

# LANCASTER THEOLOGICAL SEMINARY

Volume 25, Number 3

# 166th Commencement Directory and *Bulletin*

Summer 1991

## Cokesbury Bookstore Branch Opens at Lancaster This Fall

Following the approval by the Board of Trustees in April, President Peter Schmiechen issued the announcement of the opening of The Cokesbury Bookstore at Lancaster Seminary.

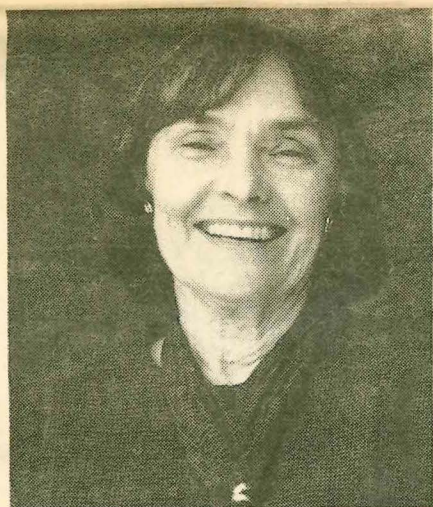
The Bookstore will be one of 15 such operations by Cokesbury on seminary campuses around the country.

Featuring a wide selection of the best in religious and theological literature, the Lancaster campus store will also have access to the full range of Cokesbury's church goods inventory, working in close relationship with the regular store in the Harrisburg area.

A Methodist-related operation based in Nashville, Tennessee, Cokesbury has more than two centuries of history in church literature and distribution, and now also serves as the official outlet for

both the United Church of Christ and the Presbyterian Church.

Following the move of the Parish Resource Center to its new facility off campus this summer, the Cokesbury operation will be set up in a part of the lower level of the old library building. It is expected to be open to the public for business by September 1, featuring discount incentives for students, faculty, alumni/ae, and others, according to the Cokesbury policy.



Elaine M. Ward

## Student-Instructor- Author-Storyteller-Mother

## Elaine Ward Endows New Lectureship

"Imagination" is the key word in a new lectureship at the Seminary, recently established through a gift from Elaine M. Ward.

"The David, Michael, and Thomas Ward Lectureship" will bring to the campus each year a noted speaker to address the general theme of imagination in such areas of study as scripture, theology, Christian education, spirituality, and poetry and other literature.

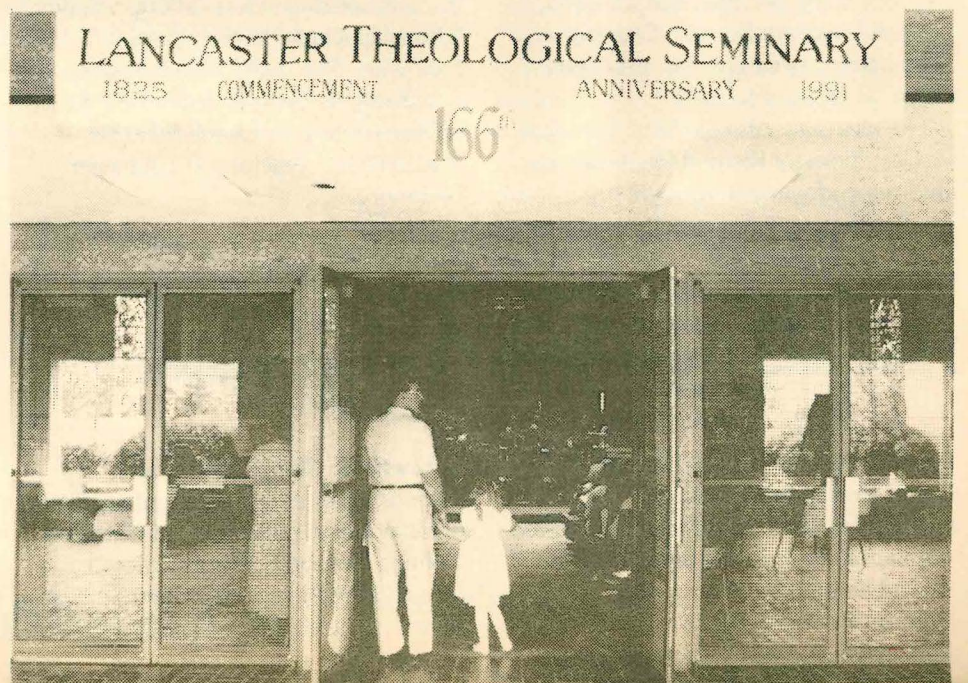
David, Michael, and Thomas are Elaine's three sons, for whom she has given this endowment in thanksgiving and celebration. She herself has been a spirited and active member of the Seminary community for many years in varied ways. In addition to being a student in the Seminary's Master of Arts in Religion (MAR) degree program, and a Spectrum instructor, she is the author of *Bread for the Banquet: Experiencing Life in the Spirit*, a recent title in the Seminary's Kaleidoscope series of adult

education resources. She is also well known on campus for her powerful storytelling.

In accepting the gift on behalf of the Seminary, President Schmiechen remarked, "Elaine, you continue to amaze us. You bring to us so many gifts as a storyteller, educator and teacher, writer and friend. Now you share with us this gift . . . as we seek to develop our interest in the arts. So we thank you so much for your kindness."

## November Workshop by The First Ward Lecturer

Maria Harris, renowned Christian educator and author of several books and articles about the aesthetic dimensions in religious education, will deliver the first Ward Lecture in



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Maria Harris

November 1991.  
The Lecture will  
be given Thursday,

Nov. 14, at 7:30 p.m. on the Lancaster campus.

A Workshop for students, church leaders, and pastors, will be held November 15, 9 a.m. to 1:30 p.m. under Dr. Harris' leadership.

Dean Greenhaw's office is coordinating the event. A flyer will be mailed to friends and alumni/ae nearer to the date of the lecture.

Dr. Harris teaches in the graduate schools at New York University and Fordham University.

### Proposal Affirmed for \$1 Million Endowment Project

Responding to the continuing need for endowment in support of faculty chairs and teaching, the Alumni/ae Council encouraged the Seminary administration to develop a plan for "an endowment in support of teachers and teaching at Lancaster Seminary."

The Council felt this to be a better approach than focusing on a particular position or chair so that, according to Council President Barbara Brummett, "The Seminary can use the proceeds where the need is greatest."

The idea, according to Vice President for Development Richard Glatfelter, is to fund the endowment through

graduates', wills and other deferred gifts. "We have an increasing number of alumni/ae remembering the Seminary in this way," he said. "Most of our graduates have a real sense of appreciation for their seminary experience. Most do not receive large salaries in their ministries and estate-based gifts enable them to do the 'something more' that they often refer to."

After some preliminary work over the summer, the project will be launched this fall, seeking at least 200 graduates who will include the Seminary in their wills. The project is estimated, eventually, to bring about at least \$1 million Alumni/ae Endowment for Teachers and Teaching at Lancaster Seminary.



All but two members of the Class of 1941 returned to Lancaster for their 50th anniversary reunion. Among those class members recognized by President Schmiechen during the Commencement ceremonies were Paul Strauch, here with his wife, Melva.

### Here and There With Our Graduates

**Louis G. Novak '31** was honored by Bethel Presbyterian Church, Clearwater, Florida, in March noting the 60th anniversary of his ordination. He served a number of Hungarian Reformed congregations in Pennsylvania, West Virginia, Michigan and Ohio before going to Florida to organize a Magyar Presbyterian Church in the Lakeland area in 1958.

**Luther J. Binkley '45** was honored by Franklin and Marshall College during the 1991 commencement ceremony, marking the occasion of his retirement from the college's active faculty after 41 years of service in the Department of Philosophy. Dr. Binkley published several works in the area of values and ethics, and a definitive book, *The Mercersburg Theology*, his doctoral thesis at Harvard.

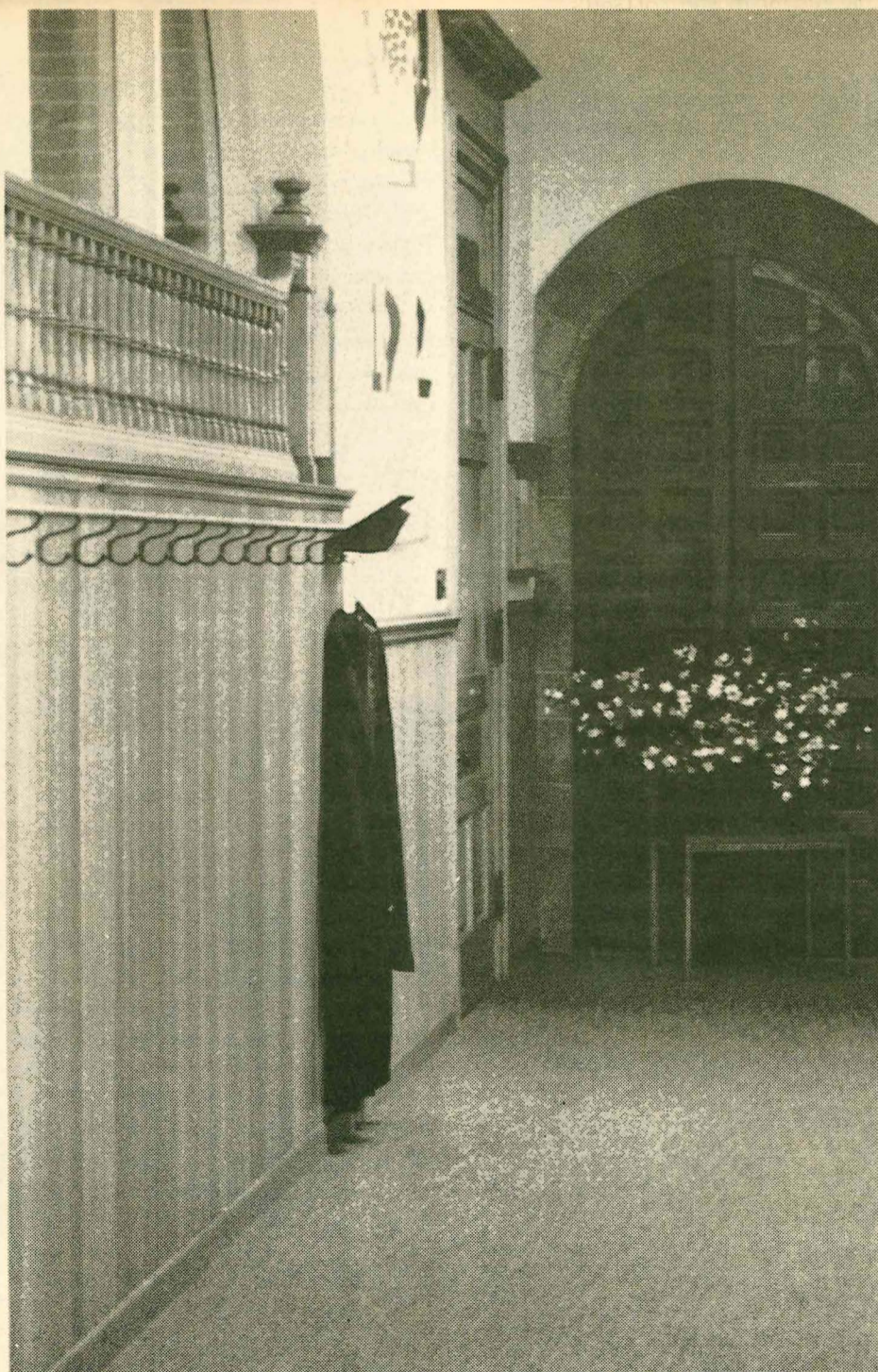
**Lawrence J. Rezash '55**, now a resident of Westlake, Ohio, has been named vice-president, conference relations of the Pension Boards of the United Church of Christ. The post is a liaison role between the Boards and United Church of Christ conference structures. Larry comes to the position from an eight-year term as association minister in the Southwest Ohio Association of Ohio Conference. He works out of the national United Church of Christ headquarters in Cleveland.

**Harold M. Schoup '57**, administrator of Peace Memorial Home in Evergreen Park, Illinois, was honored in March as "Executive of the Year" by the United Church of Christ's Council for Health and Human Services Ministries, for his "leadership, professional skills, experience, and moral integrity." Harold has been the administrator at Peace Memorial for 10 years and is credited with the planning and construction of the 240 unit retirement facility. Previously he had served as a missionary in Turkey, Syria, and Iraq.

**Kenneth W. Clapp '89** (D.Min.), campus minister and assistant professor of religion and philosophy at Catawba College, Salisbury, North Carolina, received the Algernon Sydney Sullivan Award at the college's 1991 Awards

Convocation. The award is given each year to one student and one faculty or staff member who embody spiritual qualities and apply them in their daily lives.

*This common meeting area outside the chapel in the Lark Building is seldom so quiet.*



### In Memoriam

**John H. Shope '38** died December 22, 1990, in Salisbury, Maryland. A native of Altoona, Pa., he did his undergraduate work at Catawba College, and served United Church of Christ churches in Gladeland and Millvale, Pa., until his entrance into the study and research field in 1947. John received a Master of Arts degree from Columbia University and a Ph.D. from University of Pittsburgh. He held various posts that included the Chicago Church Federation, American Friends of the Middle East, National Council of Churches, Evangelical and Reformed Board of National Missions, and others, concluding his career at Salisbury State College as the first chairman and organizer of the Department of Sociology and Anthropology from 1969 to 1975.

**Philip W. Weiss '38** died in Philadelphia on April 11, 1991, at Hahneman University Hospital. A native of Philadelphia, he received his undergraduate degree from Mission House (now Lakeland) College before coming to Lancaster. He also earned an STM degree from Mount Airy Lutheran Seminary, Philadelphia. Philip served United Church of Christ churches in Schwenksville and Limerick, Pa., before becoming pastor of Bethany United Church of Christ, Philadelphia, where he served from 1946 until the time of his death.

**John G. Freudenberger '88** died in Lancaster April 18, 1991. John was 72 years of age, a native of Baltimore. He came to Lancaster seven years ago to enroll in the Seminary after retiring from a 40-year career in Maryland's public education system. He held a bachelor's degree from University of Maryland and a doctorate from Pennsylvania State University in addition to his Master of Divinity from Lancaster. John served as chaplain at York County Hospital and Home until he became ill in December, 1990.



Evelyn Aurand '74, 1990 Meck Award recipient, and Barbara Brummett '81 and '87, president of the Alumni/ae Council.

## Alumnae Lead Chapel Service Row Your Boat

Isaiah 11:2-5  
II Corinthians 5: 14-21  
Mark 4:35-41

Evelyn Aurand '74, recipient of the 1990 Meck Award, gave the sermon during the Service of Word and Sacrament at Alumni/ae Day May 17.

Her sermon "Row Your Boat" was focused on the call to ministry and the seasons of ministry that follow. She introduced herself and her own life experiences . . . being a woman, divorced, and in a second career.

She spoke to all who meet the call to ministry, be they male or female, single or married or divorced, in the first, second or more career . . . all called by God to minister.

"If you are still not sure you are called, if you have arrived at graduation day without a sure sense of call you need to ponder Frederick Buechner's words,

"The question is not whether the things that happen to you are chance things or God's things because, of course, they are both at once."

And then Evelyn began an exegesis of John Killinger's metaphor in which the seasons of ministry correspond to the four seasons of nature's round.

Newly graduated students are in the Springtime of ministry where it is often hard to wait for the Kingdom.

However, if all goes as planned, Evelyn suggests, when Spring warms into Summer we will have entered more deeply into the mystery of God's patience and learned to wait—at least a little while longer—for the Kingdom to come.

Those of us who are ordained and called to follow the captain's directions, Jesus, the captain, says "Row your boat."

Boating is popular in Summer but by the time we reach the second stage of ministry, rowing the boat which is the church is frequently so all-consuming there isn't time for summer fun.

When clergy enter the Summer season, she continues, many are in a second parish and the appointment book has every space filled. Responsibilities have multiplied and now include the larger church and the community.

## Theodore A. Distler, LTS Trustee Emeritus and former F&M President, Dies.

On Sunday, April 7, 1991, Dr. Theodore Distler died at Homestead Village health care unit, Lancaster, where he was a resident. He was 92.

Dr. Distler was president of Franklin and Marshall College from 1941 to 1954. He served for many years as a trustee of Lancaster Seminary, and became interim president for a year, 1969-70. He was named Trustee Emeritus in 1981.

## Alumni/ae Council Reorganizes

The annual gathering of alumni/ae around the spring meeting of the Council took place on May 17 and included greetings and "State of the Seminary" presentations by President Peter Schmiechen and Dean David Greenhaw.

Election results for new members of Council were reported and those completing their terms of service were thanked. The new class of five members are: Barbara Brummett '81 and '87, Lancaster, for a second term; Kathleen Collins '83, Washington D.C.; Ruth Kershner '84, Hyndman, Pa.; Doyle

This is the stage when burnout creeps in!

Strange, isn't it? She suggests that during these years which are perceived as "the successful years" many seem to find the living water run dry. They develop a sense that Jesus is asleep in the boat and they are about to die.

Killinger says:

Ministry is a lonely place  
without Christ.

Ministry is exhausting  
without Christ.

Ministry is impossible  
without Christ.

And Evelyn says, "It is incredibly easy to get so busy responding to the needs of others that we forget our own. We do have to become very intentional about taking time for ourselves including our own spiritual development.

"On my desk is a card whose good advice I want to share with you. It says:

'Hold fast to Christ . . . and  
for the rest hang loose.'"

To those in the Summer season of ministry, Jesus, the captain, says, "Row, row your boat."

Seasons of ministry are not all that distinct, and they overlap as they come together. Entering ministry as a second career may be a blend of Spring and Summer.

The fall season of ministry—later middle age—includes coming to grips with where we are in life. Perhaps we will never be the presiding bishop or the conference minister.

To those in the Autumn of ministry Jesus says "Row, row, row your boat! . . . and brave another cruise."

When it comes to Winter, ministers have as hard a time as the rest. Killinger suggests "Retirement is the time to follow all the roads not taken. Time to laugh and play and take acting lessons and paint in oils and learn to play bridge and go scuba diving and all the rest."

"But learning to pray better, to practice the Presence—is the most important of all. It's—well, it's getting ready."

When Winter comes Jesus says, "Row, row, row your boat gently; keep climbing into the heart of God, and when you cross the bar, the wind and waves will obey me and I will see you safely home."

## Alumni/ae Register

Lee Zortman '79 is a new member of the Alumni/ae Council.

Two additional corrections to the recent issue of the Register:

- **Charles O. Leibig** '41 notes the St. Paul's Church at which he served is in Cherryville, not Quarryville. Charles continues to be active in such service, at St. John's United Church of Christ, Bangor, Pennsylvania in 1988-89, and now at Mackey Memorial Baptist in Bangor since 1990.
- **Francis A. Scheirer** '58 has been serving since 1982 at Rockledge, Florida, not Pennsylvania as printed.



Barbara Kershner Daniel '85 completed a Council term that included the presidency. She talked with New Testament Professor Bob Webber, following the roundtable discussions, held this year as part of Alumni/ae Day activities.

Luckenbaugh '65, Cuyahoga Falls, Ohio; and Lee Zortman '79, York, Pa.

Completing terms of service with the May meeting were Barbara Kershner Daniel '85, Joseph Foster '70, Judith Kipp '84, and Isaac McDaniel '79.

The nominating committee chaired

by Carl Marks '47 recommended that three Council officers be reelected for one year terms. This was unanimously approved: Barbara Brummett, president; Richard Masters '51, vice president; John Esbenshade '71, secretary.

## Faculty Notes

**Donald Freeman**, Professor of Theology and Ministry, published his work from "United Church of Christ Experience 1990, Faith Works: An Ecclesiological Retrospective," in the fall issue of *Prism*, the publication of the United Church of Christ seminary faculties. Don has been working with the Program and Planning Committee for the 18th General Synod of the United Church of Christ as its vice chair, and will be serving on the Business Committee during the Synod sessions at Norfolk.

**Frank Stalfa**, Assistant Professor of Pastoral Theology, has been active in programs at Kirkridge Retreat Center. Frank has developed a workshop on Christians and sexuality used with a local Church of the Brethren. He is currently conducting monthly presentations for Hospice of Lancaster on the vocational concerns of the caregiving professions.

**Charlotte Whiting**, Adjunct Professor of Greek, continues her volunteer work with the Lancaster Shelter for Abused Woman. She has spoken about domestic violence at several public events.

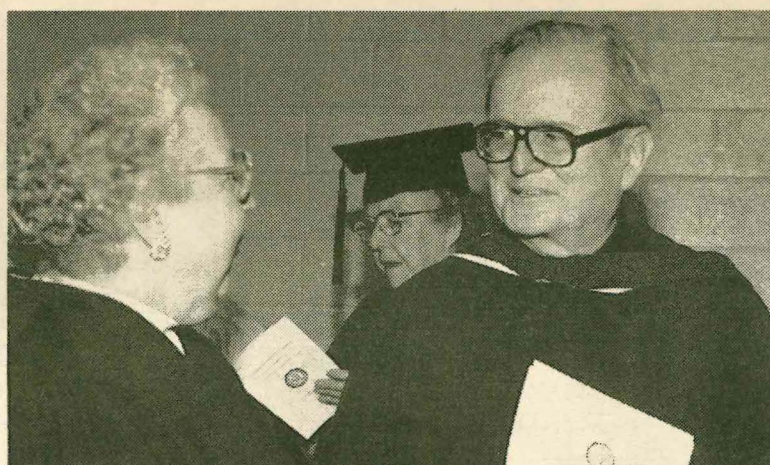
**Richard Berg**, Director of Library Services, has been elected to a two year term as Director at Large for the Southeastern Pennsylvania Theological Library Association. This group is a consortium of 16 seminary libraries who work cooperatively in resource sharing, in furthering the fellowship as well as the profession of librarians and the services of theological libraries.

## Passages

**Gwynn A. McCoy '86** (D.Min.), who served as Lancaster's Dean of Students for the last two academic years, completed her duties on Commencement morning. She served as preacher for the Service of Word and Sacrament for the graduating class, their families and friends.

Her theme was "The Vision and the Task" which was received with appreciation by the congregation as many expressed thanks also for her work as dean of students.

The functions of that office will be included in the duties of other administrators this fall.



Father Ed Sanders taught spirituality courses at Lancaster Seminary.



Dr. Gwynn McCoy has been Dean of Students at Lancaster Seminary.

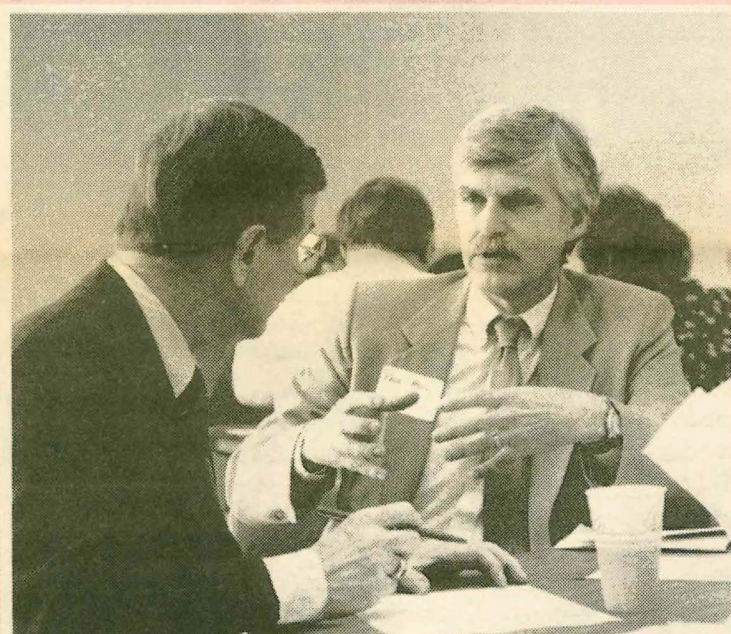
## A Letter from Father Ed Sanders to the Lancaster Family

Last September I had a heart catheterization. It showed significant coronary disease. This discovery was followed by two months of deep depression. My Jesuit Provincial wants me to follow up on this depression by going to Villa St. John, Downingtown, Pennsylvania. I will not be teaching any spirituality courses at Lancaster in the foreseeable future.

I am happy that Kent Groff will be available to teach these courses. A Presbyterian minister, Dr. Groff has had wide experiences in both the theoretical and practical aspects of spirituality. His teaching method contains a good amount of the experiential. He is a good man, very solid and committed. I know that, for I have had the privilege of being his spiritual director over the past several years.

My 12 years at Lancaster have been wonderful. I would be much sadder at leaving you if Kent Groff were not here to continue what I saw to be my mission and ministry. My prayers are with you, and I beg your prayers.

With Love in the Lord,  
Father Ed Sanders, SJ  
Villa St. John  
Route 30 & Woodbine  
Downingtown, PA 19335



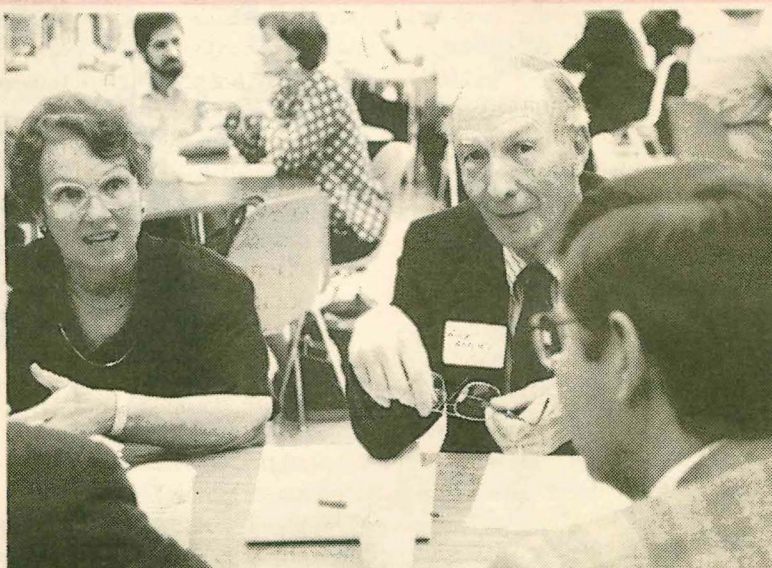
Trustee John McElhenny and M.Div. student Paul Hull.



Trustee Ann Lutz listens to Cheryl Moore, M.Div. student.

Trustees, faculty, and students met for a long-range planning session on campus last April.

Trustees Gabriella Miko and Hugh Appling.



Student William Ross

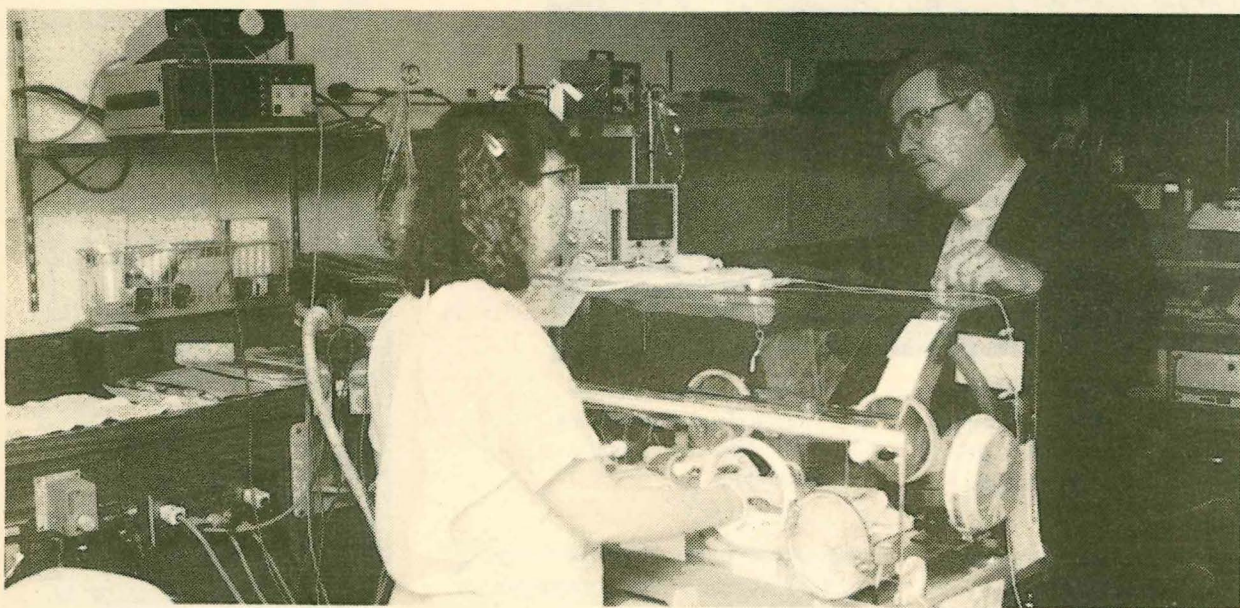
## Events Planned to Support New Focus on Geriatric Ministry

Three types of events for pastors and geriatric chaplains will be included in the schedule of Lancaster Seminary during the 1992-93 year, according to President Peter Schmichen.

In cooperation with the Rev. Daniel Kratz '57, Director of Chaplains and Psychosocial Care for the Manor Health Care corporation, and supported by gifts from that organization, a summer course in 1992, a major conference that fall, and a regular spring term masters course in 1993 will provide basic learning about the aging process with special attention to the needs of those affected by it and the relevance of these factors for the church and the pastor.

The Manor Care organization includes the Leader Nursing and Rehabilitation Centers in which many persons related to churches in eastern Pennsylvania receive care.

# James H. Cunningham Receives First Moss Award



Director of pastoral care at Fairview General Hospital, Cleveland, Ohio, Jim Cunningham consults with a neonatal intensive care unit nurse about the progress of an infant born prematurely.

**T**he Rev. James H. Cunningham, '71, director of pastoral care at Fairview General Hospital, Cleveland, Ohio, was named the 1991 recipient of the Robert V. Moss Award for excellence in specialized ministries given by Lancaster Seminary for the first time this year.

The award was announced during the Seminary's annual Alumni/ae Banquet, May 17 at the Olde Hickory Inn. The presenter was the Rev. Dr. Paul R. Gregory, former general secretary of the Mission Division of the United Church Board of World Ministries, and a member of the award selection committee.

In accepting the award Jim said, "Special ministries are simply extensions of, or versions of, pastoral ministry. Therefore, Lancaster's training with emphasis on serving a congregation or community applies. Special ministry may offer the opportunity to be less a jack of all trades . . . perhaps that's one reason for its popularity."

The Rev. Dr. Peter N. Schmiechen, Seminary president, made the actual presentation of the award medallion and citation to Cunningham at Fairview General Hospital on June 21.

Jim is the first person to receive the Moss Award, created by the Alumni/ae Council to recognize exemplary service in special ministries. The award honors the memory of the late Rev. Dr. Robert V. Moss Jr., president of Lancaster Seminary, 1957-69, and president of the United Church of Christ, 1969 until his death in 1976. His entire career was one of special ministry in education and larger church leadership.

Jim Cunningham is considered one of the country's leading authorities in perinatal death and bereavement. A frequent speaker to professional, civic, and church groups, he is author and co-author of several publications about ministry to bereaved parents when a baby dies.

Jim's interest in specialized ministry began with his initial clinical pastoral education (CPE) experience while he was at the Seminary. In 1970, while he was a student, his first son, Christopher, was stillborn.

After graduating from Lancaster, Jim accepted a call to Farmersville United Church of Christ in Ohio. There he was well known for his pastoral care of the sick and dying and those in crisis.

He created and directed a telephone

crisis intervention service for which he was presented the Community Service Award by the Mental Health Association of Montgomery County in 1975. An active member of the Western Reserve Association of the United Church of

Christ, he chaired the Church and Ministry Committee, Annual Meeting Committee, and served as moderator.

In 1975 Jim took a sabbatical to enter a CPE residency program at Lutheran Medical Center in Park Ridge, Illinois.

In 1979 he became pastor of Washington Congregational United Church of Christ in Toledo, Ohio, and served as an assistant chaplain on-call with The Toledo Hospital. In 1981 he accepted a full-time position as a hospital chaplain, and, in 1986, was named assistant director of the Pastoral Care Department.

Jim began his current position as director of pastoral care at the United Church of Christ-related Fairview General Hospital in 1989. President of the United Church Chaplains in Health Care, he is currently compiling a national resource directory of United Church of Christ chaplains for use by church leaders throughout the country.

A fellow of the College of Chaplains since 1983, he was chosen president-elect by the Ohio Health Care Chaplains Association, a society of the Ohio Hospital Association.

He is a member of the Hastings Center, the Park Ridge Center, Spiritual Development Network in the United Church of Christ, the Pastoral Care Network for Social Responsibility, and Amnesty International.

Jim has three children: Teresa, who is a student at Kenyon College; Mark, a student at Ohio State University; and Jessica, who lives at home with Jim and his wife, Julie, in North Ridgeville, Ohio.

# Glenn J. Rader Receives Meck Award

**T**he Rev. Glenn J. Rader, '56, a pastor of Church of the Apostles, Lancaster, has been named 1991 recipient of the Allan S. Meck Award for excellence in parish ministry from the Lancaster Theological Seminary.

The award was announced during the Seminary's annual Alumni/ae Banquet, May 17, at Olde Hickory Inn. The presenter was the Rev. William R. Swisher, Jr., area conference minister of the Penn Central Conference, United Church of Christ, and a member of the selection committee for the award.

The Rev. Dr. Peter M. Schmiechen, Seminary president, made the actual presentation of the award medallion and citation to Glenn at Church of the Apostles on Sunday, June 23.

Glenn is the 15th person to receive the Meck Award, presented annually to an ordained minister who has received a degree from Lancaster Seminary. The award honors the memory of the Rev. Dr. Allan S. Meck, sixth president of the Seminary 1947-57, whose ministry and preaching in the local church was widely known throughout the denomination before his coming to the presidency.

The award is based on "effectiveness of personal ministry, complexity of ministry, development of laity, effectiveness of ministry in the local community, and ministry through the larger church." The recipient of the award is selected from a list of pastors who have each been nominated by both a lay and a clergy person.

As a member of the Class of 1956, Glenn was ordained to the Christian ministry 35 years ago. He has been pastor of Church of the Apostles, a congregation of over 1,500 members, located on 84 acres in Lancaster's western suburbs, since St. John's and St. Paul's United Churches of Christ



Glenn Rader '56 is the recipient of the Meck Award for excellence in parish ministry.

merged to form Church of the Apostles in 1975.

According to Glenn's clergy nominator, the Rev. Dr. Charles E. Hambrick-Stowe, a pastor at Apostles, Glenn Rader relates very well to all age groups within his church. His is a community-oriented ministry, active in supporting ecumenical agencies that serve the poor and homeless. He was recently elected to the Lancaster YMCA board of directors. An accomplished trumpet player, Rader, with his late wife, Janet, a talented singer, has made a significant contribution within the community through music.

Rader has served on a wide variety of United Church of Christ association and conference committees over the years. Most recently these have included chairing the search committee for the conference minister of the Penn Central

Conference and serving on the Lancaster Association Church and Ministry Committee. He is a regular participant in regional mission conferences and other denominationally-sponsored events.

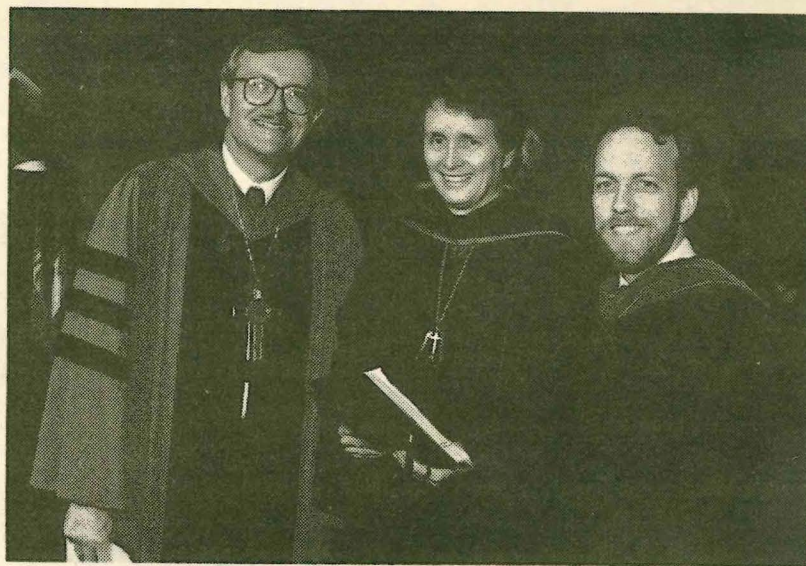
"Glenn Rader is a global Christian," says Hambrick-Stowe.

Two years ago, on a sabbatical, Glenn studied at a seminary in Australia and became involved in church life there and in New Zealand. Previous sabbaticals and pulpit exchanges have included England and Hawaii.

Glenn is a native of Allentown and was graduated from Franklin and Marshall College in 1953. After serving pastoral posts in Allentown and Hershey, he was called to St. John's United Church of Christ in Lancaster in 1964. He is the father of four adult children, two men and two women,

The Reverend Doctor Martha Ann Baumer is the conference minister of the Illinois South Conference of the United Church of Christ. She was the speaker-preacher at the 166th commencement May 18. Dr. Baumer recently chaired a "blue ribbon" study committee of the United Church of Christ charged with researching and making recommendations regarding the relationship of the United Church of Christ to its seminaries. "The Baumer Report," as the committee's study is often called, has been given to the denomination's Executive Council, and some of its proposals came to the General Synod at Norfolk this summer.

In her commencement address, Dr. Baumer used the title, *How Dare We*



*Speak?*, with some thoughts from I Kings, I Corinthians, and the Gospel according to Luke. Several key points from her thoughtful presentation follow.

Commencement speaker Martha Baumer with Peter Schmiechen and David Greenhaw.

# How Dare We Speak?

I dare say you go forth armed. You surely have been armed with words. That's the stuff of schooling. If you've come this far without a word processor, you're planning to get one as soon as the most pressing loans are paid. You suspect, and rightly so, that in many ways words are the stuff of ministry, too. And those of you who do well with words have probably done well in school; and the school has made sure that you all do well enough with words to do well in church and world structures.

Words will be asked of you, have already been expected in profiles and interviews and examinations. "Pastor," they will say, "what do you think?"

Pastor, what do you think about our youth?

Pastor, what do you think about our parents?

What do you think about my new job, pastor?

It's cancer, pastor. The tests showed it's cancer. We were afraid and now we know. What do you think, pastor?

Some things you'll probably want to tell them. You'll want them to know what you really think about the color they picked out for the parsonage bathroom and the deplorable condition of the boiler. You'll want to tell them what's wrong with a nation that's bent on solving every problem by being bigger and stronger and more violent than any other. You'll want to tell them about a community which says, "but we're not prejudiced" and just happens to have no persons of color on the city payroll.

You'll want to tell them about the third world now seemingly well off compared to the emerging fourth world with its unimaginable poverty and deprivation and famine and about how the first world is linked to both. But you'll know you, too, are part of that mix and it's so very complicated.

What do you think, pastor? Say something!

You will preach. Relentlessly. Every Sunday, 45 or 50 times a year, ready or not.

You'll speak with the folk when you go calling, when you teach confirmation and Bible study. Speak in writing in the newsletter. Speak in the liturgy. Talk, talk, talk, I sometimes think the Lord must be holding her ears . . . And lots of the folk just tune us out!

You will quickly discover—perhaps have—the trouble with speech: "But I didn't mean . . . I know that's what I said, but not what I meant."

And you will know the loss of speech: "I didn't have anything to say. Nothing at all came to my mind; but I had to say something. I'm not sure what I said."

How dare we speak? We dare not, unless . . . Unless we listen. Listen to yourself.

Listen to your people, to the community of faith of which you are a part. Listen to the Gospel the folk speak to you. They will tell you how the Lord has been gracious, how the community has loved, how the failing has been forgiven, how the life is new yet again. And they will tell you of their need, their fear. Their speech is real as they are real. Hear them. Speak with them, and regard them in their integrity.

How dare we speak, unless we listen to one another.

How dare we speak unless we listen to our culture, to the cultures of our world.

How dare we speak unless we listen to the Word of God, the scripture, the Spirit. It speaks in unlikely as well as

likely places. You will hear it, I am sure, in the church and marketplace. Sometimes it will say, "what are you doing here?" Sometimes, "what are you doing here?"

We are authored by that Word; and how dare we speak unless we are authorized. Called by the Spirit and the church to ministries which demand our gifts and test our faith, we carry the authority of our *Servant* Lord. That authority is often denied by us, by our styles of ministry; yet it is, I believe, the authentic authority of the church. Friends of Jesus, our *Servant* Lord, we join in his ministry.

Left to ourselves, none of us are much. We are like those Corinthians. By God's call and grace our heads are raised and bodies straightened.

Yet, how dare we speak! How dare we speak unless! Unless to testify, to say what the Lord is doing. Some days we cannot do that; we do not believe at all. At our best we believe with unbelief lurking. Sometimes I come to worship "bent over" and leave, frankly, the same way. All I have is the church's words. There is honesty as well as grace in

speaking them. The church knows wretchedness; the Psalmist knows agony. We dare not speak lightly.

How dare we speak when there is only silence to be heard. No words will do; no speech effective. We are bent over with expectations never realized, disappointments abounding, anger surging, wounds festering and raw. Yet we are the church, God's people, with God's Word given and being given. And so we dare to speak.

How dare we speak, unless we know the power of speech and accept our responsibility for that!

"Sticks and stones will break my bones but names will never hurt me!" we used to cry. The cry denies itself; we would not have said it if the words had not been effective when hurled against us, if not effective—we hoped—when we tossed them back.

Our speech can, and often does, effect cruelty, denies life, denies others.

Speech has power. Modern media has brought a new sort of insidiousness to that power. There is no engagement. The hearer is receiver only, and does not join in creating the event except as cataloger. The receiver is acted upon and denied recourse. How different when the speaker is present and sees faces, hears sighs and laughter and receives speech in turn.

How dare we speak? How dare we not speak! How dare we not tell of forgiveness, of promise, of death and resurrection, of the broken body and the poured blood, of the insistence upon peace and wholeness, of the gift of God's very self for this world and this life, for this creation and this humanity. How dare we not speak what we know in Jesus' name!

We speak truly by the grace and power of God and only thus. We pray and praise and preach and pastor, talking much of the time. By God's grace and our hearing, that word we speak is God's word of life and we and the church and the world are raised up, praising God.

God speaks in and through the church, through you. So my friends, speak boldly, humbly, honestly, but never quickly or lightly. For you are called by the church to its ministries and we will listen to you for the speech which is life.

## Let us pray

*At the commencement ceremony*, two prayers served as opening and closing thoughts to bracket the celebrations. The prayers are moving, both because of their content and because of the persons who offered them. We print them as part of our special commencement section.

Elizabeth Bell is a Master of Arts in Religion student and a member of the United Church of Christ in Glenmore, Pa. She is the president elect of the Seminarian Community Council for 1991-92. Father Edwin J. Sanders, SJ, has been Instructor in Spirituality at Lancaster for the past 12 years (see article elsewhere in this issue) and the commencement ceremony marked his last official duty with the Seminary.

*Dining on knowledge and drinking of experience,  
You and I are seated at the banquet of the educated.  
We have feasted and are full.*

*We offer blessings on the meal:*

*We have shared our love around God's table.*

*We give thanks.*

*We give thanks.*

*Now, it is time we move on . . .*

*Education is power.*

*Help us, oh Lord, to use this power wisely:*

*To feed hungry minds;*

*And empower hungry hearts.*

*Education is privilege.*

*Help us to deal wisely with the responsibility of privilege:*

*To recycle this privilege;*

*To grow and inspire growth;*

*To see and inspire seeing;*

*To hear and inspire listening;*

*To feel and inspire compassion.*

*Be with us . . . Help us to Be students of life,*

*To follow in the footsteps of the Teacher from Nazareth.*

*May we hear Your voice in every moment;*

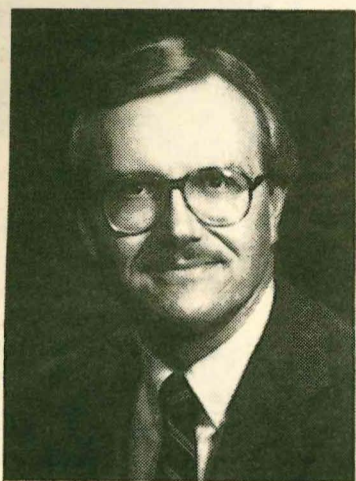
*May we see Your presence even in the shadows of life;*

*May we feel Your touch when our hearts are hardened;*

*May we continue to grow while we work to inspire growth.*

*Amen.*

Elizabeth Bell



## Recruitment for Ministry

**T**he graduates, some with spouses, children, parents, extended families, pastors, church members and friends were all assembled. God was praised in song and prayer. The Word was read and proclaimed. Earlier graduates were introduced. Special achievement was recognized, and each graduate received a diploma. It was a great day and symbolized our mission and common life: we are an academic community committed to educating leadership for the church.

At more than one point, however, old grads and friends asked why the class was not larger. How does one give a short answer to a complex issue? Enrollment at Lancaster as at most other seminaries has been decreasing for over a decade. The data also show that there has been, over the past twenty years, a significant increase in women and persons over age 25. The oft-repeated average age of around 35 at most seminaries illustrates the latter point. These increases in women and persons above the age of 25 have not, however, kept enrollments steady. They have only muted the decline. They have tended to conceal the striking decline in

22-year olds, (that is, men and women coming directly from college). The decline in the number of 22-year olds enrolling in seminaries far exceeds the well-publicized overall decline of college-age students throughout the country.

The decline in total enrollment is a problem for denominations as they look for new leaders. We will probably have a shortage of pastors in the next decade. While I strongly support the increase of persons over 25 in theological education I am also concerned about the church's inability to recruit college age persons. This is traditionally a time of idealism and dreams of service. The absence of more younger persons makes a telling comment on the state of the church and of our society.

The general decline in enrollment has been a major source of discussion. One explanation draws upon the research of Wade Roof and William McKinney, who argue that the mainstream churches have lost membership over the past 20 years primarily because they have lost their children. The implication is that church did not make any difference. Applied to theological education, this suggests that young people have not chosen ministry because they did not see the church as decisive in their life or society.

Another perspective confirms and complements this explanation. All of the traditional service professions

(teaching, social work, nursing and ministry) have been under-enrolled. In recent years even medical schools have experienced a decline in applications. Law and business administration have been the boom fields in the past two decades. These trends have prompted many social critics to speak of the culture's preoccupation with wealth and success.

Still other data suggest that the decline is directly related to the poor image of ministry. Church conflicts and high stress, low salaries, long hours, and burnout are well-publicized themes. It has been apparent that at least some clergy are reluctant to recommend ministry because of their own experience.

When you put all these explanations together there appears to be one fact all agree upon: the church has not emphasized recruitment for ministry in general let alone recruitment of younger persons in particular. By recruitment I mean all those things that the church has traditionally done to identify and nurture the calling of the Spirit in the lives of people. I do not think we have asked or challenged enough. The same can be said regarding the general issue of church membership. We have often assumed that church membership and ministry do not need direct, person-to-person cultivation and invitation. God will take care of it at the right time! Yet, just about every pastor tells the story of at least one influential person who helped him or her identify the call of the Spirit and who provided encouragement.

The program at Lancaster continues to stress academic excellence in the service of the church. We have been able to incorporate students of all ages. We celebrate the increase in women and minority students. We see other signs of hope regarding the enrollment trends. This past year the enrollment remained constant and at the end of May we were well ahead of last year in applications from students in all categories for this fall's class. This promises to include a significant increase in the number of applicants who plan to be full-time.

An increase in enrollment will, of course, increase the need for financial aid. We currently fund scholarships through annual designated gifts from churches and our scholarship endowment. The scholarship endowment funds increased dramatically as a result of our recent capital campaign. The combination of annual gifts and endowment has allowed us to offer full-tuition scholarships to more seminarians, especially full time United Church of

Christ students. We have widely publicized these scholarships for UCC students because we want prospective students, pastors, and congregations to know that these new funds are available.

If we, along with the entire church, succeed in recruiting more students for ministry, more financial support must be directed toward undergirding their education. One of the best ways for individuals and churches to help with this is to make gifts in support of tuition scholarships or to the scholarship endowment. Gifts to the endowment provide continuing student aid every year. I must also add that gifts to the annual Friends Fund underwrite the entire Seminary program and so are an important form of student aid in keeping tuition and other fees at a reasonable level.

I hope this commencement issue of the *BULLETIN* will give you a sense of the mission and vision at Lancaster and will inspire you to join with us in recruiting talented and committed persons for the church's ministry.

There are many stirrings of the Spirit within the life of the church that make me hopeful. At every level of the church there appears to be an awakening of the need to enlist persons for ministry—not just to meet the growing need, but to give creative response to the work of the Spirit in our midst. While reports of stress among clergy continue, my conversations with pastors reveal a growing confidence about the distinctive character of ministry. The recovery of spirituality, the concern for evangelism and Christian witness in society point to greater confidence regarding the challenges of ministry. Ordained ministry is not simply a variation on what persons in other vocations do but contains unique opportunities for witness and service. While every church season is filled with images of calling, Pentecost offers us once again a special opportunity to emphasize the calling of God in the lives of persons.

—Peter Schmiechen

*Jesus, our brother, grant us the grace to know you more fully, to love you more deeply, to follow you more closely.*

*How intimately you desired to know us, starting among us as an infant. Your love ties you to us, even at those moments when we seem to be trying to drive you away. You bear witness to and make concrete the love of God for us, a love unconditional and undefeated by our lack of love.*

*You came to do the most important work anyone will ever do on this earth. When you got here, you just waited for long years in patient obedience. You labored and prayed and rejoiced among friends. Reward our patience in preparation with the gift of seeing reality as you see it, of valuing it as you value it, and of acting upon it as you would act.*

*Jesus, you left behind you all power and security and embraced the terrible risks of loving God in all and loving all in God. You walked through every valley of darkness. You faced the full force of evil, so that you would know a way to lead us out of sin and death. No desert could dry out your love for God, your dearest ABBA; No selfishness could dry out your love for us.*

*Jesus, send forth your spirit into our hearts. Show us your way!*

Ed Sanders

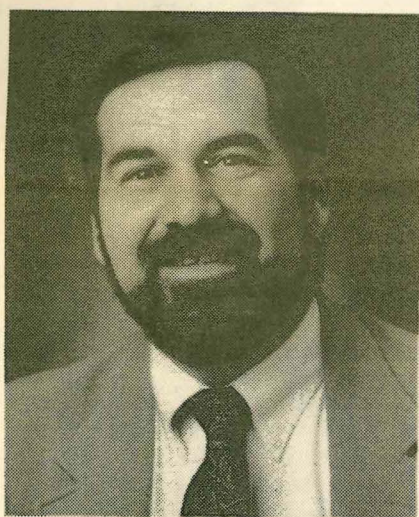


# LANCASTER THEOLOGICAL SEMINARY

## 166th Commencement and Directory 1991 Graduates

### Master of Divinity

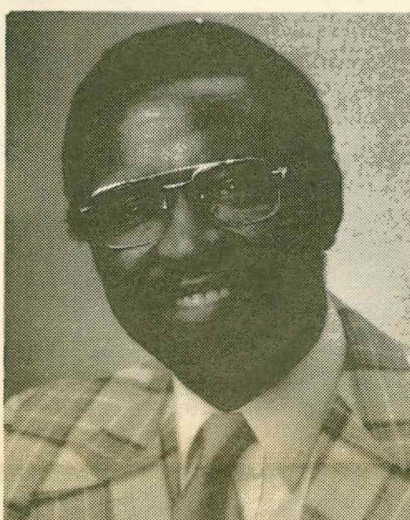
- Graduate
- Honors
- Baccalaureate degree
- Home church
- Home town
- Ordination, if known
- Placement



**Thomas W. Albert**  
Cum laude  
Wake Forest University BA 1969  
Calvary United Methodist Church,  
Wyomissing, PA  
Shillington, PA  
Ordained: Deacon June 1989  
Pastor, Salem-Benns United  
Methodist Church, Hamburg, PA



**Laddie Julius Benton**  
North Carolina A & T State  
University BS 1971  
Cornell University M.P.S. 1974  
St. Stephens United Church of  
Christ, Greensboro, NC  
Greensboro, NC



**Fungisai Michael Chitewere**  
Mansfield State BS 1978  
Marywood Graduate School of  
Social Work MSW 1980  
Chitenderano, Nyazura, Zimbabwe  
United Methodist Church  
Cashel, Zimbabwe  
Placement: Wyoming Conference of  
United Methodist Church,  
Scranton, PA



**Janice Elaine Custer**  
Cum laude  
Messiah College BA 1988  
Mechanicsburg Church of the  
Brethren  
Mechanicsburg, PA  
Chaplain, Harrisburg State Hospital  
Pastor, Boiling Springs Church of the  
Brethren



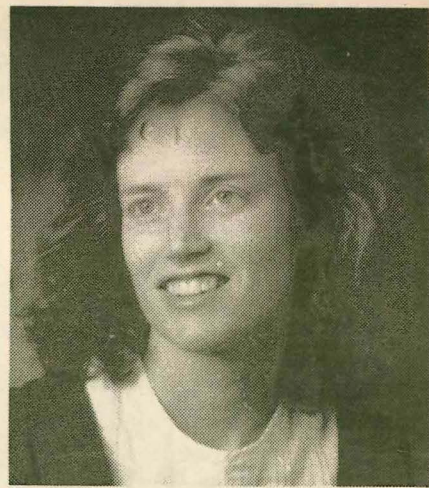
**John Phillip Gudikunst**  
Dickinson College BA 1977  
West Lawn United Methodist Church  
Shillington, PA  
Ordained: Deacon June 1991  
Pastor, Shamokin United Methodist  
Church



**Pamela June Culbertson  
Keckler**  
Indiana University BA 1973 &  
MS 1986  
St. Peter's United Church of Christ,  
Lancaster, PA  
Columbia, PA  
Ordained: June 2, 1991  
Associate Pastor, Trinity United  
Church of Christ, York, PA



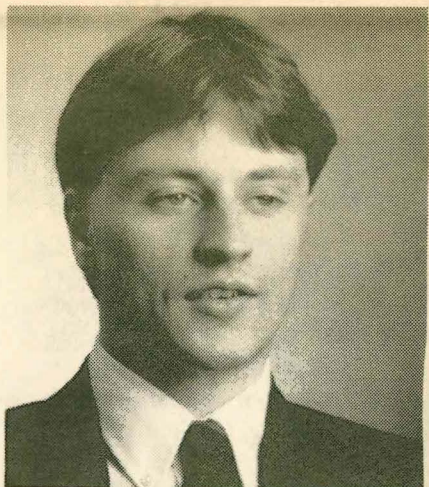
**Dale Charles Krotee**  
Towson State University BS 1987  
First United Evangelical Church,  
United Church of Christ,  
Baltimore, MD  
Baltimore, MD  
Pastor, Webster Congregational  
Christian Church, United Church  
of Christ, Havre De Grace, MD



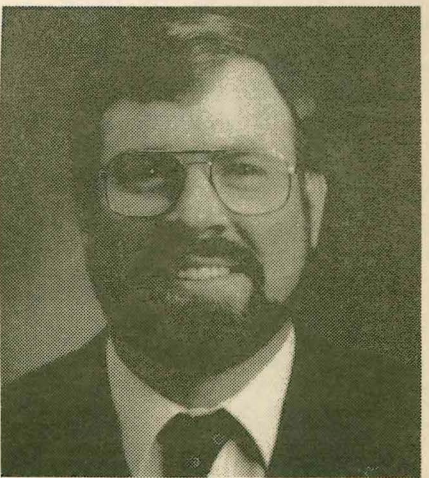
**Tracey L. Claffey Marx**  
Magna cum laude  
Duke University BA 1988  
First Presbyterian Church,  
Phoenixville, PA  
Lancaster, PA



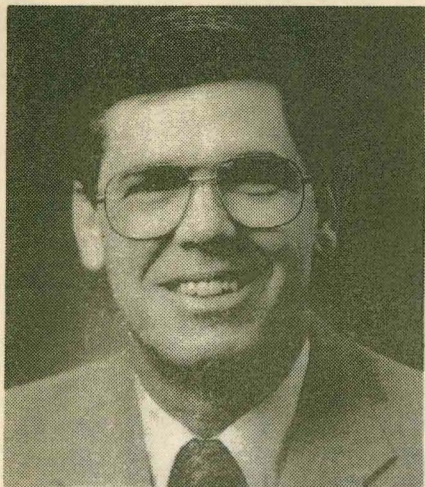
**Carol Ann Rogers**  
Oberlin College AB 1955  
Temple University AM 1959  
Rutgers State University Ed.D 1972  
Hillcrest-Bellefonte United Methodist  
Church, Wilmington, DE  
Wilmington, DE  
Associate Minister, Asbury-  
Minquadales United Methodist  
Charge of Wilmington Manor, New  
Castle, DE



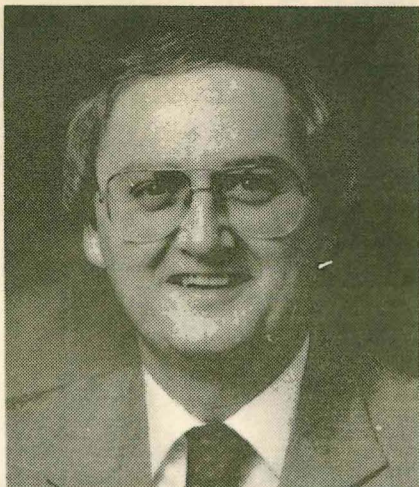
**John Robert Snyder Samuelson**  
Penn State University BA 1987  
St. Paul United Church of Christ,  
Manheim, PA  
Lancaster, PA



**Douglas E. Smith**  
Magna cum laude  
Cecil County Community College  
AA 1977  
Eastern College BA 1988  
St. Luke's United Methodist Church,  
Lebanon, PA  
Lebanon, PA  
Ordained: Deacon June 1990  
Pastor, St. Luke's United Methodist  
Church



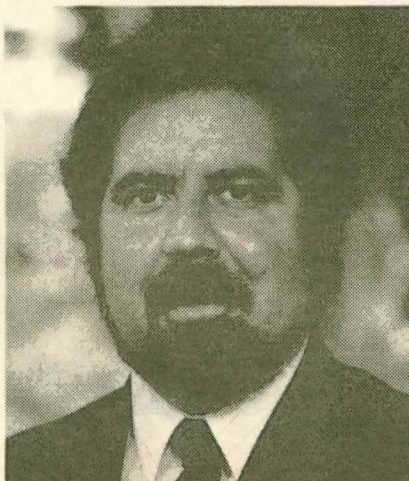
**Frank Owen Sutton, Jr.**  
Chesapeake College AA 1986  
Washington College BA 1988  
Wesley Chapel United Methodist  
Church, Rock Hall, MD  
Chestertown, MD  
Ordained: Deacon June 24, 1990  
Pastor, Choptank United Methodist  
Charge, Cambridge, MD



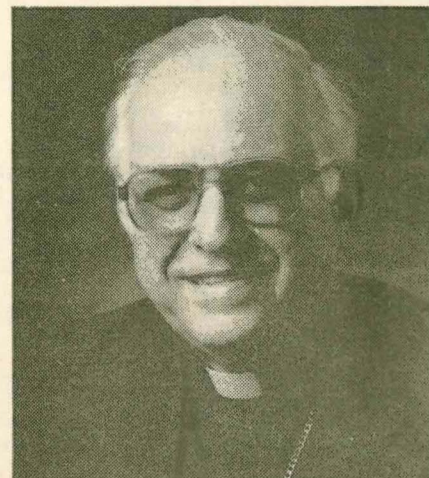
**Curtis R. Weber**  
Elizabethtown College BS 1970  
Hummelstown United Church of  
Christ, Hummelstown, PA  
Hummelstown, PA  
Ordained: January 20, 1991  
Pastor, St. John's Blymire's United  
Church of Christ, Dallastown, PA

## Doctor of Ministry

—Graduate  
—Address  
—Denominational Affiliation  
—Pastorate  
—Doctoral project title



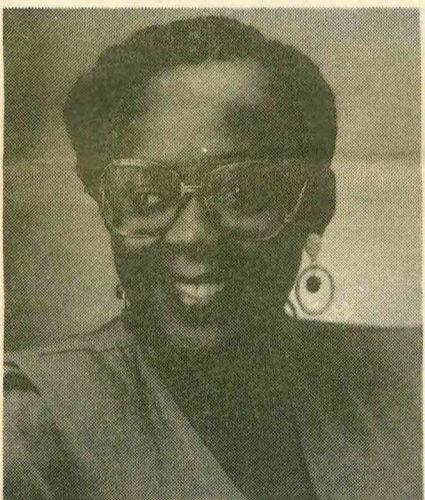
**Stevan E. Atanasoff**  
Port Matilda, PA  
Pastor, Halfmoon Charge of the  
United Methodist Church, State  
College, PA  
"A Description of Significant Factors  
Contributing to or Detracting from  
Long-tenured Pastorates in  
Multiple Point Charges in the  
Central Pennsylvania Conference  
of the United Methodist Church"



**David S. Mohr**  
Breiningsville, PA  
Pastor, The UCC Congregation of  
Ziegels Union Church,  
Breiningsville, PA  
"A Process For The Development of  
Pastor/Parish Relations Committees  
in Local UCC Churches"

## Master of Arts in Religion

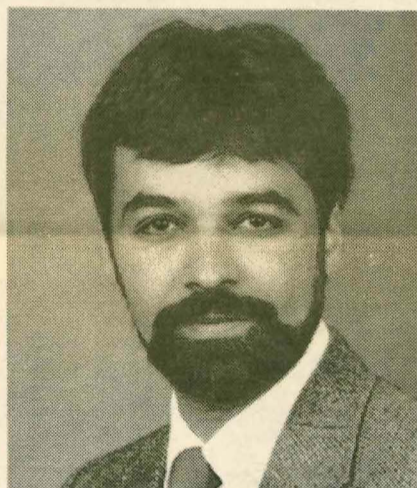
—Graduate  
—Honors  
—Baccalaureate degree  
—Home church  
—Home town  
—Ordination, if known  
—Occupation



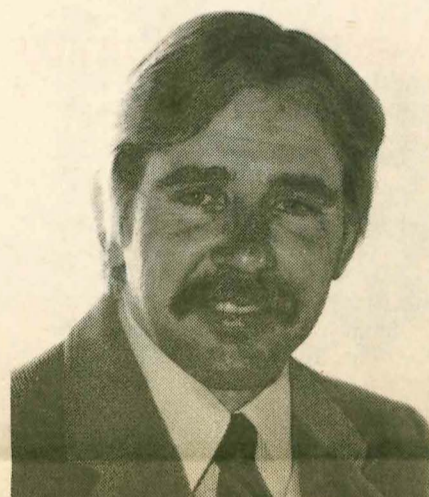
**Etowo Ama Owusua Dzobo**  
Grinnell College BA 1987  
Ho - Kpodzi Evangelical  
Presbyterian Church  
Ho, Volta Region, Ghana  
Ordination: August 24, 1991  
Post graduate, Drew University



**Marian L. Shatto**  
Magna cum laude  
Susquehanna University BA 1967  
Lititz Moravian Congregation  
Lititz, PA  
Mortgage Administrator, Farmers  
First Bank, Lititz



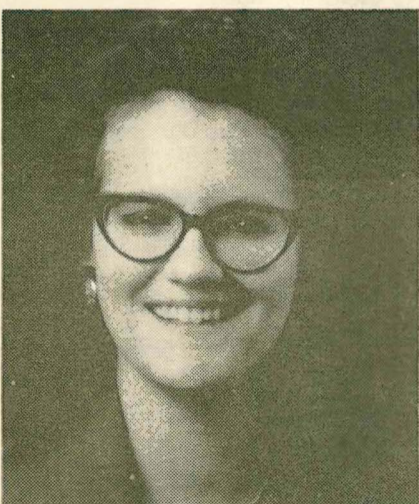
**Roger Allen Bucy**  
Mt. Gretna, PA  
Lutheran  
Director of Pastoral Services,  
Philhaven Hospital, Mt. Gretna, PA  
"Pastoral Care of People With  
Malformed Personalities:  
Educating Pastors Through Object  
Relations Theory"



**Melvin Ralph Sherman**  
Clovis, CA  
United Methodist  
"Male Ministers in Mid-Life  
Transition: A Study in Three-Stage  
Integrity Development"



**Alice Bruner Fox**  
Millersville University BS 1941  
University of Pittsburgh M.Ed. 1949  
Grace United Church of Christ,  
Hanover, PA  
New Oxford, PA  
Retired



**Verena Christa Ubler**  
Friedrich-Alexander University 1988  
Bavarian Lutheran Church  
Erlangen, Germany  
Student, Friedrich-Wilhelms  
University



**Dennis Raphael Keller**  
Centre Hall, PA  
Pastor, Grace United Methodist  
Church, Centre Hall, PA  
"Enabling Wholeness Through  
Prayer Using Feminine and  
Masculine God-Metaphors"



**Sandra Mae Thomas**  
Ellicott City, MD  
Minister of Pastoral Care, Glen Mar  
United Methodist Church, Ellicott  
City, MD  
"The Minister of Pastoral Care:  
Guiding the Care-Giving Work of  
the Large Congregation"

# 1990-91 Directory

## Chairperson

Bernie Zerkel, Jr. '79  
Westminster, MD  
Area Conference Minister (Retired)  
Central Atlantic Conference  
United Church of Christ

## Vice Chairperson

Christina Iosue  
York, PA  
Advanced Lay Speaker  
Asbury United Methodist Church

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Curtis A. Sandrock '55  
Riegelsville, PA  
Pastor  
St. John United Church of Christ

## Assistant Secretary

Mary Lin Siever  
Lancaster, PA  
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Lancaster Theological Seminary  
Church of the Apostles  
United Church of Christ

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York Blue Print Co. and  
C.S. Davidson, Inc.  
St. John's Episcopal Church

Hugh G. Appling  
McLean, VA  
American Foreign Service Officer  
(Retired)  
Rock Spring Congregational  
United Church of Christ  
Arlington, VA

John A. Blackwell '70  
New York, NY  
Area Minister  
Metropolitan-Suffolk Area  
New York Conference  
United Church of Christ

Richard H. Brown  
York, PA  
Executive Vice President  
York Bank  
Zion United Church of Christ

Franklin A. Burke  
Flourtown, PA  
Investment Manager  
Burke, Lawton and Brewer  
Pleasantville  
United Church of Christ  
Chalfont, PA

Karna M. Burkeen  
Allentown, PA  
Local Systems Technical Assistant  
Cedar Crest and Muhlenberg College  
Libraries  
Hope United Church of Christ  
Allentown, PA

Curtis R. Clare  
Conference Minister  
Central Atlantic Conference  
United Church of Christ  
Baltimore, MD

Peter B. Doghramji  
Collegeville, PA  
Conference Minister  
Pennsylvania Southeast Conference  
United Church of Christ

James A. Fishbaugh '64  
Buffalo, NY  
Area Conference Minister  
Western Area  
New York Conference  
United Church of Christ

Richard B. Hoffman  
Lancaster, PA  
Vice President & Chief Financial Officer  
Franklin and Marshall College  
St. Paul's United Church of Christ  
Manheim

William E. Irwin  
Lancaster, PA  
Research Associate (Retired)  
Armstrong World Industries  
Church of the Apostles  
United Church of Christ

Ruth S. Lark  
Shamokin, PA  
Church and Community Leader  
St. John's United Church of Christ

Ann D. Lutz  
Quakertown, PA  
Co-Pastor  
First United Church of Christ

Sheldon E. Mackey '39  
Exton, PA  
Executive Secretary (Retired)  
Stewardship Council  
United Church of Christ

John G. McEllhenney  
West Chester, PA  
Pastor  
The United Methodist Church  
of West Chester

Gabriella Miko  
Church and Community Leader  
Bethlehem, PA  
St. John's United Church of Christ  
Nazareth, PA

Thomas R. Murphy  
Greensboro, NC  
Foreman of Mails,  
U. S. Post Office, Greensboro, NC  
(Retired)  
St. Stephen United Church of Christ  
Greensboro, NC

Donald E. Overlock  
Palmerton, PA  
Conference Minister  
Penn Northeast Conference  
United Church of Christ

R. Howard Paine '45  
Reading, PA  
Pastor Emeritus  
St. Thomas Reformed Church  
United Church of Christ

Charles K. Patterson  
Lancaster, PA  
Executive Director  
Lancaster County Housing and  
Redevelopment Authorities  
Hamilton Park United Church of Christ

Francis X. Pirazzini '51  
Jupiter, FL  
Consultant, Florida Conference  
United Church of Christ

Inez Smith Reid  
Washington, DC  
Counsel  
Laxalt, Washington, Perito, and Dubuc  
Peoples United Church of Christ

Rollin O. Russell  
Burlington, NC  
Conference Minister  
Southern Conference  
United Church of Christ

Henry T. Simmons  
Queens New York City, NY  
Pastor  
St. Alban's Congregational  
United Church of Christ

Gene A. Smith  
Huntingdon, PA  
Teacher  
Juniata Valley High School  
The Abbey United Church of Christ

Frances K. Stiles  
Pittsford, NY  
Church and Community Leader  
Mountain Rise United Church of Christ,  
Fairport

Milo W. Thompson  
Rimersburg, PA  
Insurance Agent  
Hallmark Insurance Professionals  
Jerusalem United Church of Christ

Lyle J. Weible  
Harrisburg, PA  
Conference Minister  
Penn Central Conference  
United Church of Christ

Frederick A. Wenner '64  
Frederick, MD  
Pastor  
Evangelical Reformed Church  
United Church of Christ

Paul L. Westcoat, Jr. '57  
Greensburg, PA  
Conference Minister  
Penn West Conference  
United Church of Christ

## Trustees Emeriti

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Lancaster, PA  
Executive Vice President and Treasurer  
(Retired)  
Penn Dairies

The Honorable Anthony R. Appel  
Lancaster, PA  
President Judge  
Orphan's Court of Lancaster County

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East Texas, PA  
President and General Manager (Retired)  
Day-Timers, Inc.

Paul B. Eshelman  
Lancaster, PA  
Chairman of the Board (Retired)  
Eshelman Supply Co.

Benjamin T. Griffin '75  
New Brighton, MN  
President  
United Theological Seminary

Glenn E. Schultz '51  
Chambersburg, PA  
Pastor (Retired)  
St. John's United Church of Christ

John C. Shetler '45  
Trappe, PA  
Conference Minister Emeritus  
Pennsylvania Southeast Conference  
United Church of Christ

Horace S. Sills '53  
Harrisburg, PA  
Conference Minister Emeritus  
Penn Central Conference  
United Church of Christ

Paul T. Slinghoff  
Collegeville, PA  
Conference Minister Emeritus  
Pennsylvania Southeast Conference  
United Church of Christ

Charles F. Snyder, Jr.  
Bethlehem, PA  
Orthopedic Surgeon (Retired)

Edward Swift  
Syracuse, NY  
Physician (Retired)

Blanche S. Wentzel  
Collegeville, PA  
Teacher (Retired)

Elmer Yoder  
Gettysburg, PA  
Sales Manager (Retired)  
Musselman Division, Pet, Inc.



Graduation speaker Martha Baumer, Illinois South Conference Minister, is greeted by an old friend, Paul Westcoat, who is Penn West Conference Minister and a Trustee of Lancaster Seminary.

## FACULTY AND ADMINISTRATION

The year in parentheses following each name indicates when the person became a member of the faculty or staff.

### Resident Faculty

Peter M. Schmiechen, President of the Seminary  
Professor of Theology (1985)  
A.B., Elmhurst College, 1959  
B.D., Eden Theological Seminary, 1962  
Ph.D., Harvard, 1966  
D.D., Franklin and Marshall College, 1987  
D.D., Tohoku Gakuin University, Sendai, Japan 1989

David M. Greenhaw, Dean of the Seminary  
Associate Professor of Preaching (1990)  
B.G.S., University of Kansas, 1976  
M.Div., Eden Theological Seminary, 1979  
Ph.D., Drew University, 1987

Richard R. Berg, Assistant Professor  
Director of Library Services (1988)  
B.A., Heidelberg College  
M.Div., Andover Newton, 1972  
M.S.L.S., Case Western Reserve, 1978

Donald D. Freeman, Professor of Theology and Ministry  
Director of Doctoral Studies (1977)  
B.S., Huron, 1957  
M.A., Oberlin, 1959  
B.D., Oberlin, 1961  
Ph.D., Drew, 1968

Loyde H. Hartley, Professor of Religion and Society  
Director of the Center for Religion and Society (1971)  
B.S., Otterbein, 1962  
B.D., United, Dayton, 1965  
Ph.D., Emory, 1968

Elizabeth F. Huwiler, Assistant Professor of Old Testament (1987)  
B.A., Carroll College, 1973  
M.Div., Gettysburg  
Ph.D., Duke University, 1988

Allen E. Kroehler, Professor of Church and Education; Director of Contextual Education (1968)  
B.A., Gustavus Adolphus, 1950  
B.D., Eden, 1954

John B. Payne, The Paul and Minnie Diefenderfer Professor in Mercersburg and Ecumenical Theology and Professor of Church History (1971)  
A.B., Texas Christian, 1953  
B.D., Vanderbilt, 1956  
Ph.D., Harvard, 1967

Francis E. Ringer, Professor of Theology and Ethics; Director of the Kenneth C. Wotring Memorial Cross-Cultural Seminar (1973)  
A.B., Franklin and Marshall, 1947  
B.D., Lancaster, 1950  
S.T.M., Temple, 1957  
M.A., Temple, 1970  
Ph.D., Temple, 1972

Frank J. Stalfa, Jr., Assistant Professor of Pastoral Theology (1988)  
B.A., Florida Atlantic University, 1968  
M.Div., Duke University, 1972  
D.Min., Lancaster, 1983

Richard F. Vieth, The Sarah Ellen and Nevin Ambrose Swander Memorial Professor of Systematic Theology (1972)  
B.S., Yale, 1948  
B.D., Yale, 1953  
S.T.M., Yale, 1961  
Ph.D., Southern Methodist, 1972

Robert D. Webber, The John B. and Mary C. Kunz and Potomac Synod Professor of New Testament Studies (1973)  
B.A., Oklahoma, 1958  
B.D., Southern Methodist, 1961  
S.T.M., Yale, 1962  
M.A., Yale, 1964  
Ph.D., Yale, 1970

## Professors Emeriti

- Robert W. Duke, Professor Emeritus of Worship and Preaching (1961-1988) B.A., B.D.
- Donald M. C. Englert, Professor Emeritus of Hebrew and Old Testament Science (1943-1980) B.A., Th.B., M.A., Ph.D.
- Lee J. Gable, Professor Emeritus of Christian Education (1952-1974) B.A., D.B., M.A., Ph.D., D.D.
- Paul E. Irion, Professor Emeritus of Pastoral Theology (1960-1987) A.B., B.D., A.M., L.H.D.
- Frank A. McConnell, Professor Emeritus of Sacred Music (1946-1987) F.A.G.O.
- Bela Vassady, Professor Emeritus of Systematic Theology (1952-1973), B.A., B.D., Th.M., Th.D.

## Adjunct Faculty

- Gilbert L. Bartholomew, Ph.D., Adjunct Assistant Professor of New Testament
- John Blackwell, D.Min., Adjunct Instructor in Worship and Preaching
- Kenneth A. Burnett, M.Div., Adjunct Assistant Professor of Pastoral Care
- Gerald Christianson, Ph.D., Adjunct Instructor in Church History
- Myron L. Ebersole, M.A., Adjunct Associate Professor of Pastoral Theology
- Kent Groff, D.Rel., Adjunct Instructor in Spiritual Development
- Charles Hambrick-Stowe, Ph.D., Adjunct Assistant Professor in Church and Ministry
- James Hanna, M.Div., Adjunct Instructor in Pastoral Care
- Daryl Hollinger, M.M., Adjunct Instructor in Arts and Ministry
- George Martz, M.Div., Adjunct Instructor in Church and Ministry
- Gwynn A. McCoy, D.Min., Adjunct Assistant Professor in Church and Ministry
- Tilda Norberg, M.Div., Adjunct Instructor in Spiritual Development
- J. Deotis Roberts, Ph.D., Visiting Distinguished Professor of Systematic Theology
- Edwin J. Sanders, S.J., M.Chr.Sp., Adjunct Instructor in Spiritual Development
- Stephany Sechrist, M.Div., Adjunct Instructor in Church and Ministry
- David M. Sofian, M.H.L., Adjunct Instructor in Judaic Studies
- Paul Stambach, Ph.D., Adjunct Instructor in United Methodist Polity
- Gene Paul Strayer, Ph.D., Adjunct Instructor in Church Music
- Charlotte Hull Whiting, M.Div., Adjunct Instructor in Greek Language

## Collegium Pastor Preceptors

- The Rev. K. Edward Brandt  
Cedar Grove Presbyterian Church  
East Earl, PA
- The Rev. John E. Fureman  
St. John's United Church of Christ  
Red Lion, PA
- The Rev. Dale McCutcheon Greene  
Grace United Church of Christ  
Lancaster, PA
- The Rev. Dr. J. Val Hastings  
Grace United Methodist Church  
Millersville, PA
- The Rev. George C. Martz  
St. John's United Church of Christ  
Denver, PA
- The Rev. Rickey L. Mearkle  
Bethany United Church of Christ  
Ephrata, PA
- The Rev. Susan A. Minasian  
St. John's United Church of Christ  
Harrisburg, PA
- The Rev. Robert W. Muise  
St. Peter's United Church of Christ  
Lancaster, PA
- The Rev. Patricia Singleton  
Pencader Presbyterian Church  
Newark, DE
- The Rev. Dr. Herbert J. Snyder  
St. Paul's United Methodist Church  
Lancaster, PA

## Administration

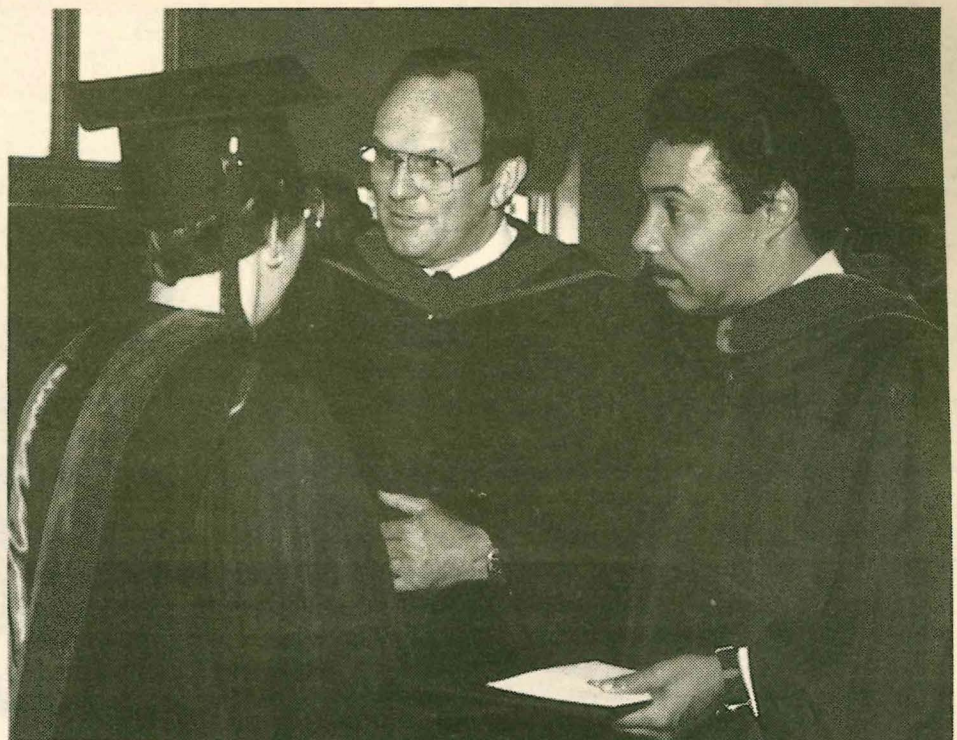
- Peter M. Schmichen, President (1985)  
A.B., B.D., Ph.D.
- David M. Greenhaw, Dean of the Seminary (1990) B.G.S., M.Div., Ph.D.
- J. Richard Glatfelter, Vice President for Development and Seminary Relations (1980) B.A., B.D., M.Div.
- Harold A. Penner, Business Manager (1987)  
B.S., M.Div.
- Richard R. Berg, Director of Library Services (1988) B.A., M.Div., M.S.L.S.
- Pamela Bucher, Coordinator for SPECTRUM (1988) B.S.
- Donald R. Cooney, Director of Development (1986) B.A.
- Mary E. Hutchens, Director of Admissions (1985) B.A., B.D.
- Gwynn A. McCoy, Dean of Students (1989)  
B.A., M.H.S., D.Min.
- Nancy B. Norris, Registrar and Director of Financial Aid (1969)
- Lee Schleicher, Administrative Assistant to the Vice President (1985) B.A., M.Div.

## DIRECTORY OF STUDENTS

Students enrolled at Lancaster Theological Seminary during the 1990-91 school year.  
(\*) indicates deceased

## Doctor of Ministry Fellows

- Merle C. Alderfer, pastor  
St. Peter's United Church of Christ  
Perkasie, PA
- Gardner H. Altman, Sr., pastoral counselor  
Assemblies of God  
Fayetteville, NC
- John R. Barlow  
Presbyterian (USA)  
Lancaster, PA
- Peter D. Bath, provost  
Kettering Medical College  
Seventh-Day Adventist  
Kettering, OH
- Joseph M. Beer, pastor  
Mt. Laurel United Church of Christ  
Sipesville, PA
- Susan C. Bertolette, co-pastor  
St. John's United Church of Christ  
Lansdale, PA
- Kenneth R. Bickel, pastor  
First Congregational United Church of Christ  
Dubuque, IA
- Stephen R. Billings, rector  
Holy Apostles Episcopal Church  
Haverford, PA
- M. Douglas Borko, staff associate  
Stewardship Council, United Church of Christ  
Cleveland, OH
- Neville D. Brodie, superintendent  
Methodist Church of the Caribbeans and West Indies  
St. John's, Antigua
- George Brooks, pastor  
Mt. Zion Baptist Church  
Greensboro, NC
- Richard L. Bruckart, pastor  
Schoenck Moravian Church  
Nazareth, PA
- Robert E. Carter, pastor (\*)  
Trinity United Church of Christ  
Mountville, PA
- John H. Case, pastor  
Moravian Church  
Banning, CA
- Walter Darwin Collins, pastor  
Christian Church (Disciples of Christ)  
Uniontown, PA
- Carole A. Crumley, canon pastor  
Washington National Cathedral  
Episcopal  
Washington, DC
- Randolph F. Cullen, pastor  
Highland Presbyterian Church (USA)  
Street, MD
- Charles J. DeBoeser, Jr., pastor  
New Bethel United Church of Christ  
Fleetwood, PA
- Claude I. Dender, pastor  
Hope United Church of Christ  
Allentown, PA



The Rev. Kenneth Burnett, chaplain at Lancaster General Hospital, waits with Laddie Benton now '91 in the robing room prior to Commencement.

- Thomas P. Donnachie, pastor  
United Methodist Church  
Newport, DE
- Geoffrey G. Drutchas, pastor  
St. Paul United Church of Christ  
Taylor, MI
- M. Lee Ellenberger, pastor  
Penbrook United Methodist Church  
Harrisburg, PA
- Tyson L. Frey, pastor  
Trinity United Church of Christ  
Telford, PA
- John E. Fureman, pastor  
St. John's United Church of Christ  
Red Lion, PA
- John W. Gordon, III, chaplain  
Albright College  
United Methodist  
Reading, PA
- Newton W. Greiner, professor/counselor  
Brookdale Community College  
United Methodist  
Mount Holly, NJ
- James W. Hanna, director  
Samaritan Counseling Center  
Presbyterian (USA)  
Lancaster, PA
- Wayne Harting, pastor  
First Church of God  
Baltimore, MD
- George C. Hawkins, staff  
United Church Board for Homeland Ministries  
Raleigh, NC
- Kris A. Hayden, pastor  
St. Peter's United Church of Christ,  
Wilshire  
Wyomissing, PA
- J. Clark Hayes, pastor  
Salem United Church of Christ  
Maugansville, MD
- Leta J. Herrington  
Presbyterian (USA)  
Pine Grove Mills, PA
- Robert J. Hoffman  
Glenmary Home Missioners  
Roman Catholic  
Dungannon, VA
- B. Penrose Hoover, associate pastor  
Lutheran Church of the Holy Trinity  
Lancaster, PA
- Mary E. Hutchens, director of admissions  
Lancaster Theological Seminary  
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Lancaster, PA
- Mansfield Kaseman, pastor  
Rockville United Church  
United Church of Christ  
Rockville, MD
- Erick J. Kern, Jr., pastor  
St. Paul's United Church of Christ  
Cherryville, PA
- William L. King, pastor  
Calvary United Church of Christ  
Philadelphia, PA
- Ronald R. Kurtz, pastor  
United Methodist Church  
Monkton, MD
- Karyl Jean Leslie, pastor  
Stoystown Charge, United Church of Christ  
Stoystown, PA
- Raymond W. Lord, pastor  
Zion United Church of Christ  
Mt. Clemens, MI
- John Edward Manzo, pastor  
St. Paul United Church of Christ  
Wapakoneta, OH
- C. Richard Masters, pastor  
Trinity United Church of Christ  
Hagerstown, MD
- Lewis L. Maurer, pastor  
Christ United Methodist Church  
Harrisburg, PA
- David P. McCullough, pastor  
Faith United Methodist Church  
Bellefonte, PA
- Isaac L. McDonald, pastor  
Wesley Grove United Church of Christ  
Newport News, VA
- Eugene McDuffy, pastor  
African Methodist Episcopal Church  
Yeadon, PA
- C. Robert Meyer, pastor  
First Presbyterian Church (USA)  
Ridgway, PA
- Edmund M. Miller, lay minister  
St. Paul Lutheran Church  
York Haven, PA
- Ervin R. Milton, staff associate  
Office for Church Life and Leadership  
United Church of Christ  
Greensboro, NC
- Mark D. Moore, pastor  
Ranck's United Methodist Church  
New Holland, PA
- Donald E. Moyer, pastor  
Falkner Swamp United Church of Christ  
Gilbertsville, PA
- Robert W. Muise, pastor  
St. Peter's United Church of Christ  
Lancaster, PA
- David G. Mutchler, psychotherapist  
Grand Rapids, MI
- Eva Sue O'Diam  
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Glen Burnie, MD
- Marie Olwell, SSJ, therapist  
St. Mary's & St. Andrew's Catholic Church  
Cherry Hill, NJ
- Joseph S. Ozarowski, rabbi  
Elmont Jewish Center  
Elmont, NY
- Richard L. Schenck, pastor  
Carmel Wesleyan Church  
Carmel, IN
- Peter Allen Seiler, pastor  
Otterbein United Methodist Church  
Spry, PA
- Harry L. Serio, pastor  
St. John's United Church of Christ  
Kutztown, PA
- Ruth M. Smith, pastor  
Community Church of God  
Glen Burnie, MD

Fred W. Swartz  
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Mannassas, VA

Kathleen Tallent, librarian  
St. Mary's Seminary & University  
Roman Catholic  
Eldersburg, MD

Wendell Taylor, pastor  
United Church of Christ  
Jefferson, MD

William Cullen Thwing, pastor  
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Johnstown, PA

John R. Tinklepaugh, rector  
Episcopal Church of St. Jude & the  
Nativity  
Collegeville, PA

Victor G. Vogel, Jr., pastor  
Salem's United Church of Christ  
Bath, PA

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Norristown, PA

Albert J. D. Walsh, pastor  
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Gary L. Whittington, pastor  
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John A. Zachry, pastor  
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Cheverly, MD

Levi John Ziegler, chaplain  
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Church of the Brethren  
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Faculty member Allen Kroehler gives well wishes to Alice Fox  
'91 MAR.

**Master of Divinity**

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Jeannine J. Brenner  
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Jolene Kay Bright  
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Verna Louise Call  
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United Church of Christ

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Richard L. Dacey  
United Church of Christ

Gary Daniels  
United Church of Christ

Jerry Donahue  
United Church of Christ

Barbara Elaine Gamble Dulin  
United Church of Christ

Anne E. Ebner  
Lutheran

Denise M. Esslinger  
United Church of Christ

Norman Theodore Faux  
United Methodist

Lillian Valentin de Forrey  
United Methodist

Paul Edward Forrey  
United Church of Christ

India Elaine Garnett  
United Church of Christ

Nina M. George  
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Ann N. Graves  
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Douglas E. Hanson  
United Church of Christ

M. Sue Hanson  
United Methodist

James Roger Harper  
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George Walter Heckard  
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K. Ray Hill  
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Richard Charles Holder  
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Jeryl L. Hollinger  
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James Charles House  
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Assemblies of God

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(Disciples of Christ)

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Franklin N. Miller  
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Cheryl Lynn Shaffer Moore  
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Patrick Wayne Morris  
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Barry E. Neal  
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Kenneth Paul Osborne  
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Lucinda Darlene Pickar  
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Reginald Lee Rice  
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George Emil Robertson  
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William Alfred Ross  
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Frantz Santiago  
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Terrance Lee Thrasher  
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Darleen K. Zimmerman  
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**Master of Arts in Religion**

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Martin Gordon  
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Kenneth Harnly  
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Candace Hoff  
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Jane Ann Hughes  
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Kyra Krombein  
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Dennis Raymond McMahon  
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Ann S. Miller (\*)  
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Sharon Ann Nelson  
Mennonite/Brethren

Elaine Ruth Olson  
Lutheran

Cathy L. Sherry  
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Church of God in Christ

Barbara Holtz Smith  
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Martha M. Varano  
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Elaine M. Ward  
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Brenda M. Young  
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Elizabeth Louise Bell  
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Christine V. Blackford  
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Carolyn B. Carter  
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Norma Ellen Davis  
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C. Richard Edmund  
United Methodist

M. Lee Ellenberger  
United Methodist

Ann E. T. Few  
Episcopal

Gwendolyn Marie Good  
Mennonite

Howard David Good  
Mennonite

William R. Haak  
Lutheran

Sister Jean Marie Holup  
Roman Catholic

Alfred Collier Jones  
Presbyterian (USA)

Linda Mae Kahler  
Lutheran

Susan B. Kauffman  
Church of the Brethren

Janice Kensinger  
Church of the Brethren

Jennifer Keiser Knighton  
United Church of Christ

Garry Mark LeFevre  
Unitarian-Universalist

Larry Litwiller  
Mennonite

Urbane Peachey  
Mennonite

Shirley Jacobs Russell  
United Methodist

Nancy M. Sanders  
United Methodist

Richard Wayne Schilling  
United Methodist

Harold Robert Schnetzka, II  
United Church of Christ

Sarah L. Seidel  
Presbyterian

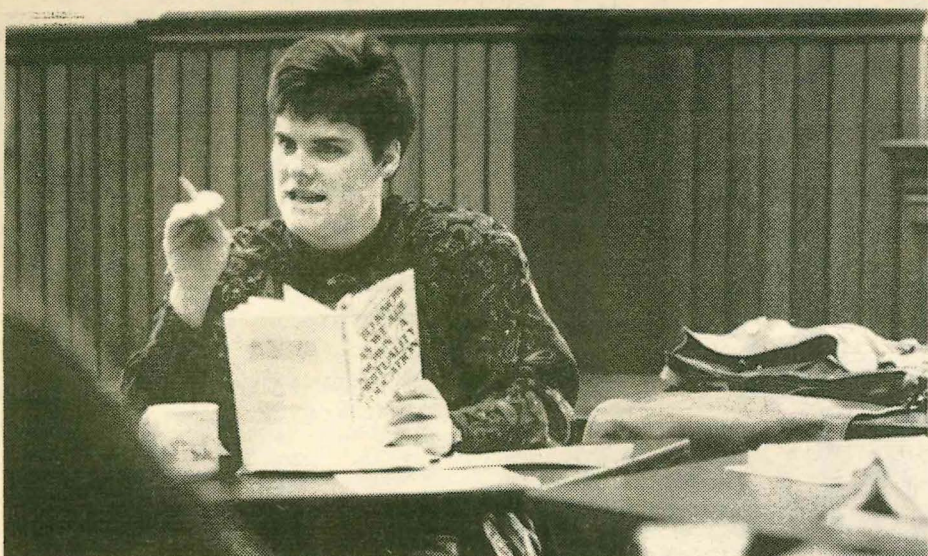
Kathryn D. Thomas  
Unitarian-Universalist

Danna Wall  
Unitarian-Universalist

Donna Carol Walton  
Church of the Brethren

William Paul Worley  
United Church of Christ

Timothy L. Yoder  
Mennonite



The Charles F. McCauley Memorial Lecture in Pastoral and Practical Theology was given May 17 in Santee Chapel by Dr. Anabel Proffitt, Assistant Professor of Educational Ministries. A digest of Dr. Proffitt's presentation follows.

## A Liberating Education?

There are individuals who speak to us in such a way that they call up confidence and conviction in our own process of becoming a whole integrated person. We feel that their expectations of us presuppose our own capabilities and growth and they let us be ourselves, even while they instruct, guide, or explain. We feel free to be ourselves in their presence because they do not need to see us as different than we are. We feel built up through ourselves in their presence and many new things are possible for us to act on. They seem to have a way of focusing their speaking and listening so that their abilities and qualities are not an imposition. In the qualities and abilities belonging to each of us we are for ourselves; then there is something else that we have for one another—that is the work of love. Self-renunciation means that we make it unnecessary to project our wisdom, experience and understanding on the other self, so that the other self shines through the opening. This means that we make ourselves a clearing place for others.

Ronald Manheimer

To be a teacher is to be a clearing place for others. I believe that this is the essence of a liberating educational process.

I find it helpful to think of educational ministry as an intentional arranging of "detours" in which we confront learners with other persons, texts, and situations that aid them in their process of coming to understand, and thus live more fully, their faith commitment. But note that this intentionally arranged confrontation with persons, situations and texts is not, finally, the goal of the process of understanding. It is a detour on the way to creating a living faith.

The language of detour implies that education be understood in light of metaphors like "a road", or "a journey"—metaphors that suggest a process of becoming. The detour serves to enhance that journey, to increase the learners' self-understanding, and thus to assist them in journeying in a fuller, more nuanced and loving way.

In an attempt to live out my belief that it is not my particular detour, but, rather, the students' process of making the journey, that is of ultimate importance, I use this definition of teaching to help keep my priorities straight:

"Teaching is participating in the student's own continuing creation of life."

Now, within that broad definition, there are many other ways that I think about teaching. But above all, I keep the definition of teaching as "participating in the continuing creation of a student's

life" in front of me so that each of those other ways of thinking about the act of teaching remains true to the commitment to "be a clearing place for others."

At the heart of the educational process is relationship: between teacher and learner, between learners, and between subject matter and the human subjects who interact with that content. Those relationships can be ones of domination or of liberation. If we want not just to talk about liberation, but want to make the educational process itself liberating, then it is essential that we attend not only to values of technique, science, politics and artistic factors, but we must treat learners ethically.

When we speak of teaching as "participating in the student's own continuing creation of life," we are insisting that the ethical valuing framework has priority.

Whenever we teach, we operate out of multiple value frameworks. For example, how we choose to handle student input or questions reflects our political value framework. Sometimes we have to struggle with conflict between our value frameworks and the value frameworks of our institutions, which may differ from our own.

Nevertheless, I am claiming that, for an educational process to be truly liberating, it must take seriously, above all, an ethical valuing framework. The educational process must be guided by values that acknowledge the human situation of mutual influence, values that recognize students not as embodied roles, but as fellow human beings in the process of creating their lives and our life together. For what are we really teaching, if we teach liberation as content, yet do not honor the contexts and lives of the students we are teaching? Is that praxis? Is that liberating?

Unfortunately, this kind of liberating education guided by ethical valuing is all too rare in any settings . . . it is hard to find in schools, in church education, or even in theological education. Why, when it seems so consonant with a gospel of love and liberation, should this kind of educational process be so difficult to find in the church?

Last fall David Greenhaw opened the school year with a convocation address entitled "Why An Educated Clergy?" In that address he reminded us that every expression of the gospel represents an

accommodation of the gospel to a particular cultural setting. As he put it, "The gospel is compromised, if you will, whenever it enters the world." Now this could be a pretty depressing scenario, if not for the fact that Dean Greenhaw also reminded us that compromise is not, in itself, a bad thing. The bad thing, he suggested, "is when we forget that we have compromised." And "the truly bad thing is when we begin to believe that compromises we have made are realities we must accept."

I want to suggest that the answer to my question about why the educational process in the church so seldom reflects ethical valuing lies in this observation about the gospel being compromised whenever it enters the world.

So, having begun this talk with a particular vision of a liberating educational process that I believe is expressive of the gospel, let me now describe what I see as a compromise that we in educational ministry have made with our western culture, in hopes that we can overcome our belief that this compromise is actually a reality that we must accept.

I am going to suggest that the technological mindset of the twentieth century has influenced curriculum theory and design, as well as our use of curriculum, in ways we are not even aware of. What do I mean by "the technological mindset?"

A mindset is a tapestry of interwoven beliefs or assumptions that we bring to our way of seeing the world. These are generally beliefs and assumptions that are part of our culture, and they are so taken for granted that we don't even realize that they are coloring our perception. What are the beliefs that make up the tapestry of the "technological mindset?" They are as follows:

- 1) only scientific knowledge is valid
- 2) everything can be quantitatively measured
- 3) control and prediction are necessities
- 4) efficiency is the premier value
- 5) we must turn to experts for advice on everything

Now these beliefs may be valid in certain settings, but is the mechanistic model that suggests that "production" is an appropriate way to speak of assembling cars on an assembly line, also appropriate when we speak of educating persons? What effect does it have on the educational process to speak of "producing educated Christians" or to talk about students as "products" of our educational system?

Curricula in both public schools and in the churches, have followed the pattern of publication by a denominational "planning department" which sets the objectives and spells out, often in minute detail, what the teacher is to say or do. While the explicit language of "scientific management" is no longer common, the legacy of this understanding of technology as governing human relations, in a variety of settings beyond simply industry, still permeates American society. This "technological mindset" prevents us from questioning the premise of control that governs this way of going about education.

So what's wrong with teachers being consumers of packaged curriculum, you might ask? It saves time and trouble on the part of the teachers and makes recruiting easier. Yes, but at what cost? Consider the following dialogue.

I overheard this exchange while observing a sixth grade church school

class one Sunday. They had been studying the Israelite people's wanderings in the wilderness and were now drawing cartoons to illustrate the lesson content.

- J. (to his buddy Paul) How do you draw God?
- P. I don't know if you *can* draw God. God is everywhere . . . God could look like that tree out there!
- J. Aw, come on—God couldn't look like a tree!
- P. Sure he could . . . God is a spirit, in everything.
- J. How would you talk to God if he was a tree?
- P. Do you talk to God, John?
- B.R. John, Paul: Why aren't you working on your cartoons?
- J. I'm trying to draw God and Paul says God looks like a tree! What do you think Miss R?
- B.R. I think you'd better hurry and get something down on paper because you only have 5 more minutes and we want to get these cartoons up on the board.

This teacher was using a curriculum package whose behavioral objectives required that students produce a cartoon to show that they had understood the story. Unfortunately, the teacher was so controlled by her concern to meet the objectives of the lesson, that she ignored a marvelous teachable moment as two sixth grade boys struggled to articulate their concepts of God. But can we blame her? Because she only understood her role to be that of seeing that the curriculum material was covered, she did not even perceive the fact that these sixth grade boys were engaged in theological reflection emerging both out of the lesson and out of the questions that were part of their own experience of trying to appropriate for themselves a Christian faith.

The educational process thus bypasses the lives and experiences, the processes of self-creation, of both teachers and learners. Production models of curriculum have this effect on educational process. But we in the church have bought into it, hook, line, and sinker. We have made an accommodation with our culture, we have compromised with our technological society, and have accepted that compromise of the gospel as "a reality we must accept."

The way that we have substituted a product, a packaged curriculum, for a creative process of educational engagement, is a sign of our own disregard for recognizing and teaching people to live in the realm of mystery that is our human situation.

As teachers and leaders in the church, we ought to know better. Our theological study tells us that this is an accommodation to culture. But it is easier to manage the detour, if we don't have to deal with the ways it issues from, and returns, to the road itself. The fact remains, however, that whether we recognize it or not, to teach is to participate in the creation of a student's life. And perhaps even more scary, is the fact that to be a student is to participate in the teacher's creation of his or her life. We live in a situation of mutual influence.

Such a reexamination may lead us to see again that the gospel shows that education cannot be a process of us liberating them, but is always a process of both teachers and learners being liberated—and thus engaging in recreating lives more expressive of that freedom and mutuality.

# Doctor of Ministry

The Doctor of Ministry segment of Lancaster's graduate program includes people of many backgrounds and career fields. Each program is focused on a faculty-guided project . . . related to the interests of each candidate.

Here's a sampler of several projects underway now.

## Unity in Diversity

Honoring and maintaining diversity in the church in order to celebrate unity is the subject of the doctoral project of **Marcia Brown Woodard**, Associate Pastor of Saints Memorial Baptist Church in Bryn Mawr, Pa., and program associate for the Philadelphia Baptist Association. Marcia is looking at areas related to diversity and inclusiveness in congregations.

"God created diversity, and the church is called to be inclusive and to welcome everyone," says Marcia. "How can we welcome diversity except by being true to the gospel?"

Initially Marcia is studying Christian education programs, addressing racism and sexism. "I'm looking at what churches teach people on these issues. At present I'm studying a church program that recently made the decision to address racism specifically."

In the next stage of the project, Marcia will begin to develop resources that will help pastors deal with Bible studies, and other educational resources to address the issues of diversity.

"I sense that the challenge is to develop resources that work on attitudes and habits, the subjective parts of us," she says. "I'm looking into the reflective side of human nature, rather than proactive choices to help us deal with racism and sexism."

## I Thought as a Child

*When I was a child, I thought as a child, I spake as a child, I reasoned as a child, but when I grew up, I put away childish things. (I Cor. 13:10-11)*

**Sue Bertolette** believes that putting away childish things may not be the best path to spiritual enrichment, after all. The focus of her doctoral project is to help leaders in the church get in touch with the child in all of us. "Christianity should touch the adventurous, risk-taking, spontaneous, uninhibited side of human nature," says Sue.

The church has tended to be somber and dignified, often educating the free spirit, imagination, and creativity out of religion.

"Don't squelch what is so real for children, but get hold of it to free the creative spirit in us all." Sue emphasizes.

She is especially interested in ways the church can minister more effectively to children. "Pastors become busier and busier and often pass children's programs to others," she explains. "They tend to lose touch with this important component of the congregation."

As part of her project, Sue plans to interview members of her congregation spanning several age groups (she is associate pastor at St. John's United Church of Christ, Lansdale, Pa.).

"I want to ask them what means the most to them in church services," she says. "My gut feeling is that many will point to the 'fun' occasions in the children's worship programs.

"I want to find out why that is and how churches are working to free the creative spirit in people," says Sue, "and I'll be noting and designing recording methods which enhance creativity through Christian education."

Sue's faculty advisor is Anabel Proffitt.

## Drama and Faith

Exploring the Bible through drama is a specialty of **Joseph Beer**, M. Div. '80, pastor of Mt. Laurel United Church of Christ in Sipesville, Pa., for the last 12 years. Joseph reenacts scenes from Christ's life for his congregation on special church holidays such as Good Friday and Christmas Eve.

"Drama has been a passion of mine since my days as a student at Lancaster," says Joseph.

Under the guidance of Gilbert L. Bartholomew, Ph.D., Adjunct Assistant Professor of New Testament, Joseph began scriptural presentations retelling Old Testament stories.

While at Seminary, Joseph wrote and acted one play with his roommate, Jeffrey Welsh, '80, based on the life of David.

After graduation the two men, who have churches near each other, became brothers-in-law. They began sharing Good Friday services, writing their own dramas about the Passion and giving the presentation at one church in the afternoon and at the other in the evening. Jeffrey is currently at Christ United Church of Christ, Latrobe, Pa.

The dramas focus on particular scenes from the Passion, for example the arrest and trial of Jesus, in a "you are there" style. This year for the first time, the pastors told the story of Joseph of Arimathea, describing his asking Pilate for Christ's body. "We wanted to show the time between the death of Jesus and His resurrection," says Joseph.

"Each of our dramas consists of three or four scenes with appropriate hymns in between. We are really conducting a worship service, not doing theater."

The Good Friday dramas have become more sophisticated through the years with a tape of appropriate sound effects provided by a friend who makes commercials. "Crowd noises and authentic costumes add more life to our stories," observes Joseph.

All the dramas are written by Joseph and Jeffrey after research with the Bible and other resources. "We usually take our basic idea from Mark or Matthew," he explains.

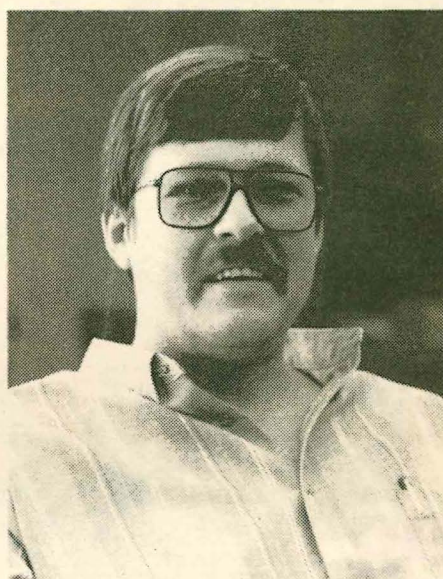
The Good Friday dramas have been the seed for other dramatic presentations by Joseph or by others in the congregation.

This year he did a Christmas Eve drama on Herod and incorporated the Confirmation Classes into plays at Christmas and Lent.

On Maundy Thursday the 12 members of the church council reenact the Last Supper. "It's part of their job description, whether they are women or men," he smiles. Afterward the congregation joins the "Disciples"

around the table for Communion.

Currently a D.Min. candidate at Lancaster (with Dr. Gilbert Bartholomew as his advisor), Joseph



has begun a doctoral project based on an original play about Jesus as a boy.

The play will be a tool to demonstrate the development of faith . . . what in the background of Jesus brought him to the point of cleansing the Temple?

Last summer Joseph was assistant stage manager at Mountain Playhouse near Jennerstown, Pa., and he'll be directing a one-act play there during this season.

"Directors from the Playhouse and members of the drama department at Penn State have offered to critique my project, and the Playhouse has offered to put on the completed play," says Joseph. "I'm interested in incorporating theater techniques to show the development of faith."

*Joseph Beer '79 creates dramatic productions as part of his doctoral program.*

*An M. Div. graduate of Wesley Seminary, Washington, DC, Sandra Thomas is married to the Rev. Kenneth E. Brown, and the couple has three young sons. Ken and Sandra are two of the three ministers at Glen Mar United Methodist, Ellicott City, Maryland, where he is Minister of Program.*



## Special Gifts of Pastoral Care

Her personal journey led **Sandra Thomas** to share her gifts in the area of pastoral care ministry. "When I was 19, I was accepted by a United Methodist congregation in a time of real pain, conflict, and need," says Sandra. "My interest in a caring ministry grew out of being a recipient of a church's care and love."

She is currently Minister of Pastoral Care at the 1,400-member Glen Mar United Methodist Church in Ellicott City, Maryland, where she formerly served as associate pastor.

Sandra was graduated from Lancaster in June with a Doctor of Ministry degree. Her doctoral project was entitled, "The Minister of Pastoral Care: Guiding the Care-Giving Work of the Large Congregation."

"Pastoral care ministry usually takes place in large suburban or professional areas of downtown," notes Sandra, who interviewed 25 ministers of pastoral care currently working on the staffs of large churches in eight Protestant denominations across the U.S. to gather her data.

Most of Sandra's respondents are the first individuals in their churches to serve as ministers of pastoral care in their congregations' history. Most have pursued additional training through course work of CPE experiences and describe themselves as gifted with traits of compassion and empathy and a

desire to help people.

According to Sandra's study, in most congregations the pastoral care ministry is carried out largely by the paid staff of the church, working under the direction of the Minister of Pastoral Care. In almost every instance, lay caregivers are also involved in the program.

Assignment of pastoral care duties to one member of the ministerial staff rarely causes any problems. The few exceptions involved hospital visitation procedures and assignments for conducting weddings and funerals.

"The position calls for a person who accepts an administrative role in caregiving as an important means of empowering and complementing the ministry of pastoral care within and by the whole congregation," says Sandra. "It offers ordained ministers interested in the field of pastoral care an opportunity to use their special gifts and training in the local church setting."

## Addictions Recovery

An Episcopal priest, **The Rev. Stephen R. Billings** has joined with laypeople in his diocese in a Recovery Advocates Network to identify people in parishes who seek recovery from addictions. He

Lancaster Theological Seminary



Roxanne Conner has been deeply involved in developing a holistic health program that also engages several Lancaster alumni/ae and faculty.

# THE PARISH NURSE: *Developing a system of wholistic wellness*

Arthur Diehl, both United Church of Christ pastors. Norma Mengel, a public health nurse now in the M.Div. program at Lancaster, and India Garnett, a master's degree seminarian, who works in a women's shelter, are also part of the committee, as is Herbert Bomberger from The Bethany Counseling Ministry.

The group, sponsored jointly by the Seminary and the United Church of Christ Penn Central Conference, promotes spirit-centered wholeness in people's lives.

"Each individual is a unique interaction of mind, body, spirit, environment, and social factors," says Roxanne. "The parish nurse program looks at each person in this wholistic way."

The concept for the parish nurse program was developed in the early 1980s by Dr. Granger Westberg to provide nursing services as a part of a church's ministry. It includes organization and leading of support groups, referrals, training of volunteers, personal health counselor, and other leadership and support roles to congregations.

In 1985 Roxanne heard Dr. Westberg tell about hiring a nurse to be part of the ministry team on the staff of a church. The nurse served as a leader in providing support for members of the

congregation and a concrete example of the church's commitment.

This parish nurse model developed by Dr. Westberg was initially studied and then adopted as a joint ministry by two Camp Hill churches (one Lutheran, one United Church of Christ) in 1988 and since then by other congregations. Westberg initially envisioned wholistic health centers staffed by physicians within churches. Nurses would be the prime mediators between patients and physicians. They act as professionals with a scientific, as well as a spiritual bent.

Parish nurse programs often evolve as teams of volunteers, sometimes by pooling registered nurses in a congregation. The parish nurse concept has continued to grow over the last five years all over the United States.

As Roxanne's pastor from the Chapel Hill United Church of Christ, Richard Gordon, puts it, "Parish nursing symbolizes a wholesome shift in churches from pastor to people." He adds that the trend toward volunteer parish nurses further illustrates the shift from "the pastor is the church" to the involvement of many people.

Churches providing health care is not new. In the Middle Ages, Catholic priests and nuns ministered to the sick.

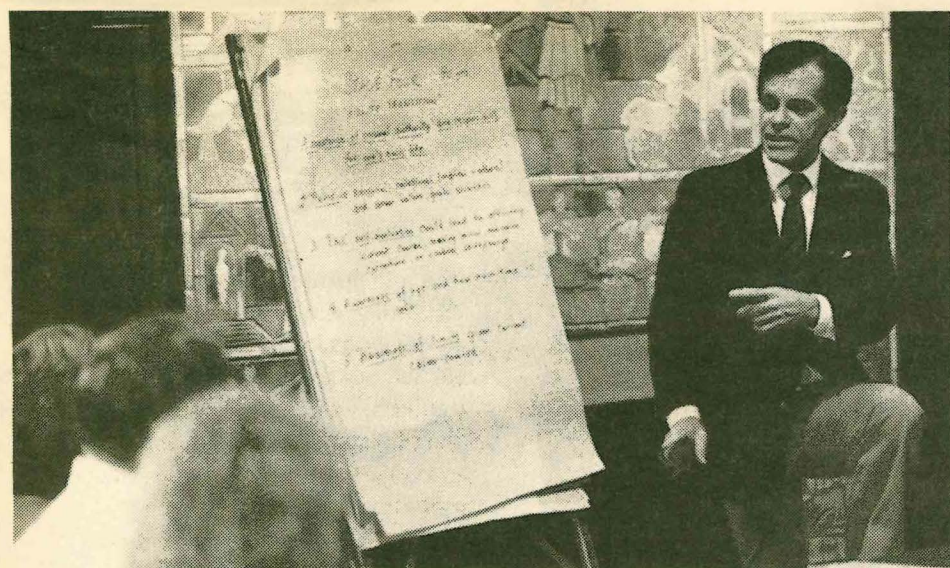
"I would like to see us return to

church-sponsored health care," says Roxanne, "especially now with the rising costs of medical care. We must help persons to learn how to stay healthy. By educating people, parish nurses can make a real difference in helping people to prevent disease and to limit diseases in which unhealthy lifestyle plays a part, such as heart disease, diabetes, and certain cancers. The church can impact on people, showing the way to health and wholeness."

According to Roxanne, the church is a natural place for this emphasis. Parish nurses can access people's needs, and they can show them where to go for help.

"In all parish nurse situations," emphasizes Roxanne, "parameters of care must be carefully defined, and nurses must clearly understand the limitations of their particular program."

The Joint Health Cabinet, which Roxanne chaired, included pharmacists, executives from health care providers, physicians, nurses, and other laypeople. Last spring Marian Lefevre, who is staff parish nurse for the original two Camp Hill churches, and Roxanne spoke at a Community Hour at Lancaster, describing the parish nurse work.



Steve Billings leads a discussion with his peers in the Bricker Room, where Doctor of Ministry fellows meet to help one another as projects are developed.

has chosen addictions recovery for his doctoral project.

Stephen decided to apply to the Doctor of Ministry program at Lancaster after attending a Professional Development Planning Retreat and being involved in the self-assessment aspect of the Retreat. He also discovered that Lancaster Seminary is looking for people with marriage counseling interests for the doctoral program.

Rector of The Church of the Holy Apostles and the Mediator in West Philadelphia, Stephen has been a supervisor in a training program in marital, family, and sex therapy of the Marriage Council of Philadelphia, as well as a chaplain at the Institute of Pennsylvania Hospital, a psychiatric facility, and at Children's Hospital of Philadelphia. He has a small private practice in marriage and family therapy. In this setting he is working toward his

1992 goal of receiving a doctorate relevant to his areas of ministry.

His project asks: How can trained laypeople become the "leaven in the lump" of the church where there's addictive behavior or dysfunction? And, he is using the research discipline of this degree program to learn more about family systems, parish systems, and addictions.

In documenting the history and growth of recovery advocacy networks, he will compare and relate such programs to similar networks used by other dioceses or judicatories. He anticipates that his study will find everyday use in the publication of a recovery advocates' handbook for his diocese.

Stephen hopes to set up models of training events for lay advocates. Speakers will be available in individual parishes. He will list ways parishes can have a positive effect on issues such as

alcohol abuse (for example, not serving alcohol at social events sponsored by churches). In testimonial meetings, church members and clergy can make their own experiences a model to help others in their parishes.

Stephen will identify and recruit recovery advocates and meet with them regularly. Although advocates are mostly laypeople, he is concerned that the network affect all levels of the church, from the bishop to the clergy, to adult parishioners, and children.

"The experience of recovery advocacy through congregations can be used as a resource for families and individuals struggling with addictions," Stephen believes. "Although the network follows the 12-step program's principle of not advertising itself, people and churches who need help will find the network from contacts with those who have been helped."

## Issues of Inclusivity

"Prisons are notoriously homophobic, sexist, and racist," says Eva O'Diam, who is working as a recruitment coordinator of Prisoner Visitation and Support. This national organization recruits volunteers to visit federal and military prisons.

Eva explains that the idea for her doctoral project on inclusiveness in the church came from the training given to volunteers by this group. "We talk about issues of exclusion," she says, "and we continually try to balance this by encouraging more women and minority visitors. I had a brainstorm to connect the three issues of homophobia,

sexism, and racism in a doctoral project about inclusiveness in the church."

Lancaster's D.Min. program is ideal for Eva. She can commute in two hours from her home in Maryland when she needs support of her peers, colleagues, or supervisor. "I can follow my life interests, expand my career, and earn the degree at the same time."

Eva calls Prisoner Visitation and Support "a ministry of hospitality." "We're an interfaith organization," she says. "We don't preach. We're strictly a group of people offering friendship to prisoners."

In her doctoral project Eva is developing a workshop-retreat model that congregations can use to look at themselves and where they are exclusive . . . homophobic, sexist, or racist . . . and how they can be more inclusive. "In other words," she says, "to help churches see where they fall short when they could be setting examples."

She recognizes, however, that some churches can't include everyone at this point in their history . . . but at least they can look at the issues honestly and not pretend they don't exist."

Eva is a member of Dundalk Church of the Brethren in Glen Burnie, Maryland. Ordained as a Brethren pastor, she was once pastor of her church and is now, by her own description, one of the more vocal members of the congregation! "I'm something of a prophet in terms of inclusiveness among some Brethren," she says.

Eva is author of *Love and Justice: A Biblical Understanding*, published by the Brethren Press in Elgin, Illinois 1989, as part of The Covenant Bible Study series.

# The David and Kathryn Dunn House on Pine Street Celebrates Centennial of Former Dean's Birth

The six children of a former Dean of the Seminary have committed themselves to the renovation of another of the Korn Residents on Pine Street.

**The David and Kathryn Dunn House** is being given by the four sons and two daughters of David and Kathryn Dunn. Their commitment to name this house this year celebrates the centennial of David Dunn's birth on July 15, 1891.

David Dunn, a native of Huntingdon, Pennsylvania, was called to teach church history at the Seminary in 1939. Ordained in 1916, he had served pastorates in Turtle Creek and Harrisburg, Pennsylvania, before coming to Lancaster. He also served as Dean of the Seminary from 1946 until his retirement in 1961. Kathryn and David continued to reside in Lancaster until their deaths in 1968 and 1970, respectively.

The brothers and sisters who are making this gift are Dr. John Malcolm "Mike" Dunn, Jarrettown, Pennsylvania; the Rev. H. Stanley Dunn, Bethlehem, Pennsylvania; Mr. Lewis R. Dunn, Lancaster, Pennsylvania; Dr. Philip F. Dunn, Huntingdon, Pennsylvania; Mrs. Barbara Mensendiek, Sendai, Japan; and Mrs. Carolyn Shellenberger, Somerset, Pennsylvania.

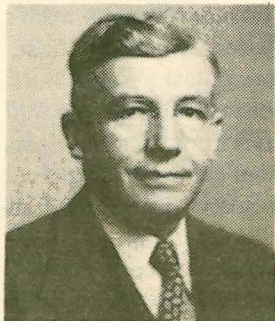
This generation of the Dunn family has also provided leadership, both lay and ordained, to the local church, the wider church, and world missions. In addition, the family has had other close connections with the Seminary. Kathryn herself was the daughter of the Rev. Lewis Robb, an alumnus of the Seminary, class of 1886. Stan Dunn is also a graduate of the Seminary, class of 1951. Carolyn Shellenberger is the widow of the late Rev. Richard Shellenberger '53, an early recipient of the alumni/ae council's Allan S. Meck Award for Excellence in Ministry.

The idea of a "Dunn House" on Pine Street was particularly attractive to the family for two reasons. For one, the

family resided for many years on Pine Street, in the same house where another dean named David and his family now live. For another, as Barbara Mensendiek has observed, it seemed fitting to name a house for two persons to whose ministry hospitality was so central.



Kathryn Dunn



David Dunn

The late Robert Moss observed at the 50th anniversary of Dean Dunn's ordination, "Those who elected David Dunn to the chair of church history at Lancaster Seminary knew what they were doing when they called him to Lancaster with his family. Their home was always open to students. They brought a sense of family and community to the campus which will never be forgotten."

The Korn Residences offer married students and their families housing adjacent to campus at a cost below market rates. The Dunn House brings to four the number of homes on Pine Street named by friends of the Seminary. The last of the Korn Residences is scheduled to be renovated this summer. The opportunity remains to name this house in honor or memory of loved ones.



LANCASTER NEWSPAPERS, INC. PHOTO

This Eichholtz portrait of Lewis Mayer was restored by Deborah Eckert, right, and accepted by President Peter Schmichen.

## Mayer Portrait Inspires Name for Commons Area

In 1825 the Rev. Lewis Mayer accepted the call of the German Reformed Church to be the founding professor of its seminary at Carlisle. He left the pastorate of Trinity Church, York, and, with five students and a library of 200 volumes, he began on the Dickinson College campus what is now Lancaster Seminary.

Professor Mayer brought the Seminary to York a few years later, and then went with it to Mercersburg, as the faculty enlarged and Marshall College became part of the Mercersburg campus.

Recently, the Seminary received, by bequest, the original oil portrait of Lewis Mayer (c. 1815) done by his friend, a well-known Lancaster artist, Jacob Eichholtz. It was directed to the Seminary by Mrs. Robert Turner of York, the great granddaughter of Professor Mayer.

This fall, as the main area of the old library building is refurnished to

function as a commons and student services center, the Mayer portrait will be permanently displayed there, and the area renamed, The Lewis Mayer Commons.

## Schaff On Your Shelf

Lancaster's Schaff Library is seeking good copies of the biography of Philip Schaff written by his son, David S. Schaff.

The full title is The Life of Philip Schaff, in part Autobiographical.

The book was published by Scribners, New York, 1897.

If you have a copy of this book in good condition and would like to donate it to Schaff Library, contact Richard R. Berg, Librarian, Lancaster Theological Seminary, 555 West James St., Lancaster, PA 17603.

## Raymond W. Albright Prize in History Memorializes Distinguished Alumnus

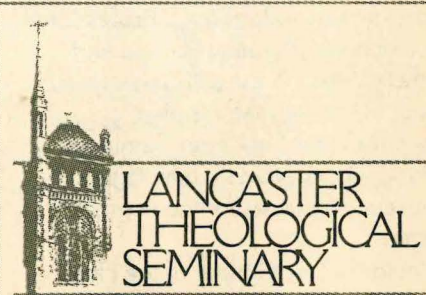
A gift recently received from the estate of Mrs. Carolyn A. Albright has established a new prize fund at the Seminary.

The Raymond W. Albright Prize in History is to be awarded each year to a member of the graduating class "who has demonstrated the greatest proficiency in church history through an essay or source notably in American Church History," according to the terms established in Mrs. Albright's Living Revocable Trust.

Mrs. Albright was the widow of the Rev. Dr. Raymond W. Albright, an alumnus of the Seminary, class of 1924. He authored numerous books and articles during his 40-year teaching ministry as a professor of church history. His brother, the Rev. Alton P. Albright, is also an alumnus of the Seminary, class of 1928.

Following Dr. Albright's death in 1965, Mrs. Albright made it possible for the Seminary to acquire thousands of historic volumes from his personal library. Dr. Albright was a friend of the late George Bricker, past librarian of the Philip Schaff Library which houses the Albright Collection.

For many years, Mrs. Albright was a faithful supporter of the Seminary's Friends Fund. A native of Cape Cod, she died in Deltona, Florida, in November, 1990, in her 88th year. Her bequest to the Seminary will continue the significant commitment to teaching and the history of church which were so important to their lives.



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## Are You Highly Appreciated...

...and not getting enough in return?

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