

THE SEMINARIAN

The Student Paper of the Lancaster Theological Seminary

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Issue 3

SAIL ON

When we're all born we set out to sea,
Looking for answers continuously.
Then when we find out to Him we belong,
We watch for the sign and keep sailing on.

Sail on, when the water gets high;
Sail on, when the wind starts to die.
Sail on, it's just a matter of minutes
'Til His ship comes to get us,
And we all get in it.

Cast up your sails and let the wind blow;
Jesus will never let your ship lose control.
Just keep your compass set on the Son;
He'll guide you safely to His beautiful home.

We can't afford to throw our lives to the wind.
We've got the Lord in control of our ship,
And He'll guide us safely in,
He'll guide us in.

Sail on, when the water gets high;
Sail on, when the wind starts to die.
Sail on, it's just a matter of minutes
'Til His ship comes to get us,
And we all get in it.

by Chris Christian
(submitted by John Ferguson)

We ask all of our readers to join the staff and contributors
of The Seminarian in thanking John Ferguson for the beautiful
new masthead of our paper.

EVERYTHING YOU ALWAYS WANTED TO
KNOW ABOUT THE JUNIOR CLASS
BUT.....

America has been called the "great melting pot", as many different people from very different cultures have been able to assimilate themselves into one large ethnically diverse community. In keeping with this treasured tradition, Lancaster Theological Seminary has proudly presented its class of 1987. The wide range of denominational differences, age, education and work experience gives this class a unique bond which somehow holds them together.

Within the class there are 12 different denominations represented with roughly 40% of the class affiliated with the United Church of Christ. The Presbyterian, Baptist, Brethren in Christ, Metropolitan Community Church, United Methodist, Episcopal, Catholic, Mennonite and Unitarian Churches are all active within the class, which also includes one unaffiliated student.

The age of the class ranges from 22 to 65, with the median age being 34.51. This median age ranks on a par with the seminary's median age of 35. The class boasts six master degrees and three doctorates, as well as a wide variety of work experiences. Of the 39 class members, 25 are male and 14 female, 18 are married and 21 single, with geographical distribution spread over nine states, including Pennsylvania, Delaware, Connecticut, Maryland, New Jersey, North Carolina, Ohio, New York and Florida.

Education makes up a large part of the class' work experience, with correctional officers, nurses, businesspeople, salespersons, journalists, military officers, musicians, electrical engineers being just a sample of previous jobs. Surprisingly, only a handful of students have enrolled straight from a four-year undergraduate program. Obviously this class has a

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SOME PERSONAL REFLECTIONS ON
THE SECOND
UCC WOMEN'S CONFERENCE

In February, 1979, a small delegation from Penn Central Conference bused across Pennsylvania to Cincinnati, Ohio. The occasion was the first United Church of Christ Women's Conference; and as a neophyte Assistant Professor of Church History, on the job for all of four months, I was the more or less "official" Lancaster Seminary Delegate. (I had, in fact, been persuaded to attend with promises of Seminary subsidies; the truth was that I was not terribly interested in the affair at all).

For many of us who went, the Women's Conference was a long series of "firsts." For me it was the first time I had heard, or heard something about, something called "inclusive language" (how silly; when I say "man" of COURSE I mean "woman" too); it was the first time I had encountered lesbian women who dared to claim what they were and that they were Christians, as well (but do they have to be so strident about it?); it was the first time I had ever shared communion with only women as celebrants (now that was quite a powerful experience; I didn't expect it to be!)

In just six years the times have changed, and I have changed and I did not have to be persuaded to attend the second United Church of Christ Women's Conference, held this summer in Milwaukee, Wisconsin. Sixteen hundred strong, the women came from all over the country to worship, play, learn, and build their church together. And they came, as some had six years ago when a good many of us weren't yet able to hear, to claim their collective heritage--as black, white, lesbian, Hispanic, handicapped women--all children of God created in God's image.

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Women's Conference (conclusion)

I believe is to care, to care
to do.

It was a fine event, a sustaining and encouraging time of fellowship. I will not need to be persuaded to attend the third United Church of Christ Women's Conference.

Beth Nordbeck

Junior Class (from page one)

Health of past experiences to draw upon in effectively establishing individual ministries.

Just as the early settlers arrived in America for the purpose of religious and social freedom, it is here at LTS. The diversity and complexity of the junior class creates a setting for lively and exuberant discussions in the understanding of our relationship in worship and ministry of the Word.

Jeff Mettler

JUNIOR CLASS SPONSORS
CHRISTMAS PARTY

The Junior Class is glad to announce that it will sponsor a semi-formal Christmas Dance on Friday, December 14, 8-12 p.m. in the refectory. We're planning a very special evening with a wide variety of music, interesting things to eat, and good company. We hope that the entire seminary community - commuters, faculty, staff and on-campus residents - will join us in celebrating the holiday season. Please R.S.V.P. to Sue Foster's box by Dec. 5.

Susan Foster

Women's Conference (from page 2)

For me, it was a very different experience from that in Cincinnati. For one thing, I was a worker and not an observer this time, giving a lecture on feminist theology, a workshop on faith development, and serving as a son leader for the plenary group. But more importantly, in the intervening years I have come to believe deeply that the church, through language and structure and fear of change, has excluded many of God's own people--and not only women--from full partnership in its life. And so for me and many who were present, this conference, far more than the last, was about more than women; it was about the dispossessed, the despised, the oppressed, the excluded. This is, in fact, what Christian feminism at its best is about: bringing the laos, all the people of God, into fellowship.

In the many post-mortems of Milwaukee, I've heard it said that the conference was too "political" too many workshops, too few worship services, too many strident speakers, too little biblical preaching. There have even been a few (shades of the excesses of the Great Awakening!) who have been upset about the choice of books on the tables. Some of this criticism is not unfounded. I too found myself wishing, as I sat in plenary, for sermons that were not speeches, and for songs that we didn't have to learn. And I believe if we are truly to be the inclusive church that we envision, then at events like these we must nurture even those for whom "inclusivity" itself is threatening and problematic. But in the final analysis, the conference was for me a powerful reminder of the inseparability of faith and action, of a spirituality that does not begin and end in the closet and sanctuary:

"THIS PRECIOUS PRAYER"

I am happy to share with you my "translation" of the prayer Jesus taught the disciples. I think of it as a creation in the process of coming because it has been reworking itself in my devotional life for at least ten years. Even now I hesitate to put it down in print because I'm sure it will continue to expand in meaningfulness. I was reluctant for a long time even to show it to anyone. It seemed presumptuous to handle such a holy thing and to think of changing it in any way - a quotation from Jesus - one which has become so deeply ingrained in the liturgy, in the worship and prayer life of the Christian community and beyond.

These constraints seemed to be eased for me in recent years. I found myself being blessed by the insights of new translations. I participated in and led in-depth Bible study groups in which persons were inspired to write their versions of the sacred words. I came to realize that the Jesus whom I was coming to know more nearly would never have expected his words to become inflexibly fixed in the language of my age and warned of the idolatry inherent in our tendency to worship words.

Here I am, then, revealing the limitations and dimensions of my present reading of this precious prayer. Please let me know what you think. Thank you.

O Caring One,
 you who have made us
 and provide for us,
 you who are more than mother and father to all of us:
 to be in your presence
 is to know shalom
 and eternal life.

We have only begun to comprehend
 and to bless
 your unknown name.

We join our wills with yours,
 together to work
 to bring in your created kingdom.

You fill our needs
 in every present moment
 where you meet us.

Your total acceptance and forgiveness
 enable us to live
 without judging others.

Deliver us
 from the powers which pull us
 away from each other and from you.

In you alone
 are the rule of love,
 the guiding force,
 and the glory, forever.

AMEN

Translation, 1980
 Allen Kroehler

STUDENT VIEWS

SCRIBES OR DISCIPLES?

Not too long ago one of my professors commented in a class discussion that "we are training to be scribes." Perhaps the comment was not meant literally, though I didn't perceive it to be said lightly. At any rate, I think I took note of the comment because it struck me as somehow quite an accurate description of much of the education I am receiving in seminar. I was reminded of another statement I had come across in my reading: "Great scholars who read much and abound in many books are not the best Christians. For all their books and all their learning are 'letter' and the soul's death. But people who do from a free and ready heart what scholars read in books and teach others to do - they are the best Christians. But they cannot act from a free and ready heart unless they have love through the Holy Spirit. We must therefore dread it when, in our time through the making of many books, people become learned scholars who do not know at all what it means to be a Christian." The author of this timeless insight? Martin Luther from his Lectures on Romans.

I have only to glance around my study to become acutely aware that my sin (my idolatry) is everywhere before my eyes. But was the call I heard in Christ Jesus for me the call to become a scribe? I had thought - no, believed - otherwise. I had believed it was a call to be trained as a disciple

Cliff Moone

STUDENT RESPONDS TO
"PORNOGRAPHY AWARENESS WEEK"

The article in the October 29, 1984, issue of The Seminarian headed "Pornography Awareness Week" raises several disturbing questions in my mind. While I am in basic agreement with what I perceive to be the goal of the National Federation of Decency, i.e., to regulate the production and distribution of pornographic materials and to protect children from exploitation by the industry which produces those materials, I find the analysis as presented in this article to be an oversimplification of an extremely complex issue. I would, therefore, like to present the following concerns for additional prayer, thought and study by those who are motivated to take action on this issue.

First, the article glibly dismisses "false and deceptive arguments against censorship and for free speech", yet any restriction on the circulation of ideas, no matter how abhorrent those ideas may be to a segment of society, raises the specter of censorship. Most of us are familiar with the bowdlerizing of Shakespeare's plays, and the publication problems encountered by such works as James Joyce's Ulysses and Henry Miller's Tropic of Cancer. Less familiar, perhaps, are the uses to which broadly-drawn anti-pornography laws are put by those who oppose sex education courses in public schools (illustrated text books have been declared "pornographic" and banned from the classroom) and by those who would harass sexual minorities such as the gay and lesbian community by banning their publications. When is explicit eroticism art, when political statement, when pornography? Who will decide?

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WEDNESDAY PRAYER HOUR
TO CHANGE DIRECTION

One of the opportunities at TS for a community deepening of the spiritual life is the time for prayer and Fasting. This is a time scheduled in Santee Chapel during which members of the seminary community may come to the Lord in prayer.

The Spiritual Life Committee, acting on the stated desires of some members of the community for time to share in prayer with others rather than a totally silent and personal prayer time, is suggesting that we as a community try this change in direction for the Wednesday Hour during the Advent season, beginning Wednesday, December 5 at 12 noon.

We would like to keep the emphasis on informal, but consider this time of prayer a shared hour. The hour will offer time for individual prayer and meditation but also a time for sharing concerns, joys, intercessions, including those names on the prayer list. This will be unstructured, dependent only on the desires of those present and guidance from the Holy Spirit. Each person should feel free to come and go as she or he pleases and to spend as much of the hour as is appropriate.

Believing that there is much power and blessing in shared prayer, we believe that we as individuals and the community as members all of one Body will be strengthened and drawn together in the Spirit. We hope you will join us, Wednesdays at 12 noon, in Santee Chapel.

The Spiritual Life Committee

LTS jackets are a great birthday, holiday, or anyday gift - both to others and to yourself! Get yours now at the Bookstore!

Student Responds (from page 5)

Second, much of the suggested action centers around enforcement of laws by civil authorities. This seems to me somewhat of an abdication of personal responsibility. As was pointed out in the article, pornography is a multi-billion dollar industry. This implies not only production but also consumer demand. If indeed the widespread circulation of pornographic materials is indicative of moral decay in our country, then stopping the production and distribution does little to correct the underlying problem. Far more effective, though of course more difficult, would be the reeducation of the consumers. If cable television broadcasts films which are objectionable, then cancel your subscription to that cable service. Talk with your neighbors and encourage them to do the same thing. Rather than asking the owner of an "adult" bookstore to remove materials, ask the customers not to buy them.

Zoning laws are frequently written preventing adult bookstores from being operated in proximity to churches. But I suggest that next door to an adult bookstore is precisely where a church is needed, so that the options are clear and the witness strong. The doors of each establishment should be open during the same hours, the offerings of one as enticing as those of the other. Patrons should be aware that they have a viable choice. Banning destructive material merely creates a vacuum; positive material must be put in its place. And reliance on laws and civil authorities is morality by coercion, not by conviction. Is that consistent with the witness we are called to make as Christians?

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**IFFY DINKLEMEYER:
SEMINARIAN SPORTS!**

It's the Tigers! Who would have believed it. Can anything good come from Detroit? (ala John 1:46) It seems that the Baseball Club with the cute nickname of "McPadres" weren't of the same caliber as the tough Tigers. But then, what do you expect from a town called San Diego where the hot-tub salespersons drive Cadillacs? (Oh, for you greenhorns, the "McPadres" are owned by Ray Kroc - former owner of McDonalds) At any rate, the championship belongs in a tough, Midwestern city. They are places of history - Charlie Grimm, Stan Musial, Ted Kluszewski, Roberto Clemente, Mark Fidrych and Pete Rose. (Pete Rose? - how can anyone with the last name of Rose be tough?) Towns like Chicago, St. Louis, Cincinnati, Pittsburgh and Detroit are places where the World Series belongs. I'm generally suspicious of any place with palm trees. If it doesn't get 60 inches of snow and sub-arctic weather, then the town's not tough enough. Sorry!

Personally, I lost interest when the 'Cubcakes' were blown away by this oversized french fry factory. I understand the Cubbies' are studying a possible move to the Philippines, so they can change their name to the Manila Folders. I was sorry to see the adorable, darling, loveable, angelic, cuddlesome, and thoroughly nauseating Cubbies lose. Only because no town deserves a World Series less than San Diego. Southern California takes its baseball not as seriously as Reagan takes the deficit. Enough is enough.

Hockey season just started again. Who cares? Basketball is around the corner. Would you spend \$15.00 to see a game at the Spectrum?

Sports (continued)

Neither would I. It's the middle of the football season, Yawn! I understand the Philadelphia Stars (USFL) and the Philadelphia Eagles (NFL) are going to fight it out for the bragging rights of Philadelphia. (Believe me, Philadelphia is nothing to brag about). Anyway, the city is going to give \$1 million to the loser - so they can get out of town. (Preferably at midnight ala Colts). My pick for the Super Bowl - St. Louis and the N. J. Jets. Why not?

Bye -
Iffy

Student Responds (from page 6)

My third and final observation is that once again Christian morality is made to appear to have to do primarily, if not exclusively, with sexual matters. Why are we so much more outraged by a picture of a nude than we are by a picture of harp seals being clubbed to death, not for their meat to feed the hungry, but for their Luxury fur? Why are we quick to label an adulterer immoral but not someone who designs and builds nuclear weapons? Why is sodomy an obscenity, but not capital punishment? Which, ultimately, is the greater threat to our country - the spread of pornography, or the destruction of our food and fresh water supply by acid rain and chemical pollutants.

Many good and worthy causes claim our attention daily. Often issues are presented in black and white terms, and a single remedy is set forth as if it were the only one available. I urge an examination of means as well as of ends, and an evaluation of possible consequences beyond the obvious. Christian morality must be tempered by Christian compassion if we are to reach desirable ends without doing

FRAN RINGER ATTENDS GOD CONFERENCE IN KOREA

The Unification Church sponsored a "God Conference" in Seoul, Korea (August 10-17, 1984) to which were invited professors from Europe, Asia, and both North and South America. Those invited prepared papers in advance, which were studied by others in one's conference group. When the groups met in session, one person presented a critique of another's work, which critique was then followed by questions to the writer and a general discussion. There were approximately 200 presenters in nine groups. The days were filled morning and evening with sessions!

In typical Korean fashion we were treated royally by our hosts. We were lodged in Hotel Lotte, a luxurious down-town complex. Meals were exceptional at all times, even when we left the hotel to visit schools and historic sites. At the completion of the work of the conference we were bused six and one-half hours to Kyong-ju, an ancient center of the Silla Dynasty. Here we visited active Buddhist shrines from the fourth and fifth centuries of the Common Era. The ancient Eastern culture provided a rich conclusion to the week-long experience in Korea.

I had spent a week in Japan with friends prior to the Seoul conference. These Japanese friends had begun the process of culture adjustment as they shared their area of Japan with me, which area included Kobe, Kyoto, and Osaka. Many aspects of Japanese life and culture impressed me, but nothing more than their civic pride. They all

(continued)

God Conference (continued)

care for their country to such a degree that the cleanliness of streets and public transportation was incredible. One could eat from the floors of the trains and buses! No graffiti assailed the eye. Everyone wore white gloves to drive cab and to operate buses and trains. Seoul was nearly as clean.

Then I returned to the States and spent a week in California, in and around Los Angeles!

But back to Seoul and the God Conference. The intention of the conference was to deal with a variety of philosophical and theological questions, hearing responses from the major religions of the world. My group struggled with the question whether belief in God were necessary to the creation of a just society. Answers from a wide spectrum were decisively yes, no, and maybe! Some papers from each section are to be published, and mine is among those selected by the editors. Therefore, after publication all interested parties will be able to read what I had to say by visiting the reserve shelf in our library!

F. E. Ringer

Editors	- Helen Henderson Russell Clark
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Typist	- Cathy Dionne

LET ME PASS

I've heard about a city where no night can ever come.

Let Me Pass.

It glows beyond the rising and the setting of the sun.

Let Me Pass.

I've made my reservation for the house he built for me.

"Twas purchased by the precious blood he spilt on Calvary.

And I'm moving to that city for his face I long to see.

Let Me Pass.

I'm tired, but my resting place is on the other side.

Let Me Pass.

Sometimes I'm hungry, but I'll eat my feast with Jesus and His bride.

Let Me Pass.

I don't want your beer and whiskey and your cigarettes and 'so'.

I'm thirsty, but I'm going where the milk and honey flow.

And I'll drink out of the fountain where the living waters go.

So Let Me Pass.

I don't need your Fortune Tellers to instruct me on my trip.

Just Let Me Pass.

'Though I seem to be disgusted and to need companionship.

Just Let Me Pass.

I don't want your dance and music, I don't need your prostitutes.

I don't want your styles and fashions that will make me look so cut

For they all spring up from Hell and every one bear bitter fruit.

Just Let Me Pass.

I won't use yor roads for travel but I'll take the "King's Highway"

If You'll Let Me Pass.

And if I hesitate a moment it's because I stop to pray.

But Let Me Pass.

You see, there's nothing here can turn me 'round because I gave up a

In Christ there is no stumbling, nor shadow of a fall.

But I've got to make it in because my name I heard them call.

So Let Me Pass.

This old body is decaying and it makes my travel slow.

But Let Me Pass.

I tell you, Death is on my trail, he follows me where'er I go.

But Let Me Pass.

I won't bother with your medicine, I'll let your doctors be.

They only patch me up so long as I can pay the fee.

But I've got to turn this body in to get a new one free.

So Let Me Pass.

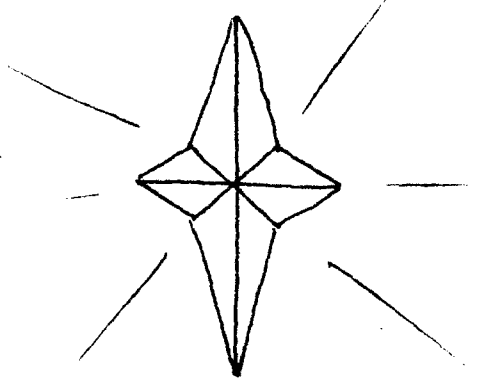
Rev. Belgium N. Baxter
(submitted by Christopher Jones)

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The Seminarian has need of a typist for the
upcoming issues. If you are interested,
contact Helen Henderson or Russell Clark.
There is a fee paid for each issue typed.

*** **

JOY

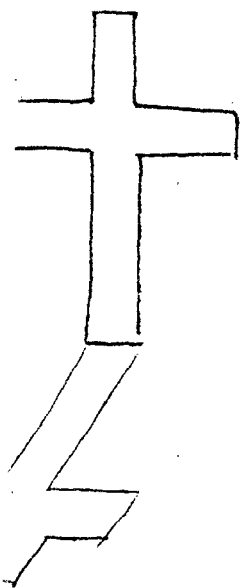


to the world

the LORD

is

COME!



Merry
Christmas