a response to this student and for actions that the Seminary might take to address the sin of racism in an ongoing manner so that all students flourish in their lives and learning."

The Task Force was chaired by Dean David Mellott until April 2019, when he began making preparations to leave Lancaster Theological Seminary. Librarian Myka Kennedy Stephens was appointed chair of the Task Force in May 2019. Task Force members represented a diverse range of stakeholder groups across racial/ethnic identities and across affiliations with Lancaster Theological Seminary. Serving on the Task Force were:

- The Rev. Dr. Melvin Baber, DMin alumnus, adjunct instructor, and Field Education Coordinator
- The Rev. Dr. Rich Christensen, MDiv alumnus and adjunct instructor
- Dr. Teman Cooke, MDiv Class of 2019
- The Rev. Dr. Sandra Fees, MDiv and DMin alumna
- Ms. Patricia Hopson-Shelton, Vice Chair of the Board of Trustees
- Mr. Jonathan Paredes, MDiv Class of 2021
- Ms. Rachel Gawn (recorder), Assistant to the Dean

The Task Force was committed to the work and its charge. We established a covenant for our work together during our first meeting that included confidentiality, mutual respect, assumption of good will, full presence, shared responsibility, and speaking truth in love. These values guided us through the tasks in our charge.

## Investigation of Philip Schaff

Philip Schaff is arguably the most famous American church historian of the late-19th century. He is remembered for founding the American Society of Church History and for his life-long emphasis on the unity of the Church. Many of his writings on church unity strongly influenced

the rise of the ecumenical movement in the 20th century. His local influence on Lancaster Theological Seminary stems from his tenure from 1843-1865 as professor at the Theological Seminary of the German Reformed Church established in Mercersburg, PA, the predecessor institution to our present-day seminary. During the first years of his tenure at the seminary, Schaff collaborated with John Williamson Nevin on a series of writings that argued the unity of the church lay in the person of Christ, not in any specific confessional statement or form of worship. This became known as Mercersburg Theology and formed the basis of modern ecumenism.

To understand the basis of Cone's critique of Schaff, the Task Force read and discussed many primary and secondary source documents from November 2018 through February 2019:

- Excerpts from *America* by Philip Schaff (1854)
- Excerpt from "Christianity in America" by Philip Schaff (*Mercersburg Review*, 1857)
- Excerpt from *Slavery and the Bible* by Philip Schaff (1861)
- Excerpt from *The Life of Philip Schaff* by David Schley Schaff (1897)
- "Philip Schaff: Christian Scholar and Prophet of Ecumenism" by John B. Payne (*Annual Historical Lectures*, United Church of Christ Historical Council, 1993)
- Excerpt from *What is Church History?* by Philip Schaff (1846)
- Excerpt from *The Reunion of Christendom* by Philip Schaff (1893)
- "Philip Schaff's Changing and Tensive Views of Slavery, Race, and Culture" by Lee C. Barrett (unpublished paper, 2019)

We concluded several things from our readings. First, we found that it was important to differentiate Schaff's views on slavery from his views on race and culture. There is sufficient documented evidence that suggests Schaff's views on slavery evolved over his lifetime. The quote used by James Cone, however, comes from *America*, a collection of addresses Schaff gave during his first visit to Germany after teaching in Mercersburg for ten years. In this collection of addresses, Schaff's worldview of various cultural and ethnic groups is at the forefront. He believed in the superiority of Northern European descended people over those of other ethnic and cultural heritages. This worldview was common and widespread among white Americans in the 19th century. There is not enough evidence to suggest that his belief in the cultural superiority of Northern European descended people changed during his lifetime.

Second, we found it important to recognize that Philip Schaff's radically inclusive vision for the church remained limited by his worldview and the time in which he lived. By the end of Schaff's life, his writings on church history were just beginning to expand beyond his long-held Eurocentric focus. While he did eventually acknowledge the contributions of North African churches, for example, he neglected to give much attention to or appreciation for African American churches. In our discussions, we posited that this neglect may have carried over into

the ecumenical movement of the 20th century. In the United States, particularly during the Jim Crow era, ecumenical conversations were engaged by white churches and African American churches separately. This mirrored Schaff's broad yet not entirely inclusive vision.

Third, we concluded that discussing and debating the intent and meaning of Schaff's writings by themselves was insufficient to fulfill our charge. While it was extremely important to understand the full breadth and scope of Schaff's scholarship and its impact on the academic field of church history and the ecumenical movement of the 20th century, we found that it was equally important to shift our conversation to the impact of honoring Schaff. We found that the seminary's act of honoring Schaff, particularly through the library building's name, is accompanied by various narratives. Schaff's views and legacy are only a few of these narratives. Because he is Cone's example of white supremacist thought that pervaded 19th century American theological discourse, the narratives surrounding the seminary's act of honoring Schaff include the past and present experience of African Americans in the seminary community. These narratives are diverse and much harder to trace. Some are hidden or only told among certain groups within our seminary community. Although we were not tasked with uncovering them, we became aware of their presence and influence on the conditions that prompted the anonymous student's letter of concern.

## Teaching and Learning Moment for the Seminary Community

Within our first month of work, the Community Task Force began considering the most effective way to offer a teaching and learning moment on Philip Schaff for the seminary community. Discussion during the December 2018 meeting touched on the challenges of getting students to participate. The hybrid nature of our degree programs makes it difficult to offer events when all students can participate. Extra-curricular and co-curricular offerings are, on average, not well attended. We knew that in order to gather current students' views on Philip Schaff and the library building's name, we would need to organize a learning moment that had the potential to reach and engage as many students as possible.

To generate ideas for learning moments, we looked to other schools that are having similar conversations about the histories of their institutions and controversial figures honored by building names. We looked at the processes of two schools in detail: Princeton Theological Seminary and Bryn Mawr College.

Princeton Theological Seminary has engaged in a process since 2016 to examine the seminary's historic ties to slavery. A committee conducted a historical audit that brought to light in fall 2018

that a portion of Princeton's endowment originated from slave-supported industry. Princeton planned a year of conversation and opportunities to discuss the results of the report. Events included a service of lament, lectures, a performance by the Morehouse Glee Club, informal discussions among various campus groups, and an academic conference. They also created a website (<https://slavery.ptsem.edu>) where the historical audit was published, events and updates were posted, and members of the community could leave feedback or contact the Recommendations Task Force.

Bryn Mawr College engaged in a process to review their history and heritage in 2014 when a group of students displayed a Confederate flag on campus. One of Bryn Mawr's early presidents, M. Carey Thomas, publicly favored eugenics and actively discouraged Black women from attending Bryn Mawr at the turn of the 20th century. The library building on Bryn Mawr's campus was named in honor of Thomas. The incident with the Confederate flag served as a flash point that brought to light an oral history of negative experiences for non-white students at Bryn Mawr dating back to Thomas's time. A working group formed with two goals: to address the multiple histories of the college (white and African American), and to make a decision about the name of the library. The working group had difficulty engaging students. Open times to talk with members of the working group were not attended by students, though listening sessions by video chat for alumni/ae were well received. The working group found greater success in building on the work that students were already doing. A "Black at Bryn Mawr" series developed by a group of students of color, fed into an oral histories project that helped to address the issue of multiple histories and brought harsh facts about Bryn Mawr's past to light.

We considered several ideas for our seminary community's teaching and learning moment. The idea of an elective course that would wrestle with this topic and develop a community-wide teaching moment was dismissed because it would not be open and available to all students. Informal conversations or opportunities for students to engage with the task force did not look promising based on Bryn Mawr's experience and the patterns of our current student body. We also found the calendar to be a challenge. Our exploration of options matured in March 2019, with only one month remaining in the final term of the academic year for master's students.

The teaching and learning moment for the seminary community we organized was a lecture event by Professor Lee Barrett. He accepted our invitation to give a revised version of the paper he presented on Schaff at the American Society of Church History conference earlier in the year. Originally, Dr. Barrett was to give this lecture at the Fall Convocation, but was asked to speak on another topic when the installation of Dean Lovelace was added to the Convocation events. The lecture was presented twice near the beginning of the first term for master's students, on Friday, August 16 at 11:00 a.m. and on Saturday, August 17 at 12:30 p.m. The lectures were also broadcast on Zoom, a web conferencing platform, and recorded. Each event included a 45

minute lecture and approximately 20 minutes of question and answer. Community Task Force members attended both lectures and were available to answer questions. The lecture was titled, “The Legacy of Philip Schaff on Race, Culture, and Slavery: Blessing or Bane?” Following the events, the video recordings of the lecture and the question and answer sessions along with Dr. Barrett’s manuscript were posted to the seminary’s Digital Archive (<http://archive.lancasterseminary.edu/exhibits/show/communitytaskforce/1>).

Dr. Barrett’s lecture presented Philip Schaff as a complex academic. Based on feedback received from those who attended, some students were unaware of who Schaff was and what he contributed to theology and church history. Others reported that the lecture gave them more information about Schaff or a more nuanced understanding of him. Overall, we believe the lecture event fulfilled its purpose to educate those who attended about Philip Schaff and his complicated legacy.

## Current Students’ Views on Philip Schaff and the Library’s Name

Collecting students’ views on Philip Schaff and the library building’s name was a task that the Community Task Force knew needed to be handled carefully. Anticipating that many current students would not be aware of Philip Schaff’s legacy, engaging them on the topic of the library building’s name would need to follow the teaching and learning moment. We discussed several methods of facilitating conversation on Schaff and the library building’s name. During our December meeting, we looked at four different models for facilitating difficult conversations: The Circle Way, World Café (both from The Art of Hosting); Caucus and Affinity Groups, Dialogue and Deliberation (both from Racial Equity Tools).

As our research into Philip Schaff reached its completion, it became clear to the task force that it would be very difficult to get honest feedback from current students, especially students of color, in a one-time facilitated group conversation like those we had researched. Recognizing the challenges of scheduling and the time needed to both collect and analyze student feedback, a sub-committee of the task force suggested and planned an interview model for collecting feedback on Philip Schaff and the library building’s name. Students attending Dr. Barrett’s lecture would be invited to sign in, and indicate whether or not they wanted to talk with a member of the Community Task Force at some time after the event. The interview questions were also added to a Google Form, which was distributed to all students along with an invitation for their feedback. Our hope was to engage as many students as possible in a variety of formats. Those who are more comfortable talking with a person would have an opportunity to talk with

someone, and those who are more comfortable submitting responses online would have an opportunity to share through the form.

The sub-committee tasked with planning the interviews posed three questions to interviewees:

1. How does Dr. Barrett's presentation affect or inform how you view Lancaster Seminary now? If it does not, please say more about why that is?
2. In *The Cross and the Lynching Tree*, a book that is regularly read here at Lancaster Seminary, theologian James Cone points out that, "The claim that whites had the right to control the black population through lynching and other extralegal forms of mob violence was grounded in the religious belief that America is a white nation called by God to bear witness to the superiority of 'white over black.' Even prominent religious scholars in the North, like the highly regarded Swiss-born church historian Philip Schaff [...], believed that 'The Anglo-Saxon and Anglo-American, of all modern races, possess the strongest national character and the one best fitted for universal domination.' Such beliefs made lynching defensible and even necessary for many whites." In your opinion, how should the seminary's mission, calling, and sense of community be informed by Schaff's legacy?
3. How and why does this information matter to your experience at Lancaster Seminary—especially considering that the library building is named after Schaff? If it does not matter, please say more about why that is?

Respondents were also asked to provide basic demographic information: degree program, year of graduation (anticipated), sex or gender (self-defined), race or ethnic background (self-defined), and whether or not they self-identify as a person of color.

All responses were anonymous. Task Force members who interviewed students in person kept the identity of those they interviewed confidential. The responses gathered by the Community Task Force do not have any personally identifying information attached to them. Students received reminders to participate by email in addition to flyers in their student mailboxes. We collected feedback for four weeks. During that time, we received 13 responses from current students. This is approximately 12% of the total student body.

Some demographic information about the students who responded:

- 6 master's weekday students; 5 master's weekend students; 2 doctoral students
- 3 class of 2020; 3 class of 2021; 6 class of 2022; 1 class of 2024
- 8 identified as female; 4 identified as male; 1 identified as "It (thing)"
- Racial or ethnic background responses:
  - 6 - White or Caucasian
  - 2 - African American or Black
  - 2 - Other
  - 1 - "Disabled"

- 1 - “Muscogee, Scottish”
- 1 - “Native American/African American”
- 8 did not self-identify as a person of color; 3 self-identified as a person of color; 1 responded “other;” 1 responded “I identify as Native, perhaps Redskin if the term weren't derogatory. But never a color determined by its perceived relationship to whiteness.”

Views on Schaff and the library building's name (paraphrased quotations from each current student respondent):

1. The mission of the seminary talks about liberating work. It is hard to honor Schaff's legacy because he considered his race superior. That does not create a sense of community that includes all the richness of multi-faith tradition and honoring diversity. The right thing would be to honor the everyday struggles that students of color have when expecting theologians to see their humanity equal to their own.
2. We should be in conflict over Schaff's legacy as we are struggling today with the legacy of white supremacy which his belief helped to ground as a national ethic in the U.S. Perhaps Schaff did great things, but in today's world and as a seminary committed to addressing white supremacy, it would seem that it is time for a plaque attributing the good work and areas of needed growth in Schaff's history. And it's time for a new name; perhaps not honoring a person, but a concept that we all agree is important to our education and witness.
3. Regarding issues of anti-black hate and violence, I defer to my black friends regarding the appropriate response to Schaff's legacy. We are all part of a white supremacist society. My hope is that LTS models a response within this system for other institutions based on honesty, confession, lament, and re-visioning of Christianity in America.
4. Schaff was a man of his times, but as a Christian theologian he should have known better. But we are a forgiven people called to forgive. We need to look at Schaff's better legacies and not the bad ones. People are fallen and change for the better. We need to change and be reformed as God calls us to be.
5. We are considering these questions from a position of historical privilege. It seems Schaff's views and those of his contemporaries were more a consequence of ignorance than of informed malice. There are plenty of moral issues that we face in our present time that we may not be responding to as fully as we could; for example, the vast amount of ecological damage as well as civil, social, and economic unrest that is resulting from climate change. We can't offer relief to those who suffered from the words of Philip Schaff in the 1800s, but we can reduce our sins toward our sisters and brothers today. Let's bring justice to our time.
6. Schaff was a flawed individual, just like the rest of us. It isn't fair to put him on trial and not others who are named on our buildings and grounds. If we want things named after perfect things, don't name them after people. How the seminary handles this issue speaks

to how Christians should handle the issue of racism. As Christians, we are called to point to the light and truth. How we handle this issue shows how we are able to deal with messy history.

7. Schaff's legacy does not reflect the foundation of the seminary. Consideration should be given to diversity when naming new buildings. Having Schaff as the face of the institution is problematic. I work here and live on the campus. I am entrenched in the culture of this institution. It is problematic when the community does not reflect that diversity. I feel like hired help.
8. I am disappointed the seminary didn't self-disclose information about Schaff more proactively. These are questions that should be asked of the seminary's donors. If Schaff's name is removed from the library building, what will the financial repercussions be? If his name remains on the building, how will the seminary address this with future students of color? How does the seminary and its Board of Trustees restore justice to those most affected by Schaff's claim of white superiority? Most importantly, the seminary has a responsibility to the UCC in denouncing the racial history perpetuated by Schaff and his contemporaries, and this must be carried out quickly and completely in the current climate of racial violence and hatred so that people of color may be assured that their lives matter within the United Church of Christ. My prayer is that the seminary that I have come to love and adore would do the right thing for me and for the ones coming after I am gone. Would the leadership of the seminary willfully expect any student of color to consider not to end her/his enrollment and transfer to another school with the knowledge of the seminary's history around racism? It does matter and I am waiting to see how the seminary will respond.
9. Philip Schaff's views represented a universal notion of cultural supremacy. We need to disavow a posture of "knowing all." This issue does not matter to me, though I wonder if I matter to LTS? Change the name of the library to "Audrey," named for a kind person [on the library's staff] who goes about largely unknown. Her life should be remembered for its quiet dignity. Giving a living smile to her is more priceless than the smile on Mr. Schaff's dead face.
10. I think we have an opportunity here. In conversation with other students, it was suggested that this was an opportunity for restorative justice. Why not establish scholarships for people of color as a way to repent? There is also a chance to raise awareness of the tension between the good and bad of Schaff, engaging it with the history of LTS and the United States. I think it would be less than our best to simply erase Schaff. It might be needed for students of color to feel welcome. But the problem is that it might also excuse white folks like me from having to deal with his legacy. I fear, as a white person, that taking the name off, while hospitable, is actually giving cover to white folks. But I defer to my family of color: if then the name is oppressive, then remove it.

11. If we are following our claim of moving forward, rename the library. If the majority feel that all the years Dr. Schaff's name was on the building was not enough to honor the things he did, then name a part of the library after him. However, to not change this name would be indicating to everyone who knows about this that we are not moving forward. My concern is the additional damage that may occur. It has been brought to the forefront, people are upset, and renaming the library building will be another blessing for the seminary. This would be an excellent message to the people of Lancaster who may not have heard of the seminary yet. It would bring a lot of attention to the seminary in a good way. I understand Schaff was a product of his time and to argue that he should have been more forward-thinking is not really fair. However, now that we know it exists, how could we possibly look away?
12. Everyone has a view and their own understanding when it comes to the knowledge of African American/Black people. No one has the right to interpret scripture to suit evil behavior. It is not the building or the location which makes evil. Evil is and always will be with the occupants. Evil needs a body.
13. We should denounce Schaff's embodiment of white supremacy and use his racism as a place to work from in making reparations with all minority communities. Our mission to transform faith leaders so they can transform the world should intend to make financial reparations for communities affected by the seminary's practices around race through scholarships and grants. The library building's name is symbolic of the systemic endurance of white supremacy in our institution. The fact that the library is a core source of knowledge and carries Schaff's name reinforces the myth that whiteness is the ultimate authority of knowledge, experience, tradition, and wisdom.

From these responses it is clear to the Community Task Force that the student body is watching and waiting for a just response from the seminary's leadership. Demographically, this group of respondents is very close to an accurate representative sample of the current student body. The majority of respondents arrived at similar conclusions regarding Schaff and the library building's name, though students of color and white students arrived at those conclusions from different perspectives.

## Recommendations to President Lytch

**Intentionally integrate learning moments about Philip Schaff and the pervasiveness of racism in America into the curricula.**

Teaching and learning moments on this issue need to be ever-present and ongoing. Conversation among the seminary community about white supremacy and racism must not stop with the work

of the Community Task Force. Electives that examine this complex history and heritage must always be offered, like the elective courses on sacramental whiteness and Mercersburg Theology that were included in the course offerings in Fall 2019. Key required courses in the curriculum need to be identified, mapped, and developed further to more fully explore the pervasiveness of racism. We also suggest that some thought be given to creating an alternative cross-cultural experience for students to study the history of slavery and racism in the United States. We believe that the Dean of the Seminary and Regular Faculty, as stewards of the seminary's curriculum, should be tasked with this work in conversation with seminary administration and students.

Budgetary impact: neutral

## **Install an interactive interpretive display that educates and invites reflection on the seminary's history and racism.**

An honest, permanent, public display about the history of Lancaster Theological Seminary and the complex legacy of Philip Schaff will serve as a reminder that we must continue to repent for the sins of our founders and work toward bringing about the kin-dom of God on earth. Such a display would invite the seminary community and its visitors to both celebrate and wrestle with the history and heritage of the seminary. It would also provide an opportunity to rearticulate our commitments to anti-racism and dismantling white privilege.

We recommend that the vacant alcove in the library building's entry, most recently occupied by a vending machine and originally built to house a pay telephone, be the site for this interactive interpretive display. A large touch screen display in portrait orientation would be installed inside the alcove. Powered by a stick computer, the display would show an interactive online exhibit hosted on the seminary's Digital Archive. The exhibit would feature a timeline with dates and significant moments in the seminary's history, with particular attention to the events and moments that led to the formation of the Community Task Force. With the touch screen interface, visitors could move forward and backward along the timeline, zooming in to see more information about a particular moment or event. By creating this type of experience with digital technologies, the exhibit may be expanded and improved over time to include more aspects of the seminary's history.

We recommend that a small limited-time committee be formed to oversee the creation and installation of this display. Myka Kennedy Stephens, as seminary librarian and curator of the seminary's Digital Archive, would likely be the primary contact for the project. Meg Graham, as the seminary's marketing and communications manager, would help ensure the design is consistent with the seminary's brand and would be able to help with marketing and promotion.

At least one additional volunteer, preferably a person of color, would help with content and selection of artifacts to include.

Budgetary impact: approximately \$5,000.

We collected preliminary bids for the technology equipment and renovations needed. The solutions range from \$4,500-4,900. Additional expenses may emerge depending on which option is selected.

## **Form a semi-permanent commission to investigate and reflect on the impacts of racism and slavery still present at Lancaster Theological Seminary.**

The Community Task Force is not the first committee to be established to explore these questions and issues. For example, this work was taken up previously by the Task Force on Diversity in the 2013-14 academic year. At many points during this year, we have felt constrained by our charge: awakened to much broader issues of racism and the challenges of students of color, but lacking the time to explore them fully and responsibly. The only way we see this work continuing forward is if a semi-permanent commission is established to prompt and facilitate the seminary's continued growth toward honoring its commitments to anti-racism and dismantling white privilege.

This commission must ground its work in theological reflection and be charged with examining critical events and practices at the seminary that might lead to reparations. We suggest that it be responsible for conducting an audit of racism at Lancaster Theological Seminary. Its work would also include cultivating safe space for thoughtful and sustained conversation on racism and dismantling white privilege, collecting stories and testimonials of those in the seminary community harmed by racism, and identifying practices for recruitment of diverse leadership (trustees, administrators, staff, and faculty).

This is not work that could be completed in one year, nor could it be completed within the cycle of a three-year strategic plan. We are calling for sustained attention and commitment to be given to this work so that it may always be in the foreground of what it means to be a member of the Lancaster Theological Seminary community.

Budgetary impact: unknown; unlikely to be neutral

## **Create and enforce accountability structures for all faculty, staff, administrators, and trustees to complete anti-racism training.**

Lancaster Theological Seminary currently requires all employees to complete an anti-racism training, however, there is no accountability structure or deadline imposed for completing this training. We found this to be an oversight that, once remedied, could help improve the experience of people of color in the seminary community. We suggest that a vetted list of anti-racism and anti-oppression trainings from a variety of organizations (including but not limited to trainings offered by the YWCA of Lancaster) be compiled and shared with all employees and trustees. Set a realistic but firm deadline for all employees and trustees to have completed the training. Communicate and enforce fair consequences for non-compliance by the deadline. We also strongly recommend that consideration be given to requiring ongoing training (e.g. every two or three years) so that anti-racism and anti-oppression training is more than a one-time event and keeps up with best practices.

Budgetary impact: unknown; it is likely the seminary may need to subsidize the cost of required training for employees

## **Remove Philip Schaff's name only from the library building and library department.**

Philip Schaff, flawed and human, was and is part of Lancaster Theological Seminary. We believe that Schaff gave birth to an idea of radical inclusion that could not be fully realized during his lifetime, and that Lancaster Theological Seminary is dedicated to furthering and expanding radical inclusion in that spirit. The Community Task Force does not seek to erase Schaff or his legacy from the campus. In fact, we feel that would be more problematic than keeping his name on the building. However, based on the feedback from current students and from our own deep work this year, we feel that the responsible, respectful, and just course of action is to remove Schaff's name from the library building and disassociate it from the library department.

It must be noted that the Community Task Force is not unanimous in the recommendation regarding the name of the library building. A minority of the task force members have authored a minority opinion report, which may be found as a separate document file submitted with this report.

Our final recommendation is to remove Schaff's name from the library building and disassociate it from the library department. This would involve physically removing the metal letters on the building, changing all signs on campus, and updating all campus maps and literature. Offices

housed in the library building may need to update their mailing address and other records pertaining to their location. The library department would need an updated sub-brand logo to replace the existing one on all of its websites and departmental collateral, as well as updated library literature and documentation. It would also involve updating the library's accounts with vendors, social media platforms, and listings in various directories and databases.

Philip Schaff would continue to be remembered and honored by the Philip Schaff Tercentenary Collection, a named collection of rare books he donated in celebration of the tercentenary anniversary of the Heidelberg Catechism. The plaque in the original library, now Mayer Commons, recognizing his contributions to the library along with those of other donors and supporters would also remain. The stained glass in Santee Chapel which bears his name would remain untouched. We also suggest that the portrait of Schaff, specially commissioned for the library building's opening in 1967, be displayed in an appropriate place and given context suitable for his complex legacy.

Items in the library's collection would bear bookplates based on the time they were added to the collection. Items acquired after Schaff's name is disassociated from the department would receive a bookplate with the new sub-brand logo. Items added to the collection from 1967 to the date of the change would retain bookplates bearing the Schaff name. Items added to the collection prior to 1967 have a mixture of older bookplates and proprietary markings. We feel these represent the different historical periods of the library and should not be changed. It is also better for the preservation of the collection that bookplates and other markings not be changed or covered.

We do not offer an alternative name for the library building. In some ways it may be best if Schaff is not replaced. There is no substitution that can atone for the harm that is caused by his published and circulated white supremacist beliefs. The simplest solution would be to refer to the building as the Library Building, and the library department would identify itself as the Lancaster Theological Seminary Library.

Budgetary impact: minimal; most work can be completed by current staff, with the possible exception of the exterior signage.

Respectfully submitted,  
Myka Kennedy Stephens  
Chair, Community Task Force