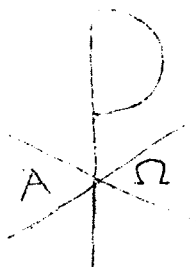


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# Seminarian

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Issue 6

## A WEEKEND WITH DANIEL BERRIGAN

Friday a week ago, I left for Kirkridge with mixed feelings. I respect the Berrigan brothers, but having read of their action in King of Prussia in a Chambersburg newspaper, I was indeed unclear and hazy. Did I say "Yes" to this weekend because of glorifying the 1960's or was there more?

Whatever my expectations, they were met and more. I was able to experience the beauty of the Pennsylvania mountains, the hospitality of Kirkridge, the poetry of Patty Cargue, the warmth and dedication of Bob Raines and Cindy Hennie and the dynamic presence of Dan Berrigan.

We talked a lot, prayed a lot, listened to music and spent time with the Scriptures. What impressed me most was the dedication to God and the ability of Dan to separate his priesthood from the cultural influence of the church. Our time was somber and serious, a daily reminder of our power and determination to destroy ourselves. We talked of the arsenal of death, of dumped chemical wastes, of loneliness, of hunger and death. We struggled with how powerful an individual can be and how they cannot be powerful away from the empowerment of God. We talked also of the need of a Christian community of each person. We stressed the meaning of Sacrifice and renewal, the call to discipleship. How well Dan Berrigan would have related to the program the performing arts put on here at LTS this last Monday. He would have applauded the insight of Michael Vaughan and Ron Parks, but he would push them further. Not only would he have our nation examine itself, but he would look directly at the church with the same accusing finger. When asked if there was hope for the church, Dan answered, "There are those few who have not sold out to culture. You do not worship the American God. Some of these few are simple souls, others highly intellectual, but they exist and therein lies the hope of the church, the hope for mankind."

There will be a demonstration in Philadelphia at Thanksgiving, and a New Years Eve surrounding of the Pentagon with human bodies, to represent life surrounding death. These events will be posted on the bulletin board. Perhaps this is where you need to take a stand, perhaps it is somewhere else. But, as Ron Parks expressed so well in Chapel. "We do have a need to look beyond misperception and idolatry to the Creator, the God of all people."

Gail Mogel Tillotson

AN INTERVIEW WITH LORD SHOVEL (cont. from last week)

Barry W.: Still, it was a radical idea for the time.  
 Lord S.: Oh, quite, quite. But you can't be afraid of radical ideas. I wasn't. I try to follow the example of Jesus in the Bible. You have read the Bible, haven't you?

Barry W.: Yes.  
 Lord S.: Godd. Well then, you know that Jesus was full of radical ideas. And he was a great labor organizer. I've always felt a great empathy for Jesus. He was from the working classes himself; he was a carpenter, although I'm not so sure that Joseph ran a union shop. Probably not. That Joseph strikes me as a rather weak individual. I mean, really, letting that angel order him off to Egypt without a single mention of severance pay. Still, Jesus tried to organize a Local, Local 12.

Barry W.: Local 12?  
 Lord S.: The disciples, man, the disciples! Jesus tried to organize and rouse the people against the ruling classes. But we all know what happened then.

Barry W.: What?  
 Lord S.: I thought you said you'd read the Bible? What happened was that the ruling classes planted a traitor—a company man—in his midst.

Barry W.: Judas?  
 Lord S.: Now you're catching on.  
 Barry W.: Let's get back to your demands. What were some of them?  
 Lord S.: Well, first, no Saturday or Sunday work-period! Second, regular hours during the week—8 to 5, with an hour for lunch and two tea breaks, one in the morning and one in the afternoon, the tea to be provided by the family of the deceased. Third, only one grave per day would be dug by each man. Fourth, no graves would be dug between December 1, and March 1. Too cold.

Barry W.: All right. Your demands were met, and you had established the B.G.U. What happened next?  
 Lord S.: Well, the idea spread all over the country. Gravediggers everywhere organized and announced demands similar to ours. I retired from active gravedigging and moved to London, the better to co-ordinate the union's activities.

Barry W.: Your union has been one of the few in Britain to accept automation and mechanization.  
 Lord S.: That is true. I saw the problem coming. It was only a matter of time until machines would replace shovels. What should we do? How could we keep our veteran members employed and still provide places for the tens of thousands of young lads eagerly seeking the rewards of a career in gravedigging? I hit on a solution that solved the whole matter: We would use the machines, but the machines would not replace any men. On the contrary, we would use the men to run the machings. And that's what we did. So, where before it required one man to dig a grave, it now required six men to run a maching to dig the same grave.

Barry W.: Six men. Why six?  
 Lord S.: The machine is very complicated. We need one man to start it, a second to actually run it and dig the grave; a third to make sure the loose dirt isn't dropped on any of the lads; a fourth to shut off the machine when the job's done; a fifth to brew tea for the daily teabreaks; and finally a sixth man to supervise the other five.

Barry W.: So actually, you've increased employment in gravedigging?  
Lord S.: Indeed we have. We've increased the ranks of British Gravediggers enormously.  
Barry W.: But surely all those extra men handling those machines must mean higher funeral expenses for people.  
Lord S.: Naturally! Naturally! But that's to be expected. There's no such thing as a free lunch! If people want a service, such as a grave dug, they should be prepared to pay for it. But look at it this way: More money in the hands of my gravediggers means more money for them to spend, which means more people will be employed, who, in turn, will have more money to spend--but surely you've read books on economics?  
Barry W.: No, I'm afraid I haven't.  
Lord S.: Hmmm. Well, I'm not surprised. No economics, eh? Too busy reading the Bible and My autobiography, I suspect.  
Barry W.: Well, you seem to have coped with mechanization. But how have you been able to keep so many gravediggers employed over the years. The death rate has been declining, hasn't it?  
Lord S.: Yes, unfortunately. But I came up with a plan to meet that challenge. In fact, our union presented it to the government in 1955.  
Barry W.: What was that plan.  
Lord S.: The plan was very simple. The government was to provide a guaranteed minimum number of bodies for each union member per year. That way, there would be full employment for all members.  
Barry W.: The government agreed to this?  
Lord S.: Not at first. We were forced to take steps to make them see the light.  
Barry W.: A strike.  
Lord S.: Certainly not! A strike sir, is anathema to the B.G.U. No, sir. We simply conducted a massive "dig up" campaign.  
Barry W.: "Dig-up"?  
Lord S.: Yes, a "dig-up". We dug up a large number of bodies from selected graveyards each day until our demands were met. Much better than a strike.  
Barry W.: How has your plan worked?  
Lord S.: Very well, very well. Oh, there were a few problems at first. There always are with anything so new and daring. Some people were afraid private homes would be invaded and their residents carried off before they were, well, ready. And up in Durham some of the lads got a bit too zealous and proposed that any Tory caught sitting or standing still in a public place for more than two minutes at a time be considered as dead and liable to immediate burial.  
Barry W.: But tell me, how is the government able to supply the necessary bodies? Your contract with it calls for 50 bodies per year for each member. If my arithmetic is correct, that means you require 5 million bodies each year.  
Lord S.: It is the government's responsibility to supply the bodies. We have nothing to do with it. How the government obtains them is not our concern.  
Barry W.: Well, our time has run out for...  
Lord S.: Everyone's time runs out, sooner or later. That's what keeps my lads employed, and their families fed and clothed and housed...  
Barry W.: Yes. Thank you, Lord Shovel. Good night.

Ernie Shaffer

DEAR EDITOR

I share the concern over the parking problem which you voiced in the last issue of the Seminarian. I too have no real complaint with the stated policy of this institution as it is found in the Masters Studies Handbook. My complaint is with those who refuse to acknowledge and abide by those policies.

You said in your editorial that voluntary guidelines will just not work, and sadly, I must agree. Honest sharing and confrontation by fellow students and even parking tickets from Jay do not seem to be enough to get some in our midst to reconsider their behavior.

But I think the problem goes much deeper than merely resulting from the pressures and frustrations of graduate study. When I came to this revered institution three years ago I naively expected to find here an island of Christian fellowship and cooperation in the midst of a materialistic and self-centered society. After all, it is a seminary, where people study for work in the Christian ministry in all its forms.

But that naive dream has largely vanished in the face of three years of experience in a setting that is every bit as disappointing and discouraging as our society as a whole. Yes, there have been times of real fellowship and sincere sharing among Christian persons. But, by and large, I have experienced a very disappointing lack of concern and cooperation from many of the people I've encountered here, on all the levels of this institutional life.

Parking is only one symptom of that to which I refer. I do not accept the administration's response to the problem, which is to ignore it. But I also do not think it helps the situation any to selfishly ignore the rules simply because they have not been enforced, or because "everyone else does it". Yes I am angry because I have had to carry my groceries tow blocks so that some people may selfishly park two cars on campus when the rules explicitly  
(cont. next column)

DEAR EDITOR cont.

say only one per family. But what concerns me even more are the underlying attitudes and priorities that result in such behavior.

I would like to think that in our lives here at LTS and elsewhere, we who are preparing for the Christian ministry might exhibit a bit of the care, concern, cooperation and willingness to share that will be so vital to any kind of ministry. After three years, that hope grows dim. But I could not leave these hallowed halls without one last appeal to all students, faculty, and administrative personnel.

To those who daily struggle to make this seminary the kind of community it should be, my sincere and deep thanks. I hope and pray that some day a young, naive student will come to LTS with the same dreams I had, and will leave in three years with those hopes intact and fulfilled.

Lenn Zeller

HUMAN SEXUALITY

Nancy Krody, former coordinator of the United Church Coalition for Gay concerns, will be the speaker at an adult discussion group. She will be attending their meeting on Sunday, November 23 at 9:30 am. For further information, please contact Lee Schleicher.

REGISTRATION/DRAFT

The Draft Education Committee of Franklin and Marshall College will meet in Schnader Hall lobby during the evening of Sunday, November 16. They are a counseling group of students trained to help others become aware of rights, responsibilities and procedures in regard to the Selective Service. For more information contact Lee Schleicher.

## RACISM/SEXISM GROUP

Exams, papers, and general autumn exhaustion meant that most of those in attendance at last week's racism/sexism discussion hadn't had time to read all the proposed material. So participants chose to share instead some of their own experiences with and thoughts about various forms of oppression. Discussion focused first on the nature of anger: the need to recognize it, own it, say it aloud--yet not to project it in a negative way. Anger-- at individual "oppressors", at systematic injustice at structural inequities-- can be positive and redeeming, it was felt, if anger is used constructively. Discussion also centered around fear the obverse side of anger: fear of "standing up", of being exposed before one's critics, even fear of oppressing one's own oppressors unknowingly. One way of dealing with both anger and fear, it was suggested, is to bond together, form support and discussion groups to affirm--and constructively criticize one another's feelings and thoughts. Even so, such groups, to be effective, must not become exclusive "in-groups" rather they must focus both on naming one's own sins and on naming the sins of one's oppressors.

The racism/sexism group meets weekly for discussion, focusing on material provided in the UCC Racism/Sexism packet, on reserve in the library. Time of meeting: Wednesday evening at 7:30 and Friday morning at 11:30 in Room L216. All are welcome to drop in and out as time permits. Topic for this week's discussion will be part three of the Racism/Sexism packet: History and theology.

Beth Nordbeck, scribe

This column would have been blank, hadMs Nordbeck not been so very punctual in placing this article in my mailbox promptly around 3 pm Tuesday. Many thanks to all other contributors who did manage to make the Monday afternoon deadline.

Don Mason

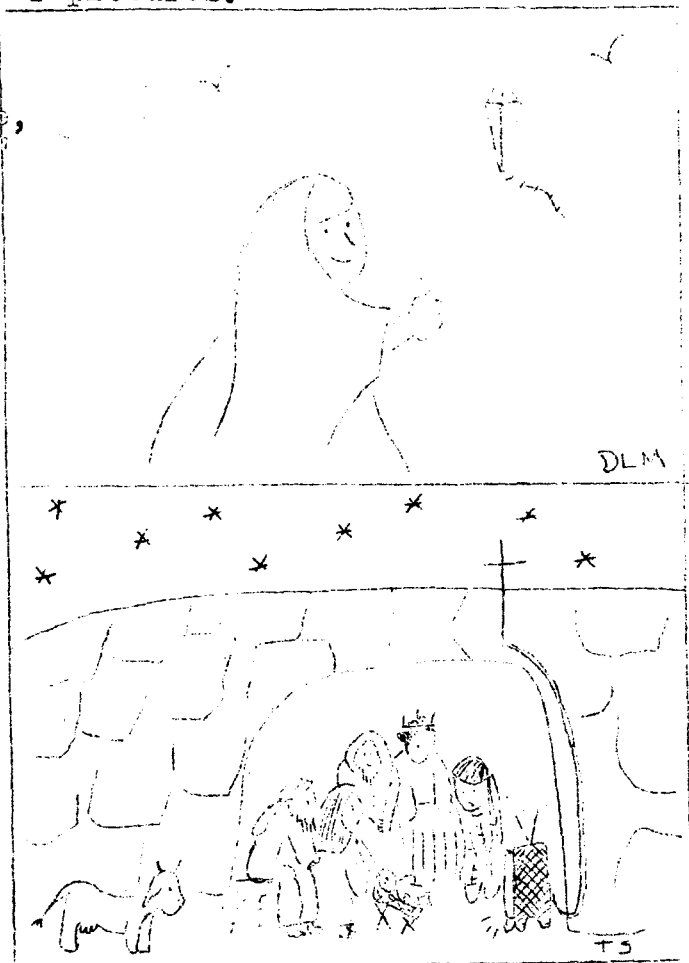
## CHRISTMAS BRASS ENSEMBLE

Anyone interested in playing in a Christmas Brass Ensemble is invited to a practice on Tuesday, November 18 from 4 to 5 pm in the Chapel. Music will be provided. If you are interested and cannot attend, please leave a note or talk to Judy Wadsworth, Jeff Fisher, or Jeff Roth.

Jeff Roth

## OVERWHELMING RESPONSE

Yes, folks, there was an overwhelming response to the can you raw this article in last weeks seminarian. in addition to the presentation of the following to cartoons, I hoped that I could get a number of typos out of my system by typing this paragraph badly before continuing with the remainder of the paper. thank you Tanis Scherzinger and Don Mason for your pictures.



AN AFTERNOON WITH BARBARA

A week or so ago I attended an afternoon session of the United Church People for Biblical Witness at the Church of the Appstles in Lancaster. This is the group that published a refutation of the United Church of Christ's study book of Human Sexuality. I met this group once before during a four session meeting at the Seminary. Homosexuality, at that time, was the issue being discussed. It was interesting to discover that this recent encounter pointed to inclusive language and the main "boogie person" for church people to watch.

Barbara Weller, President of this group, attempted to talk politics. Always maintaining that Scripture should judge culture rather than culture judging scripture, she stated that her presence was not to organize groups. From this writer's organizational background she certainly was using the techniques. There were many misplaced accusations and propaganda terms utilized in her discussion. These were challenged not only by this author but also a local Seminary professor and an astute young woman minister.

My greatest fear was the burying of the gay issue. One would believe that this is a positive step, and in many ways it is very beneficial. From a conversation with a person at the seminary, it seems that people are getting tired of these "faggot" haters and want the issue dropped. That is a positive for our side. Let the bigots do themselves in by making a spectacle and nuisance of their position. But we do have to be concerned about quietists, especially on this issue. Many would like not to hear about us gay persons because it makes them uncomfortable. In this situation that uneasy feeling might not be bad. LTgeer is a time to be quiet and a time to speak.

In a newsrelease form Evangelicals Concerned, (cont. next column)

AFTERNOON...(cont.)

a gay Christian movement, dated Fall 1980, I quote, "Harrisburg, Pa.--A planning meeting was held recently for a state-wide Moral Majority organization for Pennsylvania. One of the ministers in attendance recorded Robert Billings, right hand man to Jerry Falwell for Moral Majority and single a liaison for relations with fundamentalists, saying 'I know what you and I feel about these queers, these fairies. We wish we could get in our cars and run them down while they march'. Billings went on to say: 'We need an emotion charged issue to stir people up and get them mad enough to get up from watching TV and do something. I believe that the Homosexual issue is the issue we should use.' Another minister said, 'Some say we should hate the sin and love the sinner. Well, men, we know what we hate and who we hate!'"

Let us not permit our weariness and uncomfotability with an issue allow those who would speak out and destroy others be the only dominate expression of the Christ Christian life.

Barry Laco

SPIRITUAL DEVELOPMENT

The Jesuit Spiritual Center, Wernersville, Pa., is located 8 miles west of Reading on RT. 422. The following programs offered at Wernersville might be of interest to you.

-Days for Private Prayer:

Jan. 16-18, 23-25; Apr. 3-5  
Your cost \$8.00

-Praying with Gesture: Jan. 30-Feb. 1 (Liturgical Dance)  
Your cost \$12.00

-5 day directed prayer retreat  
Jan. 26-30, or possibly  
Jan. 12-16.

One academic credit may be given.

Interested? Contact Father Ed Sanders, SJ as soon as possible.  
Apartment E\_104, 397-1067.

You have touched upon me  
     America  
 You have raped me  
 You have pillaged me  
 You have conquered me.  
 You have aborted  
     my unborn child  
     through gases and chemicals.  
 You have taken the food  
     from the mouths of my children  
     so that your stomachs  
     may be fat.  
 You have ripped my child  
     from my breast  
     and made her  
     a soldier.  
 You are not my people.  
 For I was here  
     calling unto you  
 And you spit in my face  
     with your polluted waters.  
 You walked on my dignity  
     with your polluting vehicles  
     of dehumanization.  
 You have surrounded  
     my life and breath  
     with concrete  
     and prisons  
     and weapons.  
 You have lifted up  
     productivity  
     but squelched  
     the birth of life.  
 You are fed by the sacrifices  
     of my children  
 You are quenched by the blood  
     of the innocents.  
 You defecate  
     brokenness.  
 You  
     America  
     have defiled me  
 You have abused me  
 You have affronted me.  
                     Patti Carque

# THE STAGES OF MY LIFE

The only time a person experiences  
     newness is at the time of birth.  
 Or is it?  
 Is springtime the end of winter  
 or is springtime the beginning of  
     the end?  
 Whatever the case may be,  
 spring is a time of newness.  
 The budding trees, the growing flower  
 where once there was a dead stalk,  
 All of these being nurtured by  
 the sun's warming rays  
 and the gentle springtime rain.  
 Oh what a magnificent newness  
 spring gives to everyone.  
 But then reality strikes.  
 The realization that this newness,  
 this wonderful jubilant newness  
 will soon fade away  
 as we advance to summer, fall  
     then winter.  
 The growth, aging of it all  
 throughout each day of life  
 keeps chipping away at the memory  
     of spring,  
 like a sculptor at a block of granite  
 until one day when we've had enough  
 of coldness and desolation  
 we remember what spring had to offer.  
 We remember the joyful, jubilant,  
     excitement  
 that was a part of spring.  
 We recapture this feeling in our  
     heart and minds.  
 as again we await the Newness  
     of Spring

Lou Ann Earnst

# THANK YOU

In honor of the first eight-page Seminarian since I arrived here at LHS in the fall of 1978, I would like to thank all of you who made this possible. I look back to the times when Bruce Druckenmiller, Mike Vaughan and myself were the major contributors to a four page edition of mainly filler.

This year there has been a decline in regular features - such as Nort and Sidney Spelling. Both of these features evolved out of a need to fill space in a then sporadically (did I spell that right?) supported paper.

You have made this paper what I have wanted it to be for two and a half years. Hopefully we can continue with the precedent set in this week's issue.

I know this sounds hokey, but I have dreamed about putting out a seminarian of this size and quality of content since I began working on the paper. I know that I may not see this kind of response again for a while, but that's okay. We are now able to see the potential for sharing from the whole Community that this paper offers. Your opinions, your poems, your art, your creativity is as valid as any that appears in these pages. Thank you all for sharing.

Don Mason

# NORT'S SPEWS

The screech of tennis shoes was resounding. The pitter-patter of dribbling basketballs echoed through the still, night air. Thursday night had arrived. The easy banter of casual chatter among friends became strained as nervous tension stifled the no longer relaxed team. Five old men took the court, faced off against a youthful team of F&M students. Opening night of the 1980-81 Basketball season had begun. The Seminarians huffed and puffed their way to a 70 - 47 victory.

The next game is Thursday nov. 12 at 9:30 in Mayser gym. Come to play or watch, we need both. NORT

# MY DREAMWORLD LOVE

I've never had trouble expressing myself  
with the written word on a page.  
My love for a man was always  
revealed  
through a song that I could sing.  
Somehow it's easier to cope  
with life  
if life is kept away,  
just out of my reach  
but yet in my sight  
like I'm an actor in a play.

The stage is where my life  
is lived,  
I'm just acting out my role.  
I'm told where to go and what to  
to do  
but the play must come to a close.  
I've got to start living my life  
as I want,  
to seek out the things I need.  
With you by my side,  
as each step I take  
my goals are within my reach.

So come with me and we shall live  
as two have never done.  
We'll laugh and sing and cry,  
my love,  
We'll laugh and sing and cry.

But my life is back on that stage  
again  
the dream has come to an end.  
This song is the words of my love  
for you  
words I may never say.  
The director says to me  
turn and walk away,  
don't look back as you go.  
You've got your life to live  
without me  
sp good-bye my dream world love.

Lou Ann Earnst

I wish to thank all those Seminarians who participated in the Board of Trustees Dinner Meeting 11-6-80. They gave a good account of themselves and ably represented the student interests. See this week's Communicator for the names of those participants.

Steve Andrews