

# THE SEMINARIAN

The Student Paper of the Lancaster Theological Seminary

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Issue 2

## Editorial

Thoughts on Criticism and Beyond

Stevan Atanasoff

In Of Human Bondage, W. Somerset Maugham penned these wise words, "People ask for criticism, but they only want praise." How often these words describe our true view of criticism. We ask for "honest criticism" of our efforts when what we really are asking for is praise and flattery.

As Co-Editor of The Seminarian this year, I am asking for honest criticism in order to improve -- not just praise. I ask for criticism, not just for this paper, but also for our Seminary.

However, criticism is not enough. It is easy to criticize. The important thing is what we do after we have raised our concerns. Merely to raise objections and cite problems is not enough, if we are not also willing to be part of the solution.

In my years here at LTS, I have heard many criticisms leveled at such varied things as: the conditions on campus; our spiritual life here; the faculty and administration; our newspaper; our chapel services; and on and on. Many times the same few make the majority of criticisms.

Yet, how many of the critics bother to write or work on the paper; or serve in Student Government; or lead a chapel service; or help develop programs to improve spiritual life in any way. I think we all know the answer.

I am all for honest criticism. But, even beyond that, I am for honest action. Only as we work together and care enough to get involved can our criticisms be turned into solutions. Let's do that this year.

### Choosing a Rewarding Life Rather Than Suicide Bid

DEAR ANN LANDERS: This is an open letter to anyone who is considering suicide. Please, I beg of you, read what I have to say. I have been where you are now.

When I was 24 my desire to end my life and escape from the misery of it all was so overwhelming I might well have been included in the year's suicide statistics. As a consequence of choosing to live, I have experienced marriage, children, the joys and sorrows of raising a family, and now I am looking forward to the twilight years.

At 61 my gratitude for the gift of life is as wide, high and deep as space itself. Because I chose to live I am part of a wonderful world that has so many fabulous opportunities. I embrace every changing idea, every mood, every new experience as an exciting challenge. The good things that happen are ever more delicious because I know I nearly missed them. I keep reminding myself that I almost chose not to live -- and what a great mistake that would have been!

To those of you who are considering suicide I say hang in there!

With God's help, your problems will work out. Tomorrow will be a happier day. Or maybe it will be the day-after tomorrow. But surely it is there for you. Stick around and you will see I am right. --  
EASTERN SEABOARD READER.

DEAR READER: (you are also a writer) Thanks for those words of wisdom. I would not be surprised if you saved some lives today.

Editor's note: This article I found to be quite interesting and share it with you with the hope that it may prove of some value in your ministries. The article appeared in The Patriot, Harrisburg, Pennsylvania, Thursday, September 15, 1983.

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### New Awards Program Submitted by Helen McMullen

The National Endowment for the Humanities has announced a new grants program for individuals under 21 to carry out their own non-credit humanities research projects during the summer of 1984. The Younger Scholars program will award up to 100 grants nationally for outstanding research and writing projects in such fields as history, philosophy and the study of literature. These projects will be carried out during the summer of 1984. The application deadline is November 15, 1983.

Award recipients will be expected to work full-time for nine weeks during the summer, researching and writing a humanities paper under the close supervision of a humanities scholar. Please note that this is not a financial aid program, and no academic credit should be sought for the projects.

A booklet of guidelines and application instructions should be available for photocopying at the campus student placement office, or write to: Younger Scholars Guidelines, Room 426, The National Endowment for the Humanities, Washington, D. C. 20506.

FROM GHOULIES AND GHOSTIES  
AND LONG LEGGEDY BEASTIES  
AND THINGS THAT GO BUMP IN  
THE NIGHT..... GOOD LORD,  
DELIVER US !"

2<sup>ND</sup>  
ANNUAL  
L.T.S.  
HALLOWEEN  
PARTY -



SPONSORED BY  
THE JUNIOR  
CLASS AND  
SCC.

FUN AND GAMES  
FOR CHILDREN  
OF ALL AGES.

BRING YOUR OWN MUNCHIES.  
COSTUMES SUGGESTED.

THIS IS A FAMILY TIME, SO BRING YOUR  
LITTLE GOBLINS.

LOCATION:  
DIETZ REFECTORY

DATE:  
FRIDAY, OCT. 28<sup>TH</sup>

TIME:  
7:30-9 PM

BE THERE.....  
IF YOU DARE !!

NAME THE COMMONS CONTEST!!!!!!

Now is your chance to use that ballot box that has been sitting on the ledge of the commons. As the commons is for all seminarians, faculty, staff, and administration (did we miss anyone?), everyone is invited to place a ballot in the box. Below are just a few of the suggested names. Choose one of them or vote for your own and then add it to the list on the poster.

\_\_\_\_\_ The Fishbowl

\_\_\_\_\_ The Rainbow Room

\_\_\_\_\_ The Depths

\_\_\_\_\_

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OUR PRAYERS ARE WITH --

Welcome back !!

Sharon Pittman  
Larry & Maria Bakalian  
Jim Van Zandt  
Rod Mundy  
Rebecca Seldomridge

Congratulations !! to Fran Ringer and his family on the birth of his first born grandson.

Sympathy to Bob Ludrowsky at the recent death of his mother,  
Nayiri Karjian at the recent death of her grandmother,

Dawn Cronin at the recent death of her grandfather.  
Prayers for Ruth Kershner and her mother during her mother's hospitalization,  
and, for the families and friends of the United States Marines who were killed.

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No Longer a Virgin  
by Lee Schleicher

I want to share some facts and feeling I had relating to the demonstration of the trident submarine, U.S.S. Jenry M. Jackson, on Saturday, October 16, 1983.

Let me begin with some factual information (that's a safe place for an ISFJ type to begin). Rebecca and I drove up to Yale Divinity School (YDS) on Friday. It was difficult for me not to think of the trip as a holiday. It was a beautiful, clear, crisp fall day. Traffic was heavy from New York on -- especailly around the area where the bridge section of the Connecticut Turnpike fell a few months ago.

After exploring the YDS campus (finding the Paul Vieth Center for Christian Education) we attended an Ecumenical Service for Peace. We then moved to the Berkeley Center, an Episcopal school associated with YDS. Here we met some of the other folks who would be going to

(cont., p. 6)

## Ceremony or Liturgy?

by Tom Shelley

I just sat -- and I mean literally just sat- through one "wedding ceremony" too many. The bridal party was immaculately attired. The musicians executed their art flawlessly. The officiating minister spoke articulately. And the congregation just sat there.

I feel cheated whenever I am a mute observer of a marriage. The Divine service is not a spectator sport. To sit - and sit - and merely watch leads me to wonder if there is much difference between the normal Protestant wedding and the normal Shakespearean theatre performance.

I could be more understanding, perhaps, if the couple were only minimally committed Christians, or non-church members. But when committed Christians allow cultural norms to dictate their wedding plans, I cringe.

A lot of blame must be laid at the clergy - at all levels, local and hierarchical. We simply have not educated our people regarding what is a Christian wedding. Not that the opportunity hasn't been present; in each lectionary year the pericopes include at least one Sunday on which marriage could be made a focus. And educating can be done in so many settings; youth groups, church councils, etc.

But a general laxity about rubrics is also part of the culprit. In the United Methodist rites, for example, the permissive phrase "Should be encouraged" is used in place of a firm "must" or "shall". The result is that lacking any high standard, we settle for the least common denominator - the one dictated by culture. The worst cultural norm is that the wedding is a "ceremony" - a participation - less event which is passively observed. This should not be in the church - especially the Protestant church founded to involve the people of God in the word and sacrament! We should - no, MUST - scrap the term "ceremony" from our church vocabulary and replace it with Liturgy, which in Latin means "the work of the people." No wedding liturgy can be a spectator sport. The people must be involved, either in hymns, prayers, or responsive readings.

Otherwise, why celebrate a wedding in a church with a congregation? If the wedding is not to be a community experience, shared and participated in by all present, why invite anyone to share the event? The people must, at the very least be allowed to speak an "AMEN" in assent to what has been observed.

One "sacred cow" in particular which must be confronted concerns the singing of Albert Hay Mallot's "The Lord's Prayer" in place of the congregation praying aloud. A crisp rubric needs to be set: "The Lord's Prayer shall be spoken by the congregation following the pastoral prayer. If a musical setting of the Lord's Prayer is used, it must be at some other point in the service". Sentimentality must not usurp the prayer commende to Jesus followers.

With multitude of severe problems confronting the church, and the nuclear sword of Damocles dangling over our heads, we might well wonder why this matter of spectator wedding services is worthy of consideration. Compared to the major issues, this may seem trivial. But I feel the key to addressing these major problems may be found in the community of faith, the church. The church must, however, begin living and acting as a community of faith in all aspects of her life and work. A community of faith desiring to see justice and peace established must unite in praying that petition for God's

(cont., p. 7, top)

Schleicher, cont., from p. 4

the demonstration. Seminarians were from Yale, Harvard, Drew, Princeton, and ITS - at least those who spent the night with us. In talking with some guys from Harvard, I noted this was my first demonstration of any kind -- hence identified as a "virgin" by Paul David of Harvard. Rebecca and I took a night tour of downtown New Haven searching for a pay phone and the library. Like everyone else, we spent the night in sleeping bags on the floor at the center. At 7:30 a.m. we joined in a Bagel/Doughnut/Coffee breakfast and then set out for Groton.

At Groton we gathered with about 400 other folks -- some old, some young; some long-haired, some crew cuts; some with dramatic symbolism in their dress, some in jeans and jackets -- but everyone seemed to be together in their concern that nuclear weapons were of more danger and value. We received lots of instructions, both verbal and printed, about the "plan". A great deal of effort was made to stress the non-violent nature of the demonstration. We were briefed on reacting to tear gas, which we were told the police had. The police (300) also wore riot helmet (actually they looked like motorcycle helmets) due to the presence of the KKK in support of the trident, and a third group that opposed the KKK but supported the trident.

The theme was to be that of a funeral. As the procession moved a few blocks to the area in front of the main gate of General Dynamics chants and hymns and songs could be heard. We were given a defined area to be in - marked by buildings to our backs and street barricades and police on the other three sides of us I had the feeling that we were not in a confrontation with the police. They were there to protect our right to demonstrate in safety as much as to allow the orderly launching service to take place.

For about an hour there were occasional singing, prayers, and chanting. About four dozen persons committed an act of civil disobedience (referred to as CDing). I must admit I got a real knot in my gut seeing these folks loaded into the police wagons. Although they were very carefully treated by the police, I couldn't help but sense real oppression.

At noon, most of the demonstrators laid down in the street to symbolize the potential death connected with the trident sub. The silent witness had a visible effect on the people who had just watched the launching ceremony. Most did not speak -- two ladies started to sing "God Bless America" -- but it was interesting that no one else joined in. We're told that although the shock on the faces of these adults disappeared by the time they got past most of the "dead" demonstrators, the faces of the children remained serious.

As we all returned to our buses and cars, I felt a profound sense of loss. Even though just overnight, the time I spent with some of these people drew me very close to them.

My drive back was much more somber, no longer did I have the sense of holiday. I remember the faces -- especially the children: on the playgrounds in New York, at the McDonaldland in Connecticut, at the Service for Peace, at the March, watching the "dead" demonstrators.

I'm different now after the demonstration, no longer the virgin. I gave through my participation; but I also received a great deal of understanding by sharing in the experience. I wouldn't urge anyone else to demonstrate, I feel that's something that happens within oneself.

Shelley, cont, from p. 5.

reign "Thy Kingdom Come, Thy will be done on earth as it is in heaven" during her worship. A community at worship does work - does liturgia, "The work of the people". A community of faith is called to celebrate the bond of marriage through the wedding liturgy. Let it be no more that the community's only work is just to sit there!

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Trident: It's not just a sugarless gum  
by Rebecca J. Seldomridge

As I stood with my feet apart and my hands spread on the back of the police car the police officer put her hand in my back pocket, exclaimed - Oh No! - and remembered the now melted chocolate bar that I had stuffed in there after breakfast.

I had been a quick breakfast on the campus of Yale Divinity School. The night before, Lee and I had gathered with other Seminarians to worship and get to know one another in preparation for our presence at the launching of the 5th Trident submarine -- The U.S.S. Henry M. Jackson. Helen has asked me to write some reflections and I would like to share the following two:

Reflection One

Standing in a crowd of several hundred at the main gate of the Electric Boat Company, protesting silently as people enter for the ceremonies, a stir begins, tension enters our midst and the police wagon backs up - some who had forged tickets have been discovered and the process of arrest is put into motion. It is easy to watch. They are strangers. We offer our support in the form of applause and verbal thanks for their courage at taking such action. But their just bodies, as we are all in such action. That is our purpose for being there, to be a physical presence that cannot be ignored. The arrested are processed (read the rights and a polaroid picture taken) and loaded into the wagon one by one and I oddly am not moved to any great degree.

Then I hear the familiar chant rise up from the crowd, see a limp body in the arms of four police officers and above the clerical collar recognize the face of Carter Hayward. Everything changes for me. The distance is no longer there between those risking arrest and me. I feel part of that action. Carter is one of the first eleven women who were ordained into the Episcopal priesthood in Philadelphia in 1974. A woman for whom I have felt great respect for years as I struggle to walk the path that she and others like her have forged and I join in the chant.

One person in the crowd remains silent as Carter looks over to us and smiles. I follow her gaze to the woman beside me and fall silent, myself, as I watch the single tear fall from the face of one of Carter's former students at Episcopal Divinity School. When will we be able to stop the tears?

Refelction Two

The Klu Klux Klan came out to support the Trident and the John Brown Society came out to protest the Klan. The combination put the police into riot gear, brought out the guard dogs, billie clubs and threat of tear gas. Tension was higher than usual, but we went on.

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Seldomridge, cont. from previous page.

with our plans. Just before the launching ceremonies ended a "die-in" took place.

It sounds almost comic as I try to write it down. Several hundred persons lying down "dead" in the middle of the street, Buddhist monks beating rythmically on drums, death personified stand on a black coffin beckoning passersby. Joyous people come out of the ceremony and their faces change dramatically. As they file past the "dead" in the street (an almost  $\frac{1}{4}$  mile walk on the sidewalk) many are able to shake the image, but the children give us the indication that our presence is not in vain. Their faces remain changed. They seem to be able to connect that the submarine that they just launched could possibly create such a devistation as they see in front of them. Perhaps in the next generation . . . .

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### "Let Us Pray"

"Ask, and it shall be given you; seek, and you will find; knock, and it will be o en to you. (Matt. 7:7) For me that sentence is true. I hope you can concur. Two books, The Workbook of Living Prayer and The Workbook of Intercessor's Prayer, have helped me to "ask, seek, and find." They are printed by the Upper Room in workbook form by Maxie Dunnam, former world Editor of The Upper Room. That organization has a group of people all over the world who pray for specific needs. The Spiritual Life Committee would like to form a prayer chain, a prayer fellowship, an intercessor's group, whatever you'd like to call it. If yo u would like to be a part of this project, please see Rebecca Langer or put a note in my mailbox. There will be no meetings. The objective will be to pray for people in the LTS community or whatever the community members request. Your name would be on a list and you would contact one or two other people whou would covenant to pray as the needs arise.

Rebecca Langer, Member  
Spiritual Life Committee

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### Minutes of SCC Meeting 09/27/83

Present: B. Patterson, R. White, M. Gingerich, H. McMullan, R. Seldomridge, B. Beck, R. Mundy, P. Cronin, G. Holmes, C. Mckley, J. Nogle, P. Dionne, S. Hamlin, A. Smith, E. Fenimore, T. Dodge

Meeting called to order at 9:31 with a prayer by B. Patterson.

Secretary's report given by H. McMullan.

Treasurer's report given by M. Gingerich.

Spiritual Life Committee report given and submitted by R. Mundy

Campus Life Committee report given by P. Cronin, including a usage



sheet of housekeeping and usage of the Student Commons which was handed out to those present. There was discussion concerning the usage, upkeep, and furniture of the Student Commons. Regarding the furniture, it was reported that J. McFadden was working on funding and that student donations would be welcome.

Seminarian report given by H. McMullan.

Paul Dionne was introduced and welcomed as the Junior Class Representative.

Reorganization Proposals were discussed and a SCC Executive meeting was scheduled to further discuss the proposals.

The Representative to COMP, Becky Langer, resigned and Rod Mundy was appointed in her place.

Budget In-put was discussed; anticipated expenses will be discussed at next SCC meeting.

The change over of Richard Hall maintenance and food service was discussed with favorable comments from those participating in the discussion.

LTS Jackets will be ordered to be in on time for Christmas.

SCC Activities for the September session were reviewed by B. Patterson. The then upcoming Convocation was discussed.

Other Items: M. Gingerich led a discussion concerning Jay's disappointment with the status of the apartment storage areas. He suggested that focus be brought upon the status through the Seminarian and the Communicator. There was further discussion. A. Smith led a discussion concerning the position of an apartment go-between. P. Cronin led a discussion concerning the Commons usage sheet. M. Gingerich motioned, E. Fenimore seconded that the guidelines be approved as pending. The motion was carried unanimously.

Meeting adjourned at 10:23.

Respectfully submitted,

Helen McMullan (Secretary)

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REFORMATION DAY: A CALL TO REPENT AND RENEW  
by Tom Shelley

October 31 on many church calendars is marked as a red-paragraph day entitled "Reformation". Denominations which descended from the Reformers frequently observe "Reformation Sunday" on the last Sunday of October.

Recently, however, some leaders of the church, most notably United Methodist liturgical scholar James White, have begun to press for the  
(continued on following page)

Shelley, cont. from previous page.

abolition of Reformation Sunday, claiming that it is too divisive and contrary to efforts for Christian Unity. In an age of increased ecumenical awareness and improved Roman Catholic-Lutheran dialogue, why emphasize the tragic rift of the past? Why emphasize our differences and distinctions when we should celebrate our unity in Christ?

To be sure, past Reformation Sunday observances may have been deserving of being discarded. In an earlier era of intolerance, during the heyday of anti-Catholic fraternal organizations, Reformation Sunday was in all probability an occasion for Protestant triumphalism, a celebration of "Thank-God-we're-not-Cat'lic".

So what meaning can Reformation have in an age of ecumenism? We need only look at the red paraments to grasp the answer. Red is the symbol of Pentecost; hence Reformation could be considered an "Autumn Pentecost": a celebration of the ongoing work of the Holy Spirit in re-forming, renewing, and revitalizing the church.

We cannot be so self assured, so arrogant that we presume not to be in need of continual reform. Reformation Sunday is thus a call to repentance. As we look back on our heritage, we are humbled as we realize how much we have deviated from the design of the Reformers. To give some brief examples (for those who may still feel smugly self-righteous), let us consider some of the teachings of Reformers.

The Reformers taught salvation by grace through faith. In many churches this has been twisted so that the message becomes "salvation by faith", and faith becomes a "work". One can earn salvation by having faith, acquiring warm feelings, or trusting in a set of doctrines. The work of faith and feelings is the clarion call of the revivalist. Is this a free gift of grace? We need Reformation!

The Reformers taught access to the scriptures by all. In our churches, we have thrown stumbling-block upon stumbling-block in the way of those who seek to study scripture. We argue incessantly over authorship and redaction, debate and ad infinitum who wrote the truth of God, yet pay little attention to this truth in our midst and its implications for our lives. We need Reformation!

The Reformers taught the priesthood of all believers. In our denominations, we have carefully safeguarded clergy power and authority. We have developed complicated licensing and ordination procedures. We have resisted attempts to engage the laity as partners in ministry, clinging tightly to our turf. Is this the priesthood of all believers? We need Reformation!

This Reformation Sunday, will we be willing to look back upon our heritage and humbly confess our shortcomings? Will we be willing in light of our shortcomings to pray for the reforming, renewing, and revitalizing breath of the Holy Spirit upon our Churches?

Or, ashamed to admit our shortcomings and afraid of revivals' ramifications, will we refuse to recall Reformation?

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#### Book Reviews by Dale Bowman

Message and Existence: An Introduction to Christian Theology, of which Langdon Gilkey is author is a helpful introduction to theology. That is, it is a helpful introduction once sense can be made of the

style and mode in which the author of the work writes. The work is valuable due to its bottom to top approach to theology. There are however other works in the field of introductory theology which read with more ease, however, they are not as comprehensive and contained in a single volume. Gilkey uses history, science and existential thought both philosophically and theologically in an attempt to provide an encompassing theology. Unfortunately, the work lacks the necessary cohesion to provide for such a final product. While I am critical of the work in a predominantly negative way, I do think that it can be a valuable work for the personal and theological library. While I would recommend the work I could not do so with any real sense of enthusiasm. The work is currently available at a list price of \$5.95, and I believe is also available in the LTS Bookstore.

Shirley C. Guthrie, Jr., professor of systematic theology at Columbia University has authored a brilliant work entitled, Christian Doctrine: Teachings of the Christian Church. This work, like Gilkey's, is a work dealing with theology. The work is incredibly readable. Also, the work is both a top to bottom approach with respect to theology and comprehensive in its considerations. While the work answers many questions, it instills the need to pursue faith and intellect and develop them with keener insight and expand the kernel of grace which the work embodies to unlimited ends. Guthrie entices such a pursuit with the inclusion of questions and statements at the end of each section called "For Further Reflection and Study." This work is indispensable to one's personal library and a necessary tome to be found in a theological library. The work is published from John Knox Press, and I was unable to obtain the work's current retail cost. I do believe that the work is available through the LTS Bookstore.

Keith Watkins is the author of the 1981 publication by Abingdon Press entitled, Faithful and Fair: Transcending Sexist Language in Worship. I recommend the work due to its thought provoking tendency and not because I agree with the author. I find it a fundamentally valuable tool to assist a person in evaluating and re-evaluating their beliefs in regard to the use of sexist motifs in worship and everyday ministry. The work is currently available at a cost of \$4.95.

Moral Development: A Guide to Piaget and Kohlberg authored by Ronald Duska and Mariellen Whelan is an essential work for the Christian Educator's library. The work clearly explicates the theories of Piaget and Kohlberg. Current reading is necessary in Kohlberg since the time of the publication of the work Kohlberg has modified his theory to a degree. They take the theories of both and draw their implications for Christian morality from them supply examples of application. The work is currently available at a cost of \$4.95.