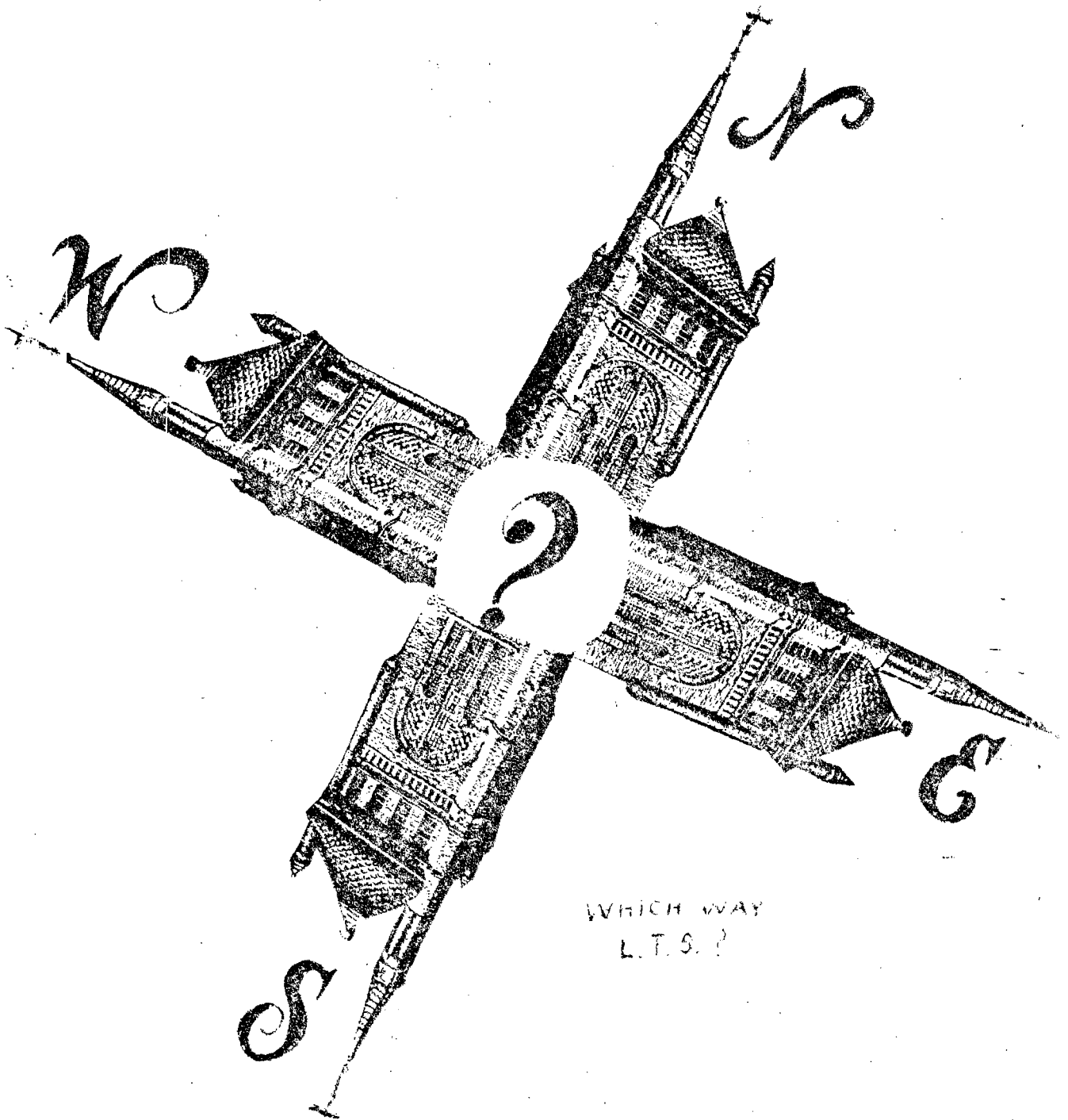


THE

Seminarian

VOL. XX NO. 1



WHICH WAY
L.T.S.?

THE TASK FORCE FOR CLUSTERING

On October 18 and 19 I attended the third meeting of the Task Force on clustering that was held at Lutheran Theological Seminary, Gettysburg, Pennsylvania. The Task Force is one of three committees presently engaged in investigating specific facets of clustering in Philadelphia. Along with the Task Force is the Administrator's Committee composed of Seminary Presidents. This committee is examining some of the administrative problems and advantages of co-locating in West Philadelphia. The other committee which is presently being formed is constituted by the Dean of each seminary. This group will try to develop and administer some pilot projects in team-teaching that later may become part of the cluster's curriculum.

The assignment of the Task Force is to construct a curriculum model which would be placed into operation if such a cluster were to come to fruition. The Task Force is composed of a professor from each seminary (Crozer, Lancaster, Philadelphia Divinity School, Mt. Airy, Gettysburg, and Moravian). The October meeting of the Task Force was very similar to the July meeting in that they both were concerned with gathering data about the present state of seminary education. During the July meetings outside resource people were called upon to give their opinions and impressions about the present preparation of ministerial candidates. For the most part these men were very critical of the lack of psychological and sociological sensitivity on the part of most seminary graduates. They voiced displeasure over the ignorance of social dynamics which the majority of seminary graduates display. (The digest from these meetings are available upon request). At the October meeting the Task Force attempted to elicit similar responses from internal resource people (alumni and students).

At the Friday sessions the committee gave its attention to student opinions. The general impression expressed by the students was that seminary education as it now functions does not prepare the student for any type of ministry. The majority of the students seemed to feel the present academic preparation was quite good, but they contended that a balance must be struck with the personal and sociological dimensions of ministering which is lacking in the present educational situation. However, the student from Crozer seemed to feel that his seminary was moving toward a balance in this area. Some of the faculty members of the Task Force were not very receptive to this charge.

On Saturday the alumni representatives (two from each school) presented their impressions to the committee. For the most part, it might be concluded that these representatives gave added support to the criticisms aired by the outside resource persons and the students.

At the November meeting the Task Force will examine and evaluate curriculum models which have been devised by its members (students included). From these models and the resources of the committee a curriculum model will emerge. The part that the students will play in this entire process has not yet been defined. It can be stated at this time that the student representatives will be present at the November meeting. However, The Task Force has failed to define very clearly the role of the students. It must be stated that the majority of student representatives are very apprehensive of their part in the entire process.

As the representative from this seminary I feel it only fitting to relate to the students some of my opinions concerning seminary education. I would hope that feedback will be forthcoming from other students. It is my opinion that the answer-man philosophy now present in seminary curricula must go. And, although, most seminarians and their professors will admit that the seminary can not function as an answer factory for the minister; I feel that the present structure of seminary curricula and the seminary as a whole is so designed to advance this philosophy. The thrust of seminary education should focus on producing creative people. If the church takes its mission in the world seriously we can say that every ministering situation will be unique and new, therefore, the seminary must produce persons who will respond to these challenges. And it seems clear to me that the answers to all these challenges are not always and completely available

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in the textbook. The seminary must try to equip each person with creative methodology for coping with all sorts of problems.

If we take seriously the advance in computer science and the rapid proliferation of published material, we must realize that the data a student or minister needs will be at hand. However, the resources will be of no help if the minister cannot define the problem and develop a methodology for exploring and implementing a solution. The minister must put his mind to creative use when faced with a problem. He can not constantly return to the womb (the seminary) and inquire of his professors what he should do. On the other hand, if the minister takes his call seriously, he can not dismiss the problem because he can find no easy solution. But the seminary must go beyond equipping the student with the ability to define the problem and a methodology for coping with it. Education should instill in the individual a reflective quality in order that the person may learn from his experience. It is my opinion that the present curriculum does not begin to tap its potential for developing this type of person.

Therefore, we must remove many of the partitions which the present seminary curriculum has erected. We must call into question many of the subjective divisions made at the seminary. Can we make clear distinctions between theology, Bible, Church history, and Church life and work? Are there other methods for obtaining this knowledge? Some have said that the student comes to seminary with a structure implanted by sixteen years of education. They contend that the student would not be able to adapt a new mode of education. But, we must ask if the seminary has a right and obligation to reinforce a method of education which does not cultivate creative people. There is a life-style encompassed in the Christian ministry. The problem now faced by the Task Force is to define and construct a method for instilling in people this life-style. The modern minister must be sensitive to the needs of his congregation. He must develop a feel for people and the problems and needs they encounter. Many of the alumni stated that it is not enough to know and preach the Gospel. They continued that some people will not receive the Word because they have other needs which prevent its reception. And therefore, it is necessary for the seminary to teach its students more than the Word in its age-old categories.

One possible alternative to the present structure is an issue-oriented mode of study. That is, instead of giving the student a certain body of knowledge to learn, the student would select a topic or problem which he would explore. However, it should be noted, that in order for the student to explore the problem he would have to call upon knowledge from many fields both Christian and secular. With this approach the student would be forced to define the problem or topic. He would then have to develop a methodology for exploring it. And after the data is gathered he would reflect on the process with others. This approach would remove many of the false partitions which have been erected in education. It would force the student to integrate knowledge from many fields. And in many ways it would be more realistic (life-like) than the present debates concerning Christology which seem to be insulated from the daily life of the minister. It must be stated that this approach is not fully developed. It is only presented as an alternative.

I am convinced if the seminary is going to strike a balance between the academic and personal development of the ministerial candidate, it can no longer tolerate the false partitions erected in this community. That is, to debate whether systematic or constructive theology should be the first course offered by the theology department does not begin to attack the problem. This fact was explicated in the student meetings held Friday night. Both Lancaster and Philadelphia Divinity School have open curricula, but neither seemed to be too very convinced of the possibilities this approach encompassed. If the Task Force is going to just tinker with the present curriculum, it is my opinion that they should pool their resources and buy some computers which will certainly be able to absorb the data which is presently demanded in the seminary. And of course, this would solve the problem of continuing education since computers can be updated very rapidly. If answers are the essence of seminary education, the church will have rigor mortis in a few more years.

- Peter Goguts

THE STUDENT AS NIGGER

Students are niggers. When you get that straight, our schools begin to make sense. It's more important, though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge on to a new generation, and into the nitty-gritty of human needs and hang-ups. And from there we can go on to consider whether it might ever be possible for students to come up from slavery.

First, let's see what's happening now. Let's look at the role students play in what we call education.

At Cal State LA—where I teach, the students have separate and unequal dining facilities. If I take them into the faculty dining room, my colleagues get uncomfortable, as though there were a bad smell. If I eat in the student cafeteria, I become known as the educational equivalent of a niggerlover. In at least one building there are even restrooms which students may not use. At Cal State, also, there is an unwritten law, barring student-faculty-love-making. Fortunately this anti-miscegenation law, like its Southern counterpart, is not 100% effective.

Students at Cal State are politically disenfranchised. They are in an academic Lowndes County. Most of them can vote in national elections—which affect their academic lives. The students are, it is true, allowed to have a toy government of their own. It is a government run for the most part by Uncle Toms and concerned principally with trivia. The faculty and administrators decide what courses will be offered; the students get to choose their own Homecoming Queen. Occasionally, when student leaders get uppity and rebellious, they're either ignored, put off with trivial concessions, or maneuvered expertly out of position.

A student at Cal State is expected to know his place. He calls a faculty member "sir" or "Doctor" or "Professor" and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter. The faculty tell him what courses to take (in my department, English, even electives have to be approved by a faculty member); they tell him what to read, what to write, and frequently, where to set the margins on his typewriter. They tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear or he'll fail your ass out of the course.

When a teacher says "jump" students jump. I know one professor who refused to take up class time for exams and required students to show up for tests at 6:30 in the morning. And they did, by God! Another, at exam time, provides answer cards to be filled out—each one enclosed in a paper bag with a hole cut in the top to see through. Students stick their writing hands in the bags while taking the test. He does it to prevent cheating. Another colleague once caught a student reading during one of his lectures and threw her book against the wall. Still another lectures his students into stupor and then screams at them in a rage when they fall asleep.

Just last week, during the first meeting of a class, one girl got up to leave after about ten minutes had gone by. The teacher rushed over, grabbed her by the arm, saying, "This class is NOT dismissed!" and led her back to her seat. On the same day another teacher began by informing his class that he does not like beards, mustaches, long hair on boys or capri pants on girls, and will not tolerate any of that in his class. The class, incidentally, consisted mostly of high school teachers.

Even more discouraging than this Auschwitz approach to education is the fact that the students take it. They haven't gone through 12 years of public school for nothing. They've learned one thing during those 12 years. They've forgotten their algebra. They're hopelessly vague about chemistry and physics. They've grown to fear and resent literature. They write like they've been lobotomized. But, Jesus, can they follow orders!

Students don't ask that orders make sense. They gave up expecting things to make sense long before they left elementary school. Things are true because the teacher says they're true. At a very early age we all learn to accept "two truths," as did certain medieval churchmen. Outside of class, things are true to your tongue, your fingers, your stomach, your heart. Inside class, things are true by reason of

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authority. And that's just fine because you don't care anyway. Miss Wiedemier tells you a noun is a person, place or thing. So let it be. You don't give a rat's ass; she doesn't give a rat's ass.

The important thing is to please her. Back in kindergarten, you find out teachers only love children who stand in nice straight lines. And that's where it's been ever since.

What school amounts to, then, for white and black kids alike, is a 12yr course in how to be slaves. What else could explain what I see in a freshman class? They've got that slave mentality: obliging and ingratiating on the surface but hostile and resistant underneath.

As do black slaves, students vary in their awareness of what's going on. Some recognize their own put-on for what it is and even let their rebellion break through to the surface now and then. Others—including most of the "Good students"—have been more deeply brain-washed. They're pathetically eager to be pushed around. They swallow the bullshit with greedy mouths. They're like those old grey-headed house niggers you can still find in the South who don't see what all the fuss is about because Mr. Charlie "treats us real good."

College entrance requirements tend to favor the Toms and screen out the rebels. Not entirely, of course. Some students at Cal State are expert con artists who know perfectly well what's happening. They want the degree or the 2-5 and spend their years on the old plantation alternately laughing and cursing as they play the game. If their egos are strong enough, they cheat a lot. And, of course, even the Toms are angry down deep somewhere. But it comes out in passive rather than active aggression. They're unexplainably thick witted and subject to frequent spells of laxness. They spend their nights mechanically outlining history chapters while meticulously failing to comprehend a word of what's in front of them.

The saddest cases among both black slaves and student slaves are the ones who have so thoroughly introjected their masters' values that their anger is all turned inward. At Cal State these are the kinds for whom every low grade is a torture, who stammer and shake when they speak to a professor, who go through an emotional crisis every time they're called upon during class. You can recognize them easily at finals time. Their faces are festooned with fresh pimples; their bowels boil audibly across the room. If there is a Last Judgement, the parents and teachers who created these wrecks are going to burn in Hell.

So students are niggers. It's time to find out why, and to do this we have to take a long look at Mr. Charlie.

The teachers I know best are college professors. Outside the classroom and taken as a group, their most striking characteristic is timidity. They're short on balls.

Just look at their working conditions. At a time when even migrant workers have begun to fight and win, college professors are still afraid to make more than a token effort to improve on their pitiful economic status. In California state colleges the faculties are screwed regularly and vigorously by the Governor and Legislature and yet they still don't offer any solid resistance. They lie on their stomachs with their pants down, mumbling catch phrases like "professional dignity" and "meaningful dialogue."

Professors were no different when I was an undergraduate at UCLA during the McCarthy era; it was like a cattle stampede as they rushed to cop out. And in more recent years, I found that my being arrested in sit-ins brought from my colleagues not so much approval or condemnation as open-mouthed astonishment. "You could lose your job!"

Now, of course, there's the Vietnamese war. It gets some opposition from a few teachers. Some support it. But a vast number of professors who know perfectly well what's happening, are copping out again. And in the high schools, you can forget it. Stillness reigns.

I'm not sure why teachers are so chickenshit. It could be that academic training itself forces a split between thought and action. It might also be that the tenured security of a teaching job attracts timid persons and, furthermore,

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that teaching, like police work pulls in persons who are unsure of themselves and need weapons and the other external trappings of authority.

At any rate teachers are short on balls. And as Judy Eisenstein has eloquently pointed out, the classroom offers an artificial and protected environment in which they can exercise their will to power. Your neighbors may drive a better car; gas station attendants may intimidate you; your wife may dominate you; the state legislature may shit on you; but in the classroom, by God, students do what you say - or else. The grade isn't a cop's gun, but in the end it's more powerful. At your personal whim - any time you choose - you can keep 35 students up for nights and have the pleasure of seeing them walk into the classroom pasty-faced and red-eyed carrying a sheaf of typewritten pages, with title page MLA footnotes and margins set at 91 and 15.

The general timidity which caused teachers to make niggers of their students usually includes a more specific fear - fear of the students themselves. After all, students are different, just like black people. You stand exposed in front of them, knowing that their interests, their values may suspect that you yourself are not the most engaging of persons. What then can protect you from their ridicule and scorn? Respect for authority. That's what. It's the policeman's gun again. The white bwana's pith helmet. So you flaunt that authority. You wither whispers with a murderous glance. You crush objectors with erudition and heavy irony. And worst of all, you make your own attainments seem not accessible but awesomely remote. You conceal your massive ignorance - and parade a slender learning.

You might also want to keep in mind that he was a nigger once himself and has never really gotten over it. And there are more causes, some of which are better described in sociological than psychological terms. Work them out, it's not hard. But in the mean time what we've got in our hands is a whole lot of niggers. And what makes this particularly grim is that the student has less chance than the black man of getting out of his bag. Because the student doesn't even know he's in it. That, more or less, is what's happening in higher education. And the results are staggering.

For one thing, damn little education takes place in the schools. How could it? You can't educate slaves; you can only train them. Or, to use an even uglier word, you can only program them. If you're a black rebel they can't exile you; they either have to intimidate you or kill you. But in high school or college, they can just bounce you out of the fold. And they do. Rebel students and renegade faculty members get smothered or shot down with devastating accuracy. In high school, it's usually the student who gets it; in college it's more often the teacher. Others get tired of fighting and voluntarily leave the system. This may be a mistake though. Dropping out of college for a rebel is a little like going North for a Negroe. You might as well stay and raise hell because you can't get away from it.

How do you raise hell? That's a whole other article. But just for a start, why not stay with the analogy? What have black people done? They have first of all, faced the fact of their slavery. They've stopped kidding themselves about an eventual reward in that Great Watermelon Patch in the Sky. They've organized; they've decided to get freedom now, and they've started taking it.

Students, like black people, have immense unused power. They could theoretically insist on participating in their own education. They could make academic freedom bilateral. They could

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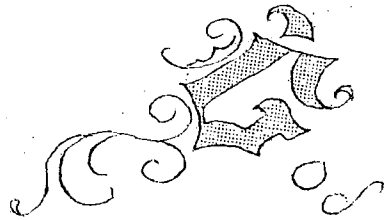
teach their teachers to thrive on love and admiration rather than fear and respect, and to lay down their weapons. Students could learn to dance by dancing on the IBM cards. They could make coloring books out of the catalogs, and they could put the grading system in a museum. They could raze one set of walls and let life come blowing into the classroom. They could raze another set of walls and let education flow out and flood the streets. They could turn the classroom into where it's at - a "field of action" as Peter Marin describes it. And, believe it or not, they could study eagerly and learn prodigiously for the best of all possible reasons - their own reasons.

They could. Theoretically. They have the power. But only in a very few places, like Berkeley, have they even begun to think about using it.

- Gerald Farber (Reprinted from UCLA Daily Bruin)
(Courtesy of: Jim Littrell and Van Igou, who think that while there are some things in this article that do not apply to Philadelphia Divinity School there are many things that do.)

Editorial note: We of course wish to state that the above article in no way reflects the situation here at our little educational isle of felicity, even LTS, but we, nevertheless, are indebted to Mr. Littrell for sharing this article with us in order that we may ever show our gratitude for the goodliness of our condition.

OK! MOSES, TAKE OUT YOUR
TABLETS AND NUMBER FROM ONE
TO TEN. THIS IS A POP-QUIZ!



a grades on
a curve.

ON COMMUNITY

Anyone who has even a passing acquaintance with me knows that I am prone to periodic outbursts on sundry topics from libraries with banker's hours to services of Word and Sacrament without The Word, to German theologians who write many-volume novelettes. Once in a while the waters of my deep gush forth to produce the customary passing dampness. This is one of those times and the object my deluge is the incessant palaver about "community" and its lack between students, staff, and faculty (and all combinations thereof). As a matter of fact, I joined in such pious panache a number of times, caught up in the spirit as I was, without really knowing what it was I was crying for! The staff entombs themselves in carpeted, air-conditioned offices. The faculty lift themselves into ivory towers. Student cliques form in stairwells, on Pine Street, and in Richard's Hall. The members of the classes don't mix, they stay to themselves. Oh boy! And, in a beautiful piece of condemnatory theologizing, I bemoaned the fact that not even Communion Services were able to draw the people together in one place at one time. As you may have anticipated, I have changed my mind about "community." I've had some experiences of it.

First off, these experiences have shown me that I hadn't the slightest idea of what "community" is (which isn't so bad since it puts me in the company of most sociologists). Is it the happy group with smiling faces, filled with the wine of mutual enjoyment, dancing around the maypole of frenzied fellowship - a later day Bacchanalia? No! It's living together, going about our individual businesses, and acknowledging the other person without the necessity for periodic handclasping and cries of "I love you." It's what happens when groups of people from different cultures are thrown together to live work and get to know each other. It's something which happens and, unfortunately, it can't be planned in advance. It wasn't surprising that of all the opportunities afforded by the Seminar Abroad, the opportunity to live together with the Dutch was considered the most important. More "community" developed than could have been wished for in advance. And the same was true for intra-American relations. None of us will be the same for the community we experienced. (How many students really knew that Dr. and Mrs. Steinmetz were wonderfully warm and human?) This community was experienced; it defies verbal description. It happened. That's about all one can say about it. I dare anyone to plan such an outcome.

Is community dependent upon uniformity of interests, goals, occupations, etc? Hardly. Consider each student, each staff member, each faculty member (this is not an hierarchial ranking). Each one is different intellectually, physically, morally (within limits of course). Can we expect all these walking variables to rally round the same flag, to share a complete set of interests and goals, to hook arm-in-arm and march upstage as if in an Irving Berlin musical, just because we think it's the right thing to do? No! "Community" is experienced when students, staff, and faculty respond with sympathy, offer their help, and just sit by when tragedy strikes; when people whose names you don't even know come to you and offer their condolences, and then go away nameless but not forgotten. That's community. Don't ask me to draw a word picture of that.

As the tide recedes, let me say that the next time you feel the need to raise a fuss about the lack of community on campus, I would urge you to consider what it is you're asking for - define it if you will. Then, while you're puddling your way through pious

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cliches, beating your breast in righteous anger, and devising all sorts of ingenious plans for happenings, I'll be glad to come by and inform you that there is community on campus. It happens. I have experienced it in times of happiness and times of sadness.

- Vince Eshelman

PRAYER

*It's hard to be humble, dear Lord
I mean truly humble.
Oh, sure I could bow the knee and say the prayer that I think of myself
as a worm, just like Job did, sure I could.
But it wouldn't be sincere, and that's the bad part.
I'd probably be proud of my humility.
I don't know what to do, dear God.
I'm proud of myself and all the things I do.
Sure, I'm grateful to you that I can do them, but that doesn't help to
mend my pride, does it?
What can I do?
Science has torn down my image of you so much that it's hard for me to
be in true terror-stricken awe like the Semites of old.
So there I am, God.
I can't be humble, and I'm proud of my pride.
I don't know what to do about it.
Help me, dear God.*

*It just occured to me, Lord.
Maybe you want me to be proud.
Proud that I'm a human being,
Proud to be alive,
Proud that I can do all the things that man can do,
like paint,
and philosophize,
and write laws,
and wage war,
and make machines that take over for him.
Am I proud of that?
Maybe that's where I must turn for humility now, not directly to you,
but to the world around me which shows the power of man,
And then I can realize how great man is and be proud.
And realizing that helps me to be humble, because I know that you
are so much greater than all this.
I'm not really sure, Lord.
It's confusing.
Maybe I have to be proud before I can be humble.
But I don't know yet,
So I'll keep trying.*

- Glen B. Moyer

BRIAN JOHNSTON

Meet Brian Johnston (better known on campus as the Devilish Dublin Duke), Ireland's contribution to LTS this year. Brian came to the United States and Lancaster under the auspices of the World Council of Churches as an ecumenical student.

Brian is the second oldest of four children and the son of a minister. In addition to his family he left his fiancée, Lyn, behind when he came here. Although it would appear that Brian is following in his father's footsteps, this was not always so. He spent three years at Trinity College in Dublin studying medicine before he decided to switch to theological studies.

Just before he came here, Brian was ordained a Deacon in the Church of Ireland which is the equivalent of our Episcopal Church. Upon his return to Ireland, he will take his exams in order to become a priest.

All is not work for Brian. He is an avid Peanuts fan and often draws cartoons he has seen, writing in words appropriate to his intention. He also likes to travel. In addition to his trip across the Atlantic, Brian took a bus tour of the States before coming here to Lancaster. His keen sense of humor and his natural friendliness have made Brian a welcome addition to the LTS community.

- Karen Easterly

A JUNIOR'S REFLECTIONS

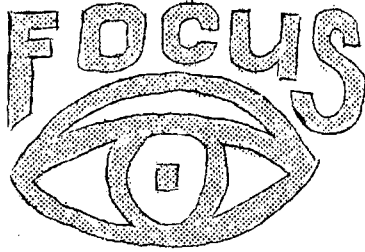
A member of the Seminarian staff approached me after chapel services one morning and asked me to write a letter expressing the Juniors' expectations of their seminary life. I hope that this response to that request adequately reflects the view of the class as a whole, not just my personal reflections.

As new students, many of us came to Lancaster highly enthusiastic about the new, free curriculum. This delusion was terminated quickly when we met with our advisors to plan our schedules for the first semester. Although discouraged about this situation at first, I feel that most of us soon learned the reasons for it. We have come to realize that Lancaster had taken a great step forward in establishing the present curriculum. We could not expect this institution to make the total transition in one or two years. We do, however, expect it to move closer to the goals outlined by President Moss in the opening communion service as quickly as possible.

Most of us are aware of how little we know about practice and problems of the ministry. I am sure we expect the Seminary to broaden our horizons in this respect, understanding that we are required to work hard ourselves toward this end. We hope that we can learn the practical side of theological education since many of us have been exposed to nothing but theory throughout our undergraduate study. We realize that our expectations of LTS can only be reached if we do as much as we can to meet the Seminary's expectations of us.

I hope that the entire seminary community may have a productive and fruitful year. I join with my classmates in expressing our desire to do all that we can toward this goal.

- Steve Sterner



We have all been awakened upon occasion by the unnerving groan of that dreadful green monster which devours grass and leaves around the seminary. When we discover that the monster is totally vegetarian and is held in check by its master, our fears for children, dogs, cats, and pet squirrels are dissolved. The dreadful green monster's master is John Dieterly, a senior at LTS.

John learned his skill for training the mechanical agrarian beasts at Penn State University, where he was a major in Agricultural Engineering. John's interest in agriculture was formed quite young, since he was born on a

farm near Springtown, in Pleasant Valley, Pennsylvania. There he was responsible for farm management even before he entered college. His interest in agricultural engineering was prior to any interest he had in the professional ministry of the Church.

John has seriously been considering directing his ministry to some area of foreign agricultural work as an alternative to the parish ministry. However, it should be understood that he has as yet not made any decisions in either direction. While listening to an address about the various instrumentalities and corporations of the United Church of Christ delivered by Dr. Reginald Helfrich last year, John inquired about the possibilities of overseas mission work which would give him an opportunity to incorporate his agricultural science with his Christian ministry.

An opportunity presented itself for John to "take a look," as he puts it, at some of the work of the United Church Board for World Ministries as it is found in South America. The opportunity came by way of an invitation for John to participate in the Heifer Project Incorporated, in which he will chaperone a shipment of heifers as a "cowboy" to Quito, Ecuador. Priority was given to John by the H. P. Inc. board to participate in this trip because of his interest in foreign mission work. He related to us that he would make his decision to enter this area of work on the basis of what he observes on the trip. Miriam Dieterly, John's wife, will accompany him after he reaches Quito, where they will observe the program of the Heifer Project and spend ten days observing the UCBWM, especially the work of the United Andean Mission. The exact date of John's departure is as yet indefinite. (We do not know if this depends upon the decision of the church or the cows.) However, John anticipates he will leave sometime during the first week of December. The Dieterlys also plan to stop over in Honduras and Mexico on their return trip.

Perhaps, by Christmas, we can claim the acquaintance of an agricultural missionary engineer to-be.

- Larry Buss

HIDEO KATAKURA

Hideo Katakura is a resident of Sendai in Northern Japan. The population of Sendai is around 550,000 which is quite a bit larger than the 61,000 of which Lancaster boasts. Hideo is a minister in the Tohoku parish of the United Church of Christ in Japan. He is a graduate of the Union Theological Seminary in Japan, a seminary which is considerably larger than Lancaster.

Hideo was glad to tell me about the Church in Japan. He explained that the Church in Japan is a minority body. In all of Japan there are only 70,000 Catholics and Protestants. Of these 30,000 are Catholics, 26,000 are members of the United Church of Christ in Japan, and the rest are members of the Baptist, Methodist, Episcopalian, Lutheran and Presbyterian Churches. The difference between the Japanese and American Church that is most evident is that the Church in Japan tends to be more intellectual, while the Church in America is very practical. This was especially evident when Hideo spoke about what he liked most at Lancaster. He said that he enjoyed Dr. Bartholomew's courses, especially his course in Stewardship and Evangelism. The thing he liked most of this was that they put a great emphasis on practical application of Christianity and of Church work. He said that in Japanese Seminaries one would not find Christian Education Laboratories as we have here. He related to us that in Japan the courses deal mostly with Biblical and Systematic theologies and tend to be very intellectual. He then stated that they did give one a background in religious education but that the practical application of this was very weak. Another aspect lacking in Japanese Seminaries are courses in guidance for the Christian home. Hideo mentioned also that the theology in Japan was very strongly Barthian. In this sense he mentioned that the Seminary in Lancaster was very liberal. He also found that the Church in America is very radical especially when it comes to social problems.

Hideo observed that compared to the Church in Japan, the American Church is very liturgical. He said that worship in Japan is rather simple. This is attributed to the fact that when missionaries first came to Japan they wanted to separate the United Church of Christ in Japan from Buddhism and Catholicism, and they, therefore, made it very simple. Both Catholicism and Buddhism in Japan are very formal and are closely connected with shrines. The missionaries purposely stressed a simple liturgy in order to avoid confusion with these religions. After worshipping in America (especially at St. Peter's) he preferred the simple service which Japan uses.

When Hideo returns to Japan he hopes to resume his ministry as a high school chaplain and a teacher at a college. He is a teacher of a course in Introduction to Christianity and also a course in Guidance in Christianity. There are 10,200 Bible students in his college. He also mentioned the fact that in the high schools the students have a chapel service every day and must devote one hour a week to religion.

In view of the disturbances at McCaskey, Hideo and I spoke about the problem of discipline in the school and in the family. Hideo expressed the belief that discipline and family life in America are very poor compared with the situation in Japan. In America, the younger children do not have any respect for authority. This is part of their problem -- they are not taught and put in their place early enough. In Japan discipline in high school is very strong. The teacher is an absolute ruler and a very strong disciplinarian. The students in Japan are not allowed to get out of hand. He mentioned that it is not until college that discipline is relaxed, and then it

KATAKURA

is comparatively small. But, because of their many years under discipline, this presents no problem. The wife's strong and central family life plays an important role here. At this point he expressed a pessimistic note. He said that in Japan they tend to follow American changes. He noted that the younger parents are becoming more tolerant and permissive and that the older family men in Japan are greatly worried about this. In reference to his two daughters, aged four and six, who are in kindergarten and first grade respectively, he said that the American teachers on these elementary levels seem to be better than Japanese teachers. He feels that his daughters are receiving a very fine education.

Because the coming election was near, we also spoke of the American Presidential race. Hideo said that it was important to the people of Japan and meant a great deal to their political life. The younger people of Japan are greatly in favor of McCarthy because of his stand against the Viet Nam war. Because of their close connection with America, they were interested in a candidate who could solve our internal problems. Nixon appears to them to be far too conservative to be an effective President. Their ideals would be for a man more like Kennedy.

Hideo and his family are very interesting to talk and visit with. They are vibrant and a lively family. They enjoy conversation and fellowship with other students and they feel that they do not have a tremendous difficulty communicating with others and welcome the opportunity to do so. Hideo tells me that he has many slides from Japan and would enjoy showing them to anyone interested.

- Ernest Diefenderfer



ROMANS 13:1-3

QUOTE OF THE YEAR! (AUGUST 4, '68)
THE MIAMI CHIEF OF POLICE, AFTER GIVING
A LONG EXPLANATION OF HOW MANY
THOUSAND TROOPS WERE DEPLOYED
AROUND CONVENTION HALL, AND A
DESCRIPTION OF THE VARIOUS SECURITY
PRECAUTIONS (I.E. BARBED WIRE ETC.) -
"Yes sir, this week we're
going to see democracy
in action."

RANDOM THOUGHTS ON AUGUST IN AMERICA

August 28: I listened to the platform fight over the Vietnam plank; Tydings, Sorensen, Gov. Hoff of Vermont, and Wayne Morse, among others, spoke for the more radical peace plank. There was a bitter fight and boos filled the auditorium, and the minority plank lost by about a 3 to 2 margin....Humphrey was picked as the nominee of the Democratic party, 1760 votes to only 601 for McCarthy. Democracy, hell. Neither party has any idea of what the great mass of people want, and now there are two very uninspiring candidates who fail to throw any sparks into me and my generation. I've met so many young kids this summer who are completely disenchanted with the whole system.

August 29: After the Vice-Presidential nomination was over, a group of delegates to the convention went out to join the youth demonstrators on Michigan Avenue. Men like John Kenneth Galbraith, Al Lowenstein, Richard Goodwin, and Paul O'Dwyer marched holding candles and singing, "We Shall Overcome". They were one with the youth, one in protest over the goings-on of the convention. They told the demonstrators not to give up but to continue working for freedom and justice. The forces of freshness and change that rose up so nobly only to be defeated by the nominations of Richard Nixon and Hubert Humphrey, those are the forces that will win in the next four years and a youthful spirit will prevail in America. The political process is so bankrupt that Miami and especially Chicago were in the grips of a police-state mentality, where thousands of troops had to protect the conventions from the people whom they supposedly represented. There were signs of life and vitality in Chicago, as when New York and California gave the great majority of their votes to the McCarthy-McGovern peace plank on Vietnam, and when Wisconsin nominated Julian Bond of Georgia for Vice-President; but the Democrats like the Republicans two weeks ago, failed to open their eyes and ears to the future and gave the American people the second of two remarkably uninspiring choices.

August 31: Talk about alienated youth-I'm mighty alienated by what happened in Chicago this past week, by the police-state tactics, by a convention obviously manipulated by a few old-line bosses, by the blatant disregard of the wishes of the people. In the Pennsylvania delegation, McCarthy had only 20 of 162 votes after getting over a half million votes in the primary. And a number of young people tried to put to use the democracy they learned about in school and had their heads beaten in.

It occurs to me that the greatest repression in a society comes when someone makes an effective protest that points out clearly to people the hypocrisy and inconsistencies within their society. This has happened in the arrests of draft protestors and civil rights militants who pointed out to comfortable people the notion that the society is neither free nor equal. When the most cherished ideals of a nation are questioned, people attempt to repress the dissenters, thereby repressing the questioning process so that they will not have to face it. What it amounts to, basically, is a defense of the status quo. Therefore, in order to create revolutionary forces for social change, a method must be found which will demonstrate to satisfied people the truth of their situation - i.e., that they are living under repression not as obvious, but just as serious, as that of the more obvious victims. This is what the students in many colleges and universities were trying to do when they staged demonstrations against Dow Chemical Company. They wanted to point out that those who make napalm and refuse to think about burned Vietnamese children are entirely analogous to the German manufacturers of gas ovens in the 1930's and 40's. This repression of a sense of responsibility for one's actions is a great danger in a mass society in which we can plead that outside forces are beyond our control.

GRIPE!

It seems that the only time I turn to my trusty typewriter to write for "The Seminarian" is to attack the faculty or its decisions. With this past history vividly before me, once more I turn to attack my traditional foe. In a way this is ironic because I am basing my attack on "Tradition" which I have never really held in awe but always questioned. "Tradition" teaches us that there must be both Word and Sacrament in the celebration of the Lord's Supper. My question about the opening communion service is "Was the Word given its rightful place in the service?"

You will notice that I did not charge that the Word was missing. I can hear the defense of the communion service refuting such an erroneous charge by properly arguing that the Word was present in Scripture and liturgy. You can boil my question down to one concerning the lack of a sermon in the service. Let us turn our attention to the "Convocation Address."

Was it related to the Scripture passage? No, but, then, Dr. Moss clearly stated that it wouldn't be. Why was it delivered from the pulpit, which is the "traditional" podium used by preachers of the Word? The answer to this is similarly simple: Dr. Moss would have had to use the lecturn or some improvised podium, and that would have been awkward. Besides that, the pulpit has been used many times for lectures before the Hafer Center was available. What about the content of the address? It sounded vaguely familiar to me; in fact, I seem to remember hearing a similar address at last year's opening communion service at which time the information which was included was new and exciting to me.

I do not wish that you should misunderstand what I am saying. I firmly believe that Dr. Moss has the right to address the student body on any subject which he feels compelled to get off his mind, but must that be done in a communion service? If this were intended to bring us together in unity to celebrate, then I am all for it. However, the address did not appear to be an exhortation to unity. Let me state my position clearly. An address of the type Dr. Moss delivered at the opening communion service has its place, but that place is definitely not in a communion service. I go to a celebration of the Lord's Supper to witness the proclamation of the Word, to hear the Word expounded, and to partake in the re-presentation of the Lord's Supper. An address on the future possibilities for theological education does not belong in this context.

As I see it, there are two options. Either we have a convocation with an address, or we have a communion service with a sermon. There is enough of a traditionalist in me to insist, and I insist on the basis of the education I have received here at LTS, on having a sermon with the celebration of the Lord's Supper.

ADDENDUM: The whole opening communion service gave me the feeling of being a bit disorganized and chaotic. As Juniors, we are advised to walk through every service before conducting it or participating in it. The same advice might be pertinent here. Question: If we are going to walk around the table, why couldn't we try to have a continuous table instead of the "Platoon System"(my own term)?

That's enough of my griping for now!

-Jack E. Belsom

To believe in God is to know that all the rules will be fair and that there will be wonderful surprises.

SR. MARY CORITA

A CONVERSATION WITH LOVE

Love forever and ever shall be -
 Enduring life and time through all eternity.
 It's arms out-reach all, and hold souls in place -
 Wonders performed through God's redeeming grace.

How strong art thou, said water to love?
 Water spoke boldly before love replied.
 I can flood the earth and revive life anew -
 I am deep and more powerful than the world ever knew.
 Love kept silent as the sun did smile -
 As her beauty and strength remained for a while.

Then blew the wind with a lift of her power -
 Which blew down the trees and rocked the great tower.
 Listen to me as I sing and shout -
 And move when you see me or else be swept out.
 Love nodded, for she knew whence it came -
 Greater foundation than this could not be lain.

As the conversation continued, up came hate -
 Whose business is to destroy and propagate.
 I can do more damage with a mouthful of words -
 That should not be uttered or even heard.
 I cause confusion, envy and grief -
 Send souls to hell where there's no relief.

Love looked sternly at hate in the eye -
 With such affection that hate began to cry.
 How can you love me after all I've done -
 Not only to people, but to God and his son.

Love never failed and knew that he'd win -
 Because God was his founder, and much greater than men.
 The point to remember is always be true -
 Trust Him and His love in all that you do.
 When trials may come and love seem to fail -
 Think of Him first, you'll always do well.

- Norwood McTeotle

THE LIGHT I SAW

The light I saw
 Seemed so bright
 That in its glare I saw a flaw
 From in my sight
 So seemed such
 I dare not stare
 Perceiving too much
 Where men don't care
 There the light shone
 From deep inside
 We weep alone
 Our faces holy hide
 Deep down unbound joy races rage
 So silent stand in awe
 Before the sage of every age
 The light I saw

-Tina Schwartz

YES, YOU ARE THE CAUSE - AND I

The world's a painful place
 Though many decry society
 Others blame good God
 The reason lies with you my friend
 Yes, you are the cause - and I.

The ways of men unknown to them
 Obscure the vision's view
 Without spite, though contrite, each the other blames
 The reason lies with you my friend
 Yes, you are the cause - and I.

Living but a tick of timelessness
 We blame what came before
 The future lies unsure
 The reason lies with you my friend
 Yes, you are the cause - and I.

We may not see the lion and the lamb
 Sitting side by side
 But God won't do this all alone
 The reason lies with you my friend
 Yes, you are the cause - and I.

- Ira Schwartz

THE CHASM OF COMMUNICATION

It's but a small line, or perhaps a dot -
 Maybe a sound, or even a tiny raindrop,
 That expands into linguistics, where symbols
 are misread.
 Rivers overflowing with depth -
 As well as their over-head,
 Echo musical vibrations, bouncing from
 sphere to endless array -
 Comes the widening of translation,
 With its phenomenon of human interplay.

Time and space and agelessness -
 Grow with each cycle of unrest,
 Created within the breast.
 Gulfs of mainstream articulation -
 Show signs of strain and weariness,
 Until all efforts of understanding -
 Cease their toiling for more regress.
 The chasm of communication -
 Becomes words of human thought,
 Lost unto oblivion forever,
 With the deeds of man's hand unwrought.

- Norwood McTeetle

COME TO WORSHIP

*My heart leaps up when I behold
Pews filled with girls and gentry;
Contrariwise, my blood runs cold
When choir stalls are empty -*

*The roster lists each name quite clear
Printed with three others;
And if by chance you can't be there
Then send one of your brothers.*

*Enjoy this little verse I wrote
Its message is quite simple
Just do your duty - and don't gloat
And sing away each wrinkle.*

- David Siegfried

SPIRITUAL LIFE

The committee on Spiritual Life has been busy. We hope that it has not just been "busy work".

Most of the responsibilities of the committee are house keeping duties, and so we have been busy checking schedules and cleaning things. And speaking of cleaning things, it was good to see the appointments polished and shining upon getting back from seminar abroad. The Committee extends a special thank you to Mrs. Hafer for carrying out this task.

The Committee welcomes new members at all times. Please contact any one of the Committee if you so desire to become a part of it.

The spiritual life of this community exists upon many avenues of (sometimes) individual expressions. When and if there is a felt need to combine these expressions into a unified effort (other than chapel services) please bring your suggestions to this committee.

- David P. Siegfried

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