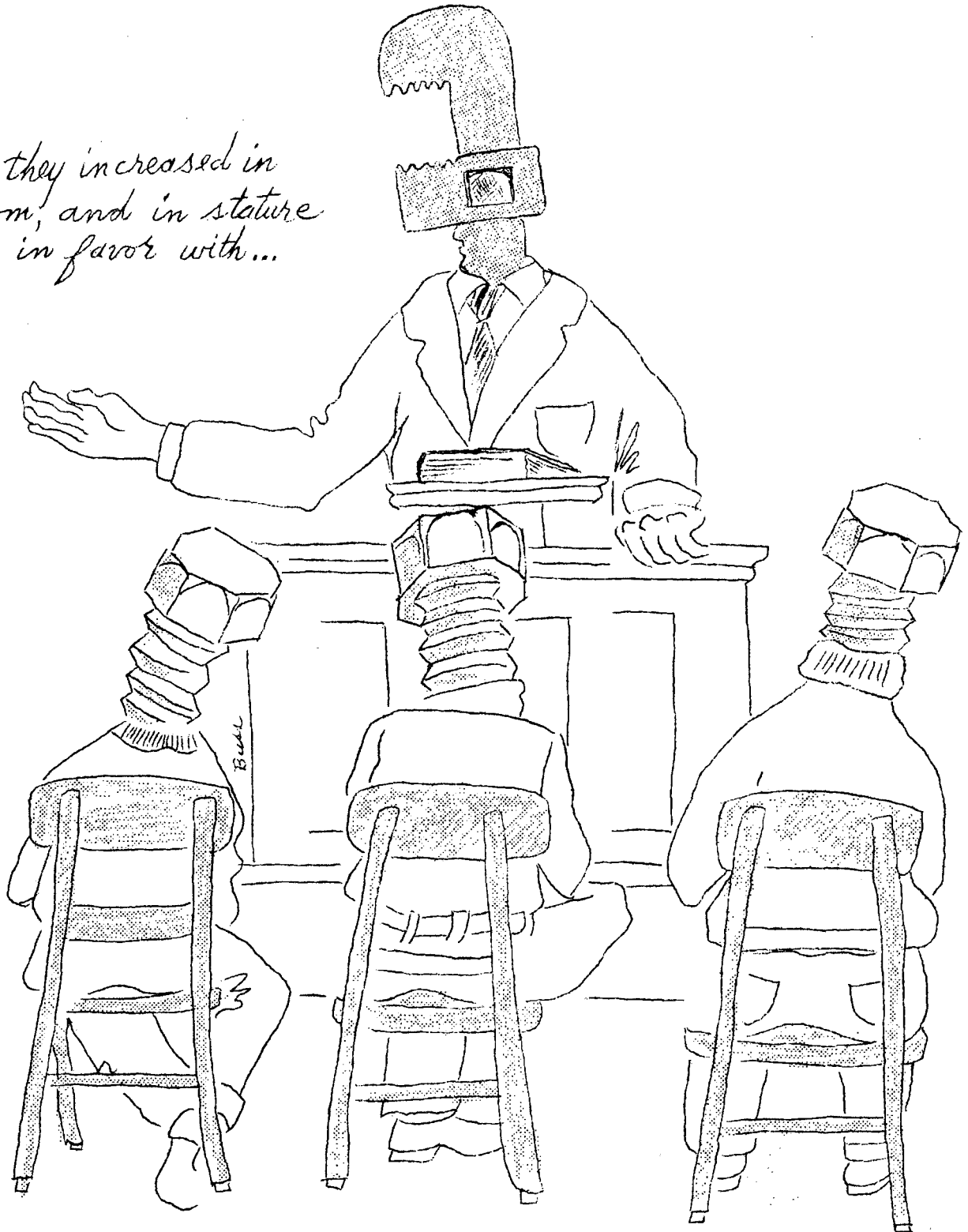


THE *Seminarian*

*And they increased in
wisdom, and in stature
and in favor with...*





"THE STUDENT AS NIGGER" -- A REACTION
Paul Irion

When I first read this article last summer, I had a somewhat different reaction than I did when I saw it in The Seminarian. My first reading was objective and detached and I responded with approbation to the blast against Reaganized "education" in the West. But the latter reading in my office made it easy and tempting to become defensive. The task then became one of sorting out the differences and similarities of UCLA and LTS, while still maintaining a perspective on the essential message of the article. It is not my purpose here to enumerate these similarities and differences. It is enough to acknowledge that they exist, as any thoughtful person could define them.

It strikes me that the situation is somewhat analogous to the varied state of the life of the black citizen in the South and the North. There was a time when the northern liberal (and most other northern whites) could point the finger of scorn at Mississippi or Alabama and cry, "Bigot!" But then the civil rights movement came

to the urban North and cried, "Hypocrite!" Focusing the light of justice on de facto segregation in housing and schools stimulated a massive reaction and has brought about the kind of confrontation which could well destroy the social order of America. The black citizen has not yet found his true freedom in Selma or Cicero, in the delta or Detroit, or for that matter in Lancaster.

But another variable needs to be mentioned as well. The denials of freedom and humanity have been more grievous burdens for some black men than for others. Medgar Evers was murdered and Ralph Bunche was denied membership in a prominent Washington club; the unskilled laborers of Watts struggle to find employment and black athletes ask for black coaches and cheerleaders. Some seek massive initial breakthroughs to freedom and some seek the necessary talismans of humanization. But the battle is not over until freedom and humanity are achieved at every level.

Just as one might be tempted to say to Dr. Bunche or to Lew Alcindor, "What's your gripe; you've got it better than most?" this is to beg the question. To say to the Lancaster student, "You've got it better than UCLA or Berkeley or Columbia, what do you mean -- 'the student is nigger?'" is to beg the question. Edward Brooke and Eldridge Cleaver suffer, each in his own way, because they are black men in a system that hinders their full humanity. Just as the KKK and the membership committee of the Cosmos Club participate in a system which denies equal status, UCLA and LTS are part of an educational system which often denies the student a climate conducive to learning. The excesses described in the article may be tactics worthy of the KKK, but the more genteel limitations on education at LTS, and I include myself here, also must be judged.

A REACTION:

I speak only for myself; my colleagues will justly claim their own right to concur or disagree. Just as I confront weekly the dilemma of the white liberal in civil rights -- either to beat my breast masochistically while uncritically supporting the unwise but understandable goals of the most militant black separatists or to keep trying to change the system of democratic government -- so I confront a dilemma in supporting a student revolutionary. On the one horn I am excited and heartened by the activism of contemporary students in contrast to the apathy of their immediate predecessors, on the other horn I am troubled by the irresponsibility of their academic vandalism -- destruction for the sake of destruction. I am too much of a conservative to disavow the evolutionary process which builds upon and moves beyond the past heritage to the new. I cannot find meaning in the motif of anarchy which insists that new becomings must be de novo.

The educational system everywhere today is in need of creative reform. Students need the freedom to define the issues that shape their personal educational goals. Curricula must provide an open-ended bank of resources for achieving individual goals. New ways must be found to motivate independent study on the part of students rather than merely transmitting information from one generation to another. Better ways need to be developed for evaluating the progress of the individual student. Students and faculty must accept the mutual responsibility for shared learning. Maximum effort must be devoted to teaching all persons in the educational enterprise how to think, how to criticize responsibly, how to work toward creative solutions to problems.

"The Student as Nigger" effectively relates the student crisis to the black-white crisis. Just as this provides a dramatic description of the problem it also offers some direction for its solution. Although it is not without its grave risks, Black Power has taught the powerful lesson that the black (heretofore called Negro -- Nigger) is the only one who can make his own freedom. It cannot come to him with any essential meaning as the gift of the white liberal (or the ransom paid by the Establishment). This I believe. However, the key then becomes not force but responsibility -- will the black strive for his humanity by irresponsible destruction of the social order (or even more, of himself) or will he participate in the redemption of what is worth saving in that order of which he must be a part?

What then of the student at UCLA or LTS? Let's think of LTS. How will creative change come? How will education be given new life? How will students affirm themselves as adults in the educational process? It is hardly likely that the local equivalent to the SDS (for example, the chapel-time coffee klatchers) will sit-in at the Hafer Center. Nor would one anticipate that campus security forces (i.e., Pat the janitor supported by SCC parking law enforcers and Mosses' Chihuahua police dog) would be needed to beat recalcitrants into bloody submission. Change will come at LTS through "Work, baby, work!" not "Bitch, baby, bitch!" It will come when students get so caught up in education that they work so hard to learn that they open up new avenues of learning for me. It will come as there is responsible, constructive, creative participation in discussion and decisionmaking in the committees of the institution. It will come when the mutuality of our labors creates a climate of trust that will transcend pettiness and defensiveness. Then we'll begin to know what education is about!

IT CAN'T HAPPEN HERE - R. Staudt

In the last issue of the Seminarian there appeared the rather daring (for LTS) and provocative article "The Student As Nigger". I was convinced at the time that there was a great deal of truth in the analogy drawn between the oppressed, servile state of the Negro and the condition of students. As I heard student and faculty reaction to the article I was more convinced that the article very much applied to LTS.

It is true that in the two and one half years I have been at LTS many things have changed. All requirements have been dropped, courses may be taken in any order and students have been put on all committees. All these changes are a step in the right direction, but it is not just curricular changes or a chance for students to sit on committees that I am concerned about. My concern is the whole concept and attitude toward education at LTS.

One of the first things students learn at LTS is that we are a very disappointing lot. We are the intellectual dregs of the universities; we are avoiding the draft; we are a pathetic and passive lot. Over and over again I have heard how disappointed the faculty is that we are not brainy like Harvard students, aggressive like Oxford students or revolutionary like Berkeley students. We are junk. In answer to this I can only say that even if everything I have heard said about us is true we are here at LTS. Whatever our brainpower, for good reasons or bad, exciting or dull we are here and we are the students this institution has to work with like it or not. I am really tired of hearing about how disappointing we all are.

As long as disappointments are being expressed I would like to note that the faculty and administration are not the only ones disappointed. I too have been disillusioned and disappointed by what I have found at LTS. My hopes and expectations about theological education have hardly been fulfilled. Many of my professors here, I must confess, are not prize packages, and the teaching philosophy and methods are antiquated and ineffective. When a concerned student consulting a professor about the kind of education he is getting at LTS, is told that this issue is a small matter and another professor tells his students that any education we get is in spite of the institution, I begin to wonder why I am here at all. For a denomination that prides itself on an educated clergy this is a surprising attitude.

In order to illustrate my concern about the poor attitude toward education at LTS, I would like to quote some faculty remarks garnered during the last two and one half years in this institution. No matter how revolutionary, progressive, or forward looking our professors pride themselves in being, no matter how loudly they proclaim the death of the "Big Daddy" attitude, they still have managed to instill or perpetuate a slave mentality in most of the students passing through this institution. The first remark I would like to quote was brought to mind by Mr. Farber's reminder in his article "The Student As Nigger" that all Professors were once niggers themselves and never quite got over it. In one of my first classes at LTS as a junior a professor prefaced his lecture with these words, "I listened for the last twelve years and now I'm going to talk." So we too will listen until we get a flock of niggers in a class room or a parish and then they will listen to us. In many of the following comments we see reflected the attitude of a master dealing with his poor, nearly moronic slaves. One professor declared in a little get-together in his home, "a student doesn't even have the right to talk until he's a senior." Just have patience and keep your mouths shut you juniors and middlers, your day will come. The same professor bemoaned the fact that because of his superior

intelligence and scholarship, he had no one to talk to. He hopes for the day when Seminaries will cluster together so that he will have some colleagues(faculty) to talk to. Until that day I suppose he will suffer in silence because we can't expect him to talk to simple students about such profound and complicated matters as occupy his mind. Another remark along this line was made on the return trip from St. Mary's Seminary in Baltimore where we were very hospitably recieved. This professor leaned back and sighed with a dreamy look in his eye and said, "Those students really know how to treat a professor. As soon as I asked for something a student scurried off to grant my request." LTS students, servile and simple as we are, are apparently just a little too uppity for this man. I guess sometimes we forget our place and think we are people instead of robot servants programed to anticipate our masters' every need. One of our professors has even taught his classes to laugh on command. After each feeble joke this professor commands, " laugh boys" and all of us who want A's open our mouths and hee-haw like a bunch of jackasses. If he had asked us to sit up and beg we would probably have done that too.

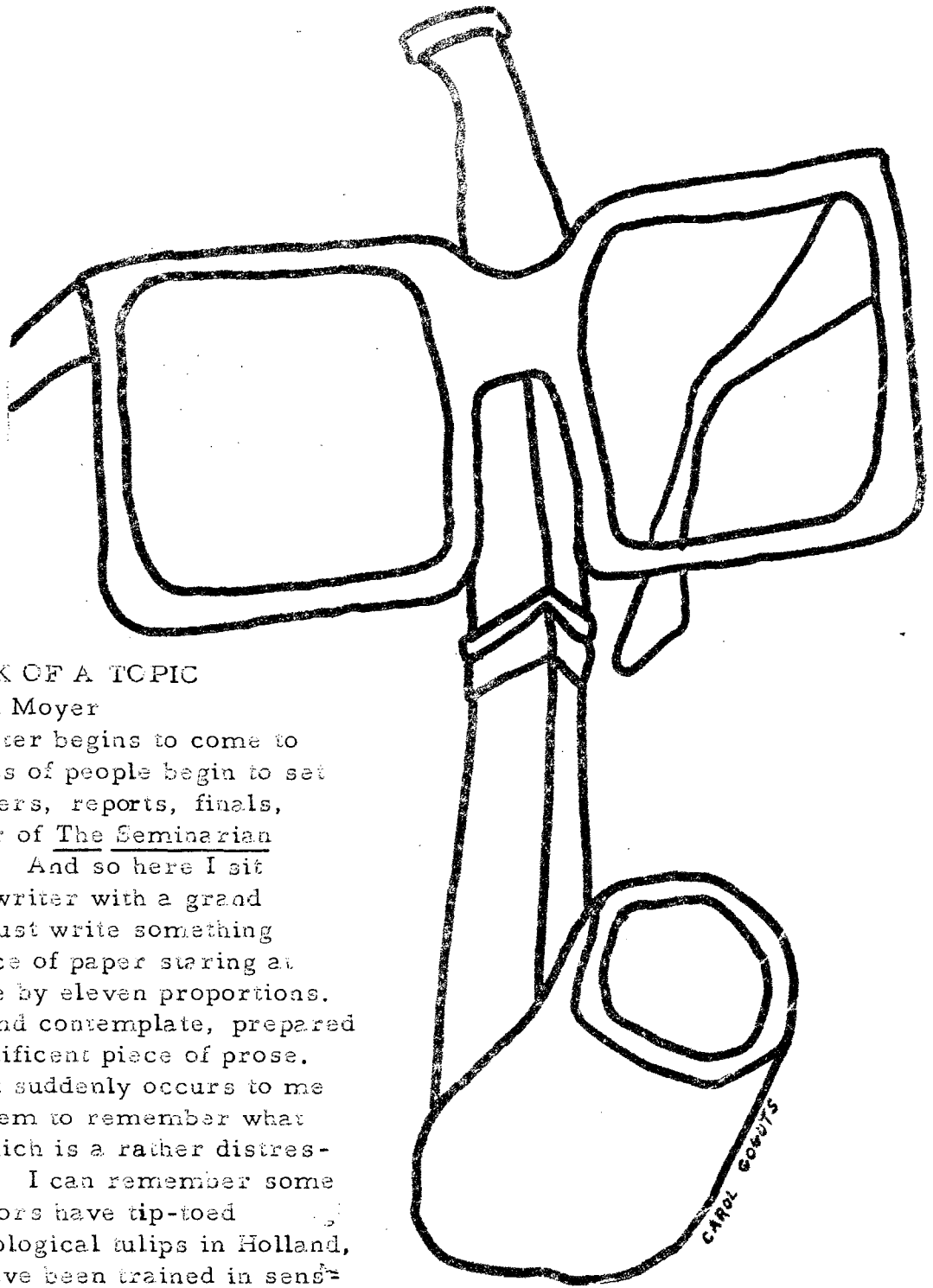
Most of our professors lament the fact that they are forced to give grades. One professor in particular declared that he would be willing to give up grading completely. On a term paper graded by this same professor one can expect to see an A- tending toward a B+. Another professor is quite capable of giving a student a B++ on a paper. One student had the temerity to ask what the difference between a B+ and an A- is. The curt reply was, "you!" What can a poor slob say to that?

During one of our courses last semester our professor had to be out of town during our regular class meeting. He automatically cancelled the class assuming that we students were such dolts and so inept that we couldn't possibly have a class without his guiding hand. without his leadership we might have strayed from the party line.

When one poor fool dared to step out of line and his hostility toward this whole attitude spilled out in the Seminarian, one professor asked in a pastorally way, "Do you feel a need to talk with me about this?" There obviously could be nothing wrong with the system-only with the befuddled student who forgot his place.

Our protests against this kind of attitude have either been completely ignored or met with some very ingenious, although unbelievable, answers styled to shut up complaining students one way or another. Our protests are passed off lightly with the accusation that we are only complaining because we haven't gotten all A's. Or the student is made to feel like a mental case with kindly offers to counsel him. An attempt has even been made to flatter us into silence by assuring us that we, the intelligent students must suffer in silence because we are a bright minority in the midst of a flock of mediocre students. As tempting as this answer is, I believe that too is far too simple an analysis of the situation.

Before we make any more changes in our curriculum(requirements or no requirements, Greek or no Greek, comprehensives or no comprehensives) it might be a good idea to re-examine LTS's philosophy of education and its reasons for being. It is silly to fool with details/our purpose for existence is vague and our attitudes are wrong. If this institution exists for the education of theological students, I would like to see the students take a far more active and responsible part in their own education. Most of us are capable and willing to do so, but as long as the faculty and students are operating in a slave, master relationship I do not see any possibility for any real change or progress at LTS. Endorsees: L. Buss, E. Staudt, G. Moyer, F. Goguts, J. Rosewall



THE LACK OF A TOPIC

Glen Moyer

As the semester begins to come to an end, all sorts of people begin to set dead-lines: papers, reports, finals, etc. The editor of The Seminarian is no exception. And so here I sit before my typewriter with a grand feeling that I must write something and a blank piece of paper staring at me with its nine by eleven proportions. And thus I sit and contemplate, prepared to write a magnificent piece of prose.

However, it suddenly occurs to me that I cannot seem to remember what the topic is, which is a rather distressing occurrence. I can remember some things: the seniors have tip-toed through the theological tulips in Holland, the middlers have been trained in sensitivity, and the juniors have been completely inducted into the new free and open curriculum. But these memories do not seem to mean anything. And so there does not seem to be a topic.

Perhaps that is the topic of and by itself: that there is no topic and no meaning. The question has been raised many times probably, but I will ask it again as a neophyte: What are we doing here? What does it all prove? True, there are some practical theological courses (is there impractical theology?) that will help in the parish ministry. And there are some Biblical courses that will help me preach a better sermon hopefully. But so what? Is that all there is to it?

I think the problem is one that evolves from the last issue of the Seminarian although not directly. The article, "The Student as Nigger" raised some eyebrows and some discussion, but suprisingly little serious comment.

Topic:

Are we so sure that the article has nothing to do with us that we can simply ignore it? Or do we choose to try and forget about this little bit of unpleasantness and go about our daily class schedules unaffected?

I, for one, would rather not ignore the basic emotion of that article, that is, the feeling among students that the faculty is ignoring them. Not that the faculty will not admit our presence; they must, or they would not have a job. On the other hand, there are times when one can feel a definite Siberian wind wafting from a professor's shoulder when approached with certain inquiries. I will probably be told that I should wait until I know all of the faculty members better, or that the fault might be in me. I do not want to ignore these possibilities, but the feeling still remains.

Quite frankly, I was a bit disappointed on my arrival here. I had heard that seminary would be a grand experience because it was one place where everyone lived in one happy community. Well, it might be a community (although I would like to see some evidence), but it is hardly one and is sometimes far from happy.

In short, there is room for improvement, and not only in my eyes either. As one fellow student remarked the other week, "I wouldn't mind coming back here in about ten years. The seminary ought to be pretty good by then." It is true: there is room for improvement. It is also true: there is change going on at L.T.S.

What is most important to students is that this change not stop, and that they, as students, be allowed to take part in bringing on this change. Since it is for the sake of the students that the changes are being made (isn't it?), their opinions ought to be taken into consideration. We have made a start with representatives on the various committees; what we need now is true student participation in these committees. Let it be understood: I have no radical ideas, I do not see the necessity for forming any new committees to combat old ones, or additional committees to advance the student's ideas. Rather, I think it would be most beneficial to use the system that exists and work through it. This will take time and patience, but I believe it can be done, and that change can come about in this way.

This then is the topic: that there must be change or the seminary will die. This is what was stewing in my brain as my fingers hovered over the keys. The topic that was lost is found again: there must be change. And not just any old change, but it must be change that involves students and professors working together toward common aims. This means that the faculty and students must come closer to each other, not only in those aims, but also as human beings. Perhaps then the theological tulips and all the rest will have more meaning, and the topic will not be lost again.

Field Exams: Vestige or Value?

The past few weeks have been either exhilarating or discouraging, rewarding or disappointing, depending on the point of view one has. If one is a student who has passed his exams the feelings are positive. If one is a student who has not passed, chances are the feelings are quite negative.

I questioned the value of these little exercises before I ever took them. Now that I have had the dubious privilege of having been a participant, I question their value all the more. What is to be gained from these exams which vary according to the whims of the faculty members involved?

Certainly the students need to be aware of what they do not know, but there must be a better way of informing them. When six out of seven or six out of eight persons fail an exam, are the students really at fault? I THINK NOT!! Rather, those departments should closely examine themselves, for it is just possible that somehow or somewhere they have gone wrong.

Another question which comes into my mind is, why all the fuss about numbers? The professors know who the students are. (In one exam the students were told not to use numbers because names would have to be used later on anyway.) Can this grading be done objectively? Again, I THINK NOT!!

It is my humble opinion that the honored Administration and Faculty of LTS should re-evaluate Field Examinations. I believe that if they are really honest with themselves, they will find that the exams are only vestiges and have very little if any value. Whether or not they would admit to this is another question, but one can always hope!

Karen Easterly

Comprehensive Scuttlebut

These last comprehensive examinations have again illustrated that Lancaster Seminary continues to swagger like an academic drunk. We sway back and forth down the path of reconciliation striving to examine both integration and comprehension.

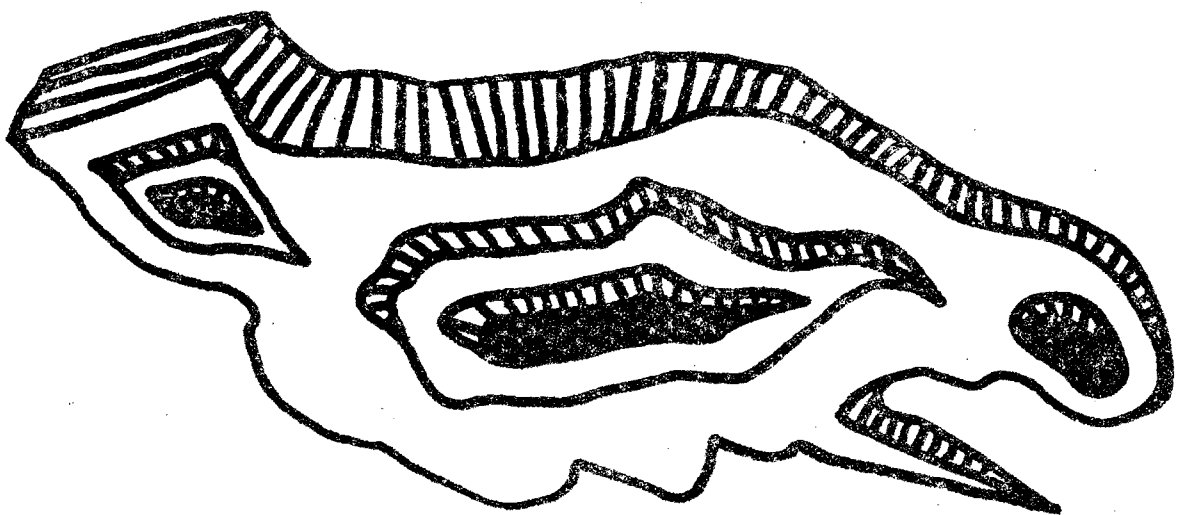
The examination in Church life and Work seeks diligently to tap the individual's integration in three departments. There is intense emphasis placed upon personal feelings, action-reaction, and intestinal fortitude in a given hypothetical situation. There is only one problem here: these personal attributes can rarely be tested in a given hypothetical situation, unless of course one has an affinity for fantasy. It amazes me that the personal one-to-one confrontation that this comprehensive demands (or depends upon) dies at the insignificant non-directive stamp of the almighty grade. But then this is not a unique feature of this comprehensive alone. Aside from these criticisms, it must be said that this group of professors attempts to test students as persons. They seem to take seriously the reality that learning is exhibited through conviction and decision, and not through rapid reading of crinkled notes and memory retention.

The Biblical comprehensive was probably the most unbiblical way of getting at the subject. The very design of the exam denied the unity of the

Testaments and the authority of the Bible: New Testament was in the morning, Old Testament in the afternoon. But the situation was even tackier than all this. The OT section was divided into two sections so that the student could respond to the proper professor, and not to the OT directly. There seemed to me to be very little attempt to integrate the Biblical witness, to discover what the place and authority of the scriptures were for the student. The test was so segregated that this student wonders if each professor involved knew what questions the others had composed. Having finished the Church life and work with its emphasis on integration, it was a shock to be exposed to an exam which only picked my retention of facts and biblical passages, and left my thought and belief processes devoid of basis. Conceptual constructive thought depends on factual knowledge, but where were the concepts tested amidst the trappings of bare fact and professional bias?

Unfortunately theology and ethics too were segregated. Why? If they do represent two different exams than schedule them accordingly. If they do not, then what's the purpose of holding them together feebly with the same time period?

Church history makes an attempt at integration by issuing concrete study questions early and in fact, by drawing upon them. This comp also adds a unique quality to testing philosophy -- it seeks to test what the students know and not necessarily what the professor knows the student should know. Last year and this year many questions were offered from which the student had a choice. Certainly limited choice was given in the theology and in the biblical comp only New Testament offered such a choice. That is if you consider answering two out of three questions a choice (one question was usually compulsory in all cases). Attempts, of course were designed to overcome this limitation; these questions were so broad that a 2500 word paper wouldn't suffice. Surely the professor has the privilege to harbor pet interests and to pursue them. But only to test these is narrow and pretentious. Perhaps the whole experience can be summed up briefly with a question. Are the comprehensives a re-run of final exams in the basic (core) courses or do they represent something beyond this? Ed Staedt



PERHAPS
Brian Jonson

Was it today, tomorrow or yesterday that I came here? What a stupid question. Of course it was yesterday! But, no, yesterday is in the past and in the past I wasn't here. In the past I thought of coming here. I at times dreaded it and again I looked forward to it.

America: that wonderful place. The land of opportunity and freedom, of affluence and equality. The land flowing with milk and honey; the promised land. Sure America is a great place. Here you can live on products which are entirely home-grown. You can vary your climate to one that suits you without leaving the country. America could be besieged and survive. And in America you could get lost -- lost in location, lost in humanity, lost in mind: and nobody could find you. Here is your opportunity -- become isolated, cop out, become a bum, be a success -- no, you have to know somebody or be somebody to do that (just like home).

But, of course, here you have freedom. Freedom to ask a cop the way, and as you walk up to him you can watch his hand close around his gun or night-stick. Freedom to say that you don't agree, but not in public or you'll be beaten up or shot. Freedom to converse with your friends over a quiet beer but of course, first you have to risk your life on foreign soil.

Here is the land of affluence, where bums can stand in the door of large skyscrapers and try to eke out a living of the passers-by hurrying from their second car to their city home. It is an affluent country provided you have money. And everybody has an equal chance to have money. Everybody has an equal chance at everything. But don't try to prove it or you have an equal chance of dying. All men are born equal -- helpless, and all. Men remain equal, unless you come from a better background in which case you are superior.

How do I know? I came here. But when did I come? Yesterday? -- no, yesterday I dreamed of it. Today? -- no, today is not true; today I live a life no different from that at home. So I must have come tomorrow. That's it, I came tomorrow, and tomorrow I can say I went to America and knew its benefits. But what of yesterday and today? Well, yesterday I will go and fulfill my dream, but today is nowhere it just happens.

AN EXPRESSION OF A STUDENT
Bob Stone

Once more in our "liberated" Seminarian we have the old issue raised of the persecuted students and tyrants called faculty. An enlightened leader called Gerald Farber wants to take on the straw men called authority. How terrible authority is. Oh, how we are to hate this dragon. It is always used so wrongly. Authority uses "murderous glances". Authority is trying to keep order in the classroom. Authority is like "Auschwitz." Authority has not had a reason for having authority. Authority tries to screen out rebels.

After considering what this refined man has to say, I can see that he really has a valuable suggestion: "Students you should run your school." Now, if this brave soul has so much guts, then let him set up one. Where is the courage of his verbal diarrhea? But, he won't lift his hand to start his educational paradise, and do you know why? It is because it is too much easier to criticize something that is trying than to try yourself. If he set up a school, he would have to set up some kind of authority and all of you

know how bad that is. We would also have to say "Yes" instead of saying "No" all the time. This poor soul has a poop crossways. Someone take him to a doctor.

May I suggest to the one who included this article in our paper: If you really think that this paper has something to offer, then stop insulting your readers intelligence.

THE PLAN

Steve Shick (from Crozer Seminary)

In this brief article I shall take the opportunity to express what I consider to be the salient strengths and weaknesses of the present Crozer-Lancaster Plan- or, if you prefer, the Lancaster-crozer Plan.

Since it is more glorious to praise than to condemn, I shall begin with one of the outstanding opportunities available to all those willing to partake in this "creative" program. As we all know the most highly acclaimed benefit is the "bonus" three hour, non-credot course in "Ministry to Roads". Of coursethis added incentive is not gained easily. Simple participation in a semester's program is insufficient preparation, rather one must complete three semesters, or a total of one hundred and fourty-four (144) hours of commuting. It is felt after that time the student should have mastered the basic skills, which will enable him to minister to the concrete related needs of our times. That is, he should be able to recognize and identify at least half of the farms between Lancaster and Crozer; and be able to recall the slogans of the most obtrusive bill-boards; and be able to reconstruct, in relief map form, the geographic hills, rills, and valleys. But above all this, he must demonstrate a deep emphatic concern for the well being of Roads. As one who has successfully completed these requirements, I would like to make testimony to the potential ministrial value of such studies. I am, however, awaiting the emergence of a qualified professor to administer the test- and record the results upon my transcript (as of this time I have not been approached by either administration).

I began my internship to the concrete byways in the fall of 1967. Since I was planning to do further study in the history of religions, I was most pleased to have the opportunity to study at Lancaster under Dr. John Moss. There were, however, certain difficulties which became apparant before the class of that first term. As the winter weather approached, the Roads were confronted with a series of identity crises and it was therefore necessary that I devote more and more of my pastoral skills to their immediate needs. There were times when clear schizophrenic patterns developed and one could hardly distinguish between their true identity as Roads, and their fantasies of being rivers or ski slopes. At this time I was forced to make a major decision, could I in such a time of crisis devote myself to academic studies, or was I to direct my Christian commitment ot the more practical need presented by the Roads. I can claim no exceptional altruistic capacity, for it was an unconscious descision which eventually forced me to become primarily concerned with the Roads and the crisis which they were now facing. I can remember being distracted many times from the class room lectures and discussions by such thoughts as -- Would the concrete friends become more schizophrenic before I could get back to minister to them? Thus it was that during this introduction to Roads I developed an abiding concern for their well being, a concern which was to transcend the more theoretical discussions and class room rhetoric. This preoccupation with Roads became even greater when my academic word at Lancaster was no longer of my own choosing, but rather the will of the gods. We need dwell no longer upon the obvious virtues of this "bonus" offering of

Ministry to Roads. Let it suffice to say that for this writer the newly acquired sensitivity for Roads was a contributing factor to the attitudes which were developed regarding the Crozer-Lancaster Plan.

As any professor of Church History will tell, the failures of the past should testify to the needed direction of the future. Thus it is that we consider one of the landmarks in the history of the Crozer-Lancaster Plan, i.e., the Mass Middler Migration of 1963. This, as will be remembered was the result of a "spontaneous" interest on the part of Crozer Middlers to take one of the Christian Education offerings at Lancaster. Motivated by durrress, the Crozerstudents entered the class room with what we might call a "less than enthusiastic attitude". I shall speak quite candidly at this point regarding what I deem to be the general attitude which Crozer students held regarding Lancaster seminarians. These judgments, it is hoped, will contribute to a potentially creative relationship.

Before the Crozer students departed on their first excursion to Lancaster it was generally felt that we were going "out into the wilderness", and we all prayed (at least those so theologically inclined), that there would be soem mana there. The resulting sojourn demonstrated to us that the wilderness was not totally filled with dead wood, although, as at Crozer, its presence was obvious. It was with this new awareness that many instructive and dynamic friendships developed during that semester. Yet, in spite of this, it became apparrant that a fundamental difference in orientation did exist between the two schools, i.e., that of a rural and urban orientation. This basic orientational difference could, I believe, be cited as the major distinction between the two student bodies.

Although it is always dangerous to generalize from the specific, I shall with this reservation demonstrate these two distinct world views. One particular class session in Christian Education stands out in my mind, and also, I am sure in the minds of many Crozer students. It was shortly after the murder of Martin Luther King, and the class was quite appropriately refledting upon the lass which we all had suffered. As the discussion moved from the immediate tragedy to the broader aspects of our "cultural illness," one Lancaster student made a comment which I fear I shall never forget. In reflecting upon his environ-mental setting he stated that there existed no major social injustices where he lived, and that he considered the whole discussion as making a mountain out of the proverbial mole hill. It was heartening to observe some of his own fellow students retort to his naive statement. But in spite of the rebutal, and the exceptions to any generalization, I believe the case in point is to some degree indicative of a pervasive attutude. Having been raised in a rural area, I would be the first to recognize that the problems are different, yet to say that they do not exist is ludicrous. And to imply, as was done, that they are not the concern of the Minister, is basicly unchristian.

I am sure that the more socially aware student, and especially some of my personal friends at Lancaster, will think that I am doing them and/or their Seminary an injustice. It appears that this isa difference of two student populations. While theological differences are implicit in what has just been said, they do appear to be secondary to the social factor. If we can agree that the basic commitment is to the implimentation of brotherly love and social justice, then all theological speculations will be shown to be relatively insignificant.

Having stated the positive value of "Ministry to Roads", and having recongized the major weakness created by two distinct social orientations, I would in closing like to emphatically affirm the valuable friendships which I have been privileged to make among Lancaster seminarians. This is perhaps the greatest single benefit from the relationship between the two seminaries, and in no way do I consider it of minor importance to my seminary experience.

AN INVESTMENT OF SOUL

Larry Buss

"Academic freedom" is a phrase which has generally been reserved for the right of a professor to teach the truth as he sees it, using his own methods, according to his own discretion. Now it is the student who is claiming a share of this freedom as his right to explore the truth as it is most meaningful to him. Education is a valuable investment, not only is it costly in terms of tuition, but in terms of the time and energy a student spends to achieve his goals. Today education is power, it's life. It's too valuable to play around with it. The demand of students to have a right to shape their own destiny is no small claim.

Those who have done most of the writing of policy and inequities in the system at this institution are not by nature the rebels, but the serious students who have taken this investment in education as a matter of supreme importance.

The so called freeing-up of curriculum, and the increased involvement of students on committees gained its impetus from the faculty. Many faculty members have become increasingly more sensitive to student problems. "The Seminarian" is totally uncensored. What more could be asked for? What is the gripe of these students who murmur together at coffee-break?

Although our faculty and administration is enlightened and liberal, there seems to be a pervasive discontent all the way around. Perhaps the element that is missing is "Soul". The Black Power movement has encouraged us in other ways, perhaps we can learn something from this side of their movement. Everything is nicely freed-up around here but there is still a sense of being desolate.

When a student acts like a machine to be programed, or an empty skull to be filled; or a bolt to be turned, there is simply no other way of relating to him than by dumping or twisting. What I have found missing (except for a few instances) is a passion for learning. There is no other way for a professor to relate to a desolate student than as a dispassionate mechanic; and so we reinforce each other in this lifeless machine we call education.

Some students are afraid to challenge a professor on an idea. Let it be known that it is those students who have done the most challenging and questioning who also have the greatest respect of students and faculty. They at least have caused some degree of alertness. A professor has every right to make his viewpoint as strong as possible, and in fact, has the obligation to propound it with conviction and passion. A student's freedom to challenge consists of his obligation to seriously be seeking the truth. This means work and internalization of the disciplines, and of discipline. It is not the student rebels who attain academic freedom, but the serious questioners.

The field examinations which have been held up to serious scrutiny recently, certainly serve no worthwhile function in education. They are born out of distrust. The professor says, "I doubt you retained all those golden drops of wisdom which fell from my lips;" and you try to prove that you did, or can at least find them somewhere in your notes. Sometimes the professor wins, sometimes you do. A silly game I think! Besides showing you how to deal with tension and anxiety they certainly serve no worthwhile educational purpose. Furthermore the time wasted on exhuming all these tid-bits of information could be put to more purposeful use: several more books could be read, social involvement, thinking, etc. Such games would be unnecessary if a mutual respect for our common goal could become a conviction in the passionate search for understanding.

SOUL:

The fact remains that this is not the case, so notes and pledges on readings are required by some professors. Is this distrust of the students' desire to learn? Indeed it is! And, sorrowfully, we must admit, it is not ungrounded. Bonhoeffer was not entirely right. Not all men have come of age as much as others. We may have given up the authority figure of God, but we cling to several others. Academic freedom does not consist of lying down on the floor and holding our breath until we're blue in the face, but it is a freedom to mature responsibly. When the student has come of age, he can tell his professor, "You're wrong!" with conviction and respect. When the professor has come of age he can defend his view without feeling threatened or he can admit that he is fallable.

When we are ready to take seriously the value of the investment we all have in education, we can stop playing our silly mechanistic games with one another. Today, education is life; it must be treated with the seriousness which is its due. But education is joy, it consumes our whole energy, its Soul.

FIELD EXAMS?

The ancient ritual of giving field exams has been enacted once again and the results have been more than disastrous for some of those who were involved. Although numerous progressive seminaries have chosen to omit this very distasteful ceremony, Lancaster Theological Seminary in its progressive efforts have once again failed to recognize that competency cannot in any positive manner be judged through the questions which are asked by some professor or by taking a course which will supposedly make a person a competent minister. The word has circulated that certain professors felt sorry about the results of the exams which were given. Perhaps they should turn their sorrow toward themselves and evaluate whether it is more important to be completely separated from the world due to their academic zeal, or whether they should stop patting themselves on their backs and start seeing what the world really needs and really wants! I am not undercutting the value of academics and the need for this seminary to obtain and maintain certain standards, but I am speaking out against the almost obsessive urge on the part of some faculty and some students that the only way to communicate is through the knowledge of irrelevant academics and the taking of exams which are, to begin with, nothing but void. Lancaster Theological Seminary has an 80% top notch program; now it should be 100%.

Let us now turn to the problem of these latest exams and those which will probably, but hopefully will not, follow them. Basically they are testing for a knowledge which any competent student can find, with the exception of the practical, in either his home library or a public library. However, to pass the field exams, the conscientious student has systematically studied all of his past notes and crammed them into his head, only to rewrite them for another determining grade. Now I ask you, Mr. Faculty, is the showing true competency, or is not the student more competent by having a knowledge of any given material from the classroom and being able to have recourse to this knowledge by knowing where to find it?

There should be a distinction made between the type of student and the type of program Lancaster Theological Seminary has. If this seminary is to have a truly open curriculum, then it should cater both to the student who wishes to go straight academic and to the student who is vitally concerned with the parish ministry and its associated fields. I would submit to the student body and the faculty in general, that there be a Conscientious Curriculum Objection Program which would entitle the student to omit those courses which are sincerely and deeply felt with a certain amount of knowledge to be of little or no value in his present or future profession.

Due to the large mortality rate of these past several field exams, perhaps a neutral student and faculty committee should take an in depth and very questioning look into, not only the questions on the field exams, but what exactly the professor is demanding on a field exam. Perhaps a re-evaluation is in the future for the past set of exams and especially for those who did not pass them. Perhaps a board of appeal is in vogue.

Finally, I would advocate that concentrated pressure be placed on certain members of the faculty, by both the student body and the faculty, for the omitting of the field exams in church history and theology. The faculty should be willing to sit down in conference with all interested students and negotiate a settlement of the above issue. If this cannot bring results, then it would be urged that the student body, beginning with the next field exams, refuse to take part in those exams, other than the Biblical or the Practical, both of which should be completely in English.

Obviously we are not reaching the goal which the field exams were meant to measure, if indeed competency of an individual can be determined through the answering of select questions which are crammed for. In the place of field exams, it would seem more worthwhile to demand a religiously oriented thesis or a written field exam of the student's choice which would be much more demanding on the student or just an oral exam on the subject chosen by the student and the professor.

I wish to learn from the faculty and gain from their knowledge and experiences. Providing I remain a sincere and dedicated student, the faculty has no right to judge my passing or failing of seminary, and in part, a whole life's profession by submitting me to select questions on a field exam. If you insist on this then allow

EXAMS:

me twenty years in the field and also the right to test you.

I in no way have written this to be degrading of Lancaster Theological Seminary or its professors, as for the most part they have shown real concern and insight into the student body and the Christian Faith. I am only raising questions as to how much power, if any, the seminary has in determining whether a person is competent or not through a course or courses or through some or all of the field exams.

-Jerard Jordan

* * * * *

CREATIVE ENTITY

The sound of rain beating on my window sill-
The echo of the wind blowing gently past.
A murmur that vibrates from tired dry lips,
And a chill that sends me far into despair.

Is it a thing of chance or predestination
That robs me of sleep as it aches my bones?
Gnawing my marrow as it shakes my frame.
The fury burns until it shatters reality,
Bringing calm at last to life's impetuous sea, chordata.

The glimmering rays of sun penetrating a crust of earth-
Unveiling her who has long been hidden, or never claimed.
Touching life that has been bead-
Bringing back memories long forgotten.

Then I recall the laughter, the joy and tears of sorrow,
Which foretell the tale of a long lost yesterday.
It is now, I have recaptured the whisper of vitality-
But in the very same moment, it flees my grasp
Even into tomorrow where all is faint and dimly lit-
Struggling desperately to recall the yesterdays, todays and tomorrows.

There she soars effortlessly unquestionably superb,
The whisper of tranquility transcending the essence of life.
Embracing the tangible and untouchable spheres-
For in dying she lives and in living she must die.

The whispering echo as she faintly moves on
To her new destiny that beckons her from afar.
Yet she makes her abode with those who dare
Explore the realm of sound, the whisper...
Within the dimension of sensuality, the touch...
Where she forms the miracle of creativity.

Making something out of nothingness, yielding perfection.
I can vaguely recollect its resting place!
Though seen through life's million eyes-
Its omnipresence suppressed by our infinite minds,
Only to be reborn in the marvelous world of creative entity.

- Norwood McTootle

STREAM OF CONSCIOUS

Several weeks ago, on November 20th, tragedy in the form of secularization struck upon the student seminary community and was accepted by that same community in a most apathetic, non-questioning manner. I am referring specifically to the discontinuallng of those few moments of either silent or spoken prayer which began the evening meal in the seminary refectory. The arguments which lead to this most unfortunate decision on the part of the Lancaster Seminary Student Community Counsel were simply the whims of one Franklin and Marshall Student who contended that prayer of any form before the evening meal was curtailing his religious freedom and thus subjugating him to others; that the evening prayer was offensive to those Jewish men who were present and that Jesus stated in Matthew 6:6 "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Let us now look more closely into each of these statements. First, were our friend's religious rights being taken away from him? Perhaps in open prayer his rights were being hindered, but in silent prayer absolutely no religious freedoms were taken from him. If the seminary students also desired an open verbal prayer, he nor any one else has to be present right at five-thirty when dinner was served. Our F and M friend has conveniently forgotten the fact that he also has the right not to show up at those events which do not please him. Secondly, perhaps once again, we would be offending the Jewish population that eats with us by praying verbally, but surely we are not offending them if we have a moment of silent prayer. They also have the right to come after the silent or verbal prayer has been offered. Finally, the scripture which was quoted, was taken out of context to serve the rather dubious needs of a specific student who although he eats in a public eating place (only on the graciousness of the seminary is it a public eating place) he is still a guest, along with all of the other F and M students, of Lancaster Theological Seminary. What Jesus was saying in Mathew 6:6 was that he did not condemn public worship, but if you are self-conscious when you bow your head publicly, then you should pray in a closet. There should be no actions in public prayer which would indicate play-acting.

We should be ashamed of ourselves as seminarians and future ministers of the word of God, to allow the very soul of our religion to be taken from us by our guest. Once again in this action we have allowed secularism to divorce man from his ultimate meanings. Jesus taught us as Christians to pray for illumination, for companionship with God and for power of knowledge of our faith. Let us now, once again rally to our God and support our faith by giving rebirth and fresh hope for at least a silent prayer before our evening meal. Our guest or any of us do not need to attend this moment of silence, but through faith in God, we owe this moment to God.

If you are for a renewal of silent prayer before the serving of the main meal, there will be a petition directed to the Student Community Council hanging outside the cloak room in the academic building. Show your support of God and sign it.

-Jerard Jordan

Now his older son had taken possession of the family business, and moved it to San Francisco. When he heard that his younger brother had come home, he hastened to his father. When he arrived at Happy Years Home, he asked an attendant about all the noise coming from his father's room. And the attendant said to him, "Your brother has returned and your father is moaning because he can no longer succor him." But he was angry that his father should show such favoritism, and would not go in. So his father came out, and entreated him; but he answered, "All my life I suffered for the family business. How many sacrifices I have made without complaining, until now. Yet, you never gave me the recognition of tears. But when this son of yours came, who has devoured fully half of the family business with his do-gooder schemes in some barbaric country, you blubber and moan over his as you never did for me." And his father said to him, "Son, you shall always have the security of the family business. It was fitting to lament for your younger brother, for he was innocent; yet he was punished. His very goodness has become the occasion of horrible suffering for those he wanted to help. Cry with us, not for him, but for those who curse the day he did them kindness."

I am a member of the chain of humanity, comprised of many diverse links. I promise always to remember that each link is a link to life and all the endeavors of man of the past, present and future. Realizing that no chain can be stronger than its weakest link, I shall forever strive to be aware of the bonds which bind, the shackles which loosen and the lives of others upon whom we all depend for the durability of existence and projection. I hereby pledge myself to the fellowship of communication within the bonds of linkage which herewith binds me perpetually as a link in the great chain of humanity.

-Norwood McTootle

WHERE IS GOD?

God is in history effecting man's salvation. He is in creation, in Adam and Eve, in Noah, in Abraham and in Sarah, in Isaac and in Jacob, in Moses, in Isaiah and in Amos, in the law and in the prophets, in the cradle of Bethlehem, and on the cross at Calvary. But God is not only in ancient history. He is in modern history as well -- in the Reformation, in the nailing of Martin Luther's ninety-five theses to the door of Castle Church in Wittenberg, in the three intrepid little sailboats of Christopher Columbus, in Africa's bold step into the twentieth century, in the halls of the United Nations where men are trying to learn the gray art of shouting at one another instead of the black art of shooting at one another, in today's human affairs, conference rooms, market-places, and crossroads. God is not simply There and Then. God is Here and Now, the great, "I am that I am," beyond history, before history, over history, under history, and in history. And Christ's gospel of redemption, his good news of salvation, came not only to the shepherds in the Judean hills in an agrarian world two thousand years ago. His gospel has come to this age also.

History is not just something unpleasant that happens to other folks. History happens to everybody. And history is now happening to you and me. There is no justification for our standing here shuffling our feet and wringing our hands and crying and cutting ourselves with knives and neurotically hunting scapegoats. God is in history. Our sovereign God is in history effecting man's salvation; and Christians ought to feel a wonderful security, a glorious liberty, and a peace that passes all understanding in this knowledge. As the winds of change blow their devastating fury across the face of all the earth, let us trust the God who is in history, for He is in our history also. If we are true to God, He will not forsake us; and if we are not true to Him, no amount of histrionics will throw the Hounds of Heaven off our trail.

Where is God? God is in Christ reconciling the world unto Himself. To say that God is in Christ is to affirm that Jesus Christ our Lord is the Word by whom the worlds were made, the Lamb slain from the foundation of the world, the Messiah of Old Testament prophecy, in the fullness of time a perfect man, and the Author, Sustainer, and Finisher of our faith. To say that God in Christ is reconciling the world to Himself is to say that Christ's reconciling work is past, present, and future. It is past in the sense that Christ has reconciled the believing sinner and the heavenly Father. It is present in the sense that men, through Christ, are being reconciled to their estranged families, separated parents, distrusting children, and alienated fellowmen. It is future in the sense that we shall know complete conformity to Christ who loves us and gave Himself for us. Jesus Christ is not just King of Kings and Lord of Lords in Handel's "Messiah." He is King of Richard Nixon and Lord of Mao Tse-Tung. He is King of William Buckley and Lord of Eldridge Cleaver.

Our world has had a great fall and not all of the Free World's horses or all of Communism's men can put it together again. This is the work of God who is in Christ reconciling the world unto Himself.

Where is God? God is in church. In Matthew 16:18 we read, "On this rock I will build my church and the gates of hell shall not prevail against it." Again in Ephesians 5:25, Paul says that, "Christ loved the church and gave Himself for it." To say that

WHERE IS GOD?:

God and His great salvation is one thing and church membership is quite another thing, a mere optional matter for individuals to take or leave, it to inject into revealed religion an element of individualism which fractures the Gospel and fragments the New Testament. The church is the body of Christ, the bride of Christ, the building of Christ. It is the ecclesia of God distinguished by fellowship, service, and proclamation -- koinonia, diaconia, and kerygma -- brothering, helping, and preaching. As men must have community or be less than men, so Christians must have the church or be less than the people of God.

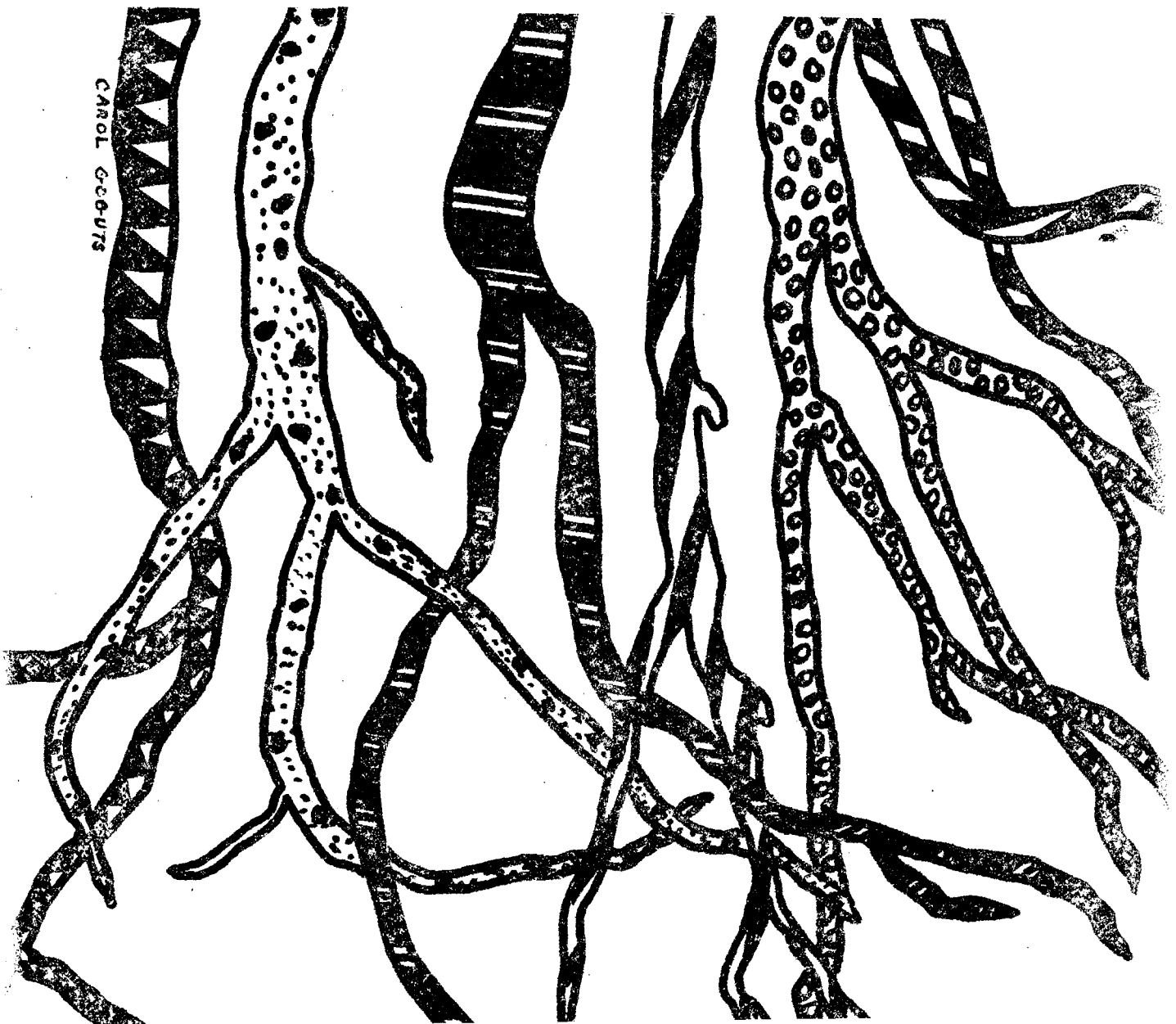
Christianity must be demonstrated before it is declared; it must be done before it can be taught; it must be practiced before it is preached. If the church members of today care more about sleeping late or more about coffee cliques than they do about the community in worship, it may well be that it is because they are reflecting the attitude which is evident at this seminary. We, who are to be future shepherds, will have no reason to bewail the sheep who do not find their way to the fold if we cannot find the way ourselves.

Where is God? God is in history; God is in Christ; God is also in church.

David P. Siegfried

A STATEMENT OF EDITORIAL
POLICY OF THE SEMINARIAN

The Seminarian will print any article which is signed by its author. The inclusion of an article in this paper does not indicate the agreement of the editorial staff. If an article is omitted from this sheet it is because by a unanimous decision of the editorial staff the article was seen to have no redeeming theological, philosophical, social, or literary value. Each individual contributor is responsible for the content of his own article. If interested parties are in particular agreement with a given article they will indicate this fact by giving the paper permission to print their names as endorsees. (This policy was unanimously adopted by the Seminarian editorial staff January 28, 1969.)



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