



The Seminarian

Student Publication of the LANCASTER THEOLOGICAL SEMINARY

SPECIAL ISSUE

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EDITOR'S NOTE: This special issue of the Seminarian is intended mainly for the new in-coming students, although we hope that some of the articles will be of general interest to all.

DOING THEOLOGY IN THE SEMINARY OF THE 70S

by
Dr. Gabriel Fackre

Reflection in the context of involvement—that's the name of the game. Theology in the seminary of the 70s is not an exercise in abstraction. It is "done" at the places of pain and joy in the modern world. At Chicago Theological Seminary, seminarians learn their doctrinal ABCs in the thick of work with the Blackstone Rangers and other ghetto gangs. At Berkeley, divinity students and hippies compare notes on transcendental meditation. At Andover-Newton, neophyte clergy march with the peace-makers for a world free from war. And at Lancaster, too, students reflect on the meaning of Amos, Martin Luther, Martin Luther King, and Jesus Christ while working on an "underground" newspaper or a downtown coffeehouse.

Shaped by Dietrich Bonhoeffer's action-in-the-world theology and stirred by the civil rights and peace movements, seminarians of the 60s tested their commitments in the streets. If God was for real, He would be found where men work and play, love and hate, live and die. So the student of the decade past believed. Seminary involvement programs testify to the reality found in the human ferment. At Lancaster, the birthplace of the Laboratory of Leadership and Learning, a re-oriented field work program and action-research in courses in Church and Community, counseling, and Theology and Culture offer opportunities for on-the-scene inquiry into the fundamental issues of Christian faith and life.

On the threshold of the 70s, seminary emphasis on the engagement-reflection methodology continues strong. But something new is in the wind. The meaning of "involvement" is being both deepened and stretched. The deepening is represented by a growing stress upon the importance of authentic interpersonal relations. To be involved is not only a matter of being "at the barricades" of social conflict. It also means tearing down the walls that separate human beings from one another. It is learning to be honest with one another and with ourselves, speaking the truth in love. Thus sensitivity training becomes integral to seminary education. New centers and conferences spring up in which students, clergy and their wives participate in integrity therapy, marathons, non-verbal communication, learn to face their fear, anger, and pain, and are freed to love more deeply. If the 60s marked the discovery of Bonhoeffer's "God of the gaps," the 70s may well be remembered as the time when the church discovered the "God of the guts."

If theology is on the way to being deepened by more authentic interpersonal involvement, it is also being stretched forward by a more visionary quality. A "theology of the future" is taking its place alongside our current heavy emphasis on a theology of the present. The Not Yet is nudging the Now. The movement is from mission to vision, the latter escalating the former. Theologians like Moltmann, Pannenburg, and Teilhard de Chardin focus our eyes on the God out ahead and the Shalom he promises. The accent on tomorrow is found also among such futurists as Herman Kahn and Ernest Bloch, and is becoming institutionalized in such organizations

THEOLOGY IN 70S cont.

as the World Future Society of Washington D.C. and Christian and secular futurists are discovering one another. Thus in November of this year, Lancaster and Crozer seminaries are sponsoring a Conference on Religion and the Future for 200 of the country's church and civic leaders, with such outstanding resource persons on hand as Herman Kahn, Julian Bond, José Delgado, Lesslie Dewart and Harvey Cox.

The seminary of the 70s promises to be an exciting place. In it there will be no grandstand seats. The action is on the playing field. All will be involved—in the public arena and in the personal one, in the present and in the future. And the theology of the 70s will be a "theology of promise," shaped together by students and faculty who learn to follow the Pilgrim God along his worldly ways into his open Future.

JOURNEY INTO ECUMENISM

by

Rev. William J. Walsh, S.J.

The hour's drive over secondary roads from the Novitiate of Saint Isaac Jogues in Wernersville to the corner of College and James has made me familiar with a sector of rich Pennsylvania Dutch farming country which up to now has been for me totally unexplored territory. My boast now is that I can make the trip without meeting a stoplight on the way and without passing through any town larger than Wernersville itself.

In much the same way my year at Lancaster Seminary had tended to accelerate my own growth as a journeyman theologian, sending me down strange new roads into areas I might ordinarily not have visited and giving me a new feel for already familiar theological terrain.

Some are born ecumenists, I suppose; some cultivate it, while others have ecumenism thrust upon them. Until last year my interest in ecumenism was strong, although direct involvement was invariably limited by the press of other work. But something marvelously pentacostal is happening in the churches and I can testify that the Spirit seems to be busy involving everyone, even novices like myself, in the movement toward Christian unity.

Recently I have been attempting to sort out my impressions of Lancaster. Most striking has been the warmth of the welcome I received. I have been struck, too, by the way you pronounce Pontius Pilate and the way you sing with admirable gusto a whole raft of hymns hitherto unknown to me. I have enjoyed the give-and-take in class, especially questions that begin "I don't want to put you on the spot, but..." I have enjoyed the relaxed banter in the dining room and over coffee cups, as well as the nightly clustering of the high calorie club around Freddie the Freezer.

I have been impressed by the freed-up curriculum and the easy tolerance of diverse opinion, but must admit to being puzzled by the rather formal and strangely impersonal style of the daily chapel service.

Long working sessions with the faculty have revealed competence of its members and their dedication to the task of equipping the modern seminarian to serve the needs of an increasingly well-educated constituency. At times I wonder, though, at an apparent lack of emphasis on a more formal introduction to the life of personal prayer and on the cultivation of the individual spiritual life.

I came to Lancaster pretty much expecting my contacts to be limited almost exclusively to faculty and students. It was a pleasant surprise to discover the extent of the Seminary's association with outside lecturers, ministers and the laity of the church at convocations and workshops. Highlights for me were an unscheduled dinner with Rabbi Heschel and the week in June working with some of your more dedicated lay people.

Over three hundred years ago in colonial New York, Dominic Johannes Megapolensis, a Dutch Reformed minister, rescued Father Isaac Jogues from seven years of slavery as a captive of the Mohawks. The deed was accomplished at great per-

JOURNEY cont.

sonal risk to himself and to the small band of Dutch colonists he served at Rensselaerswyck. During the weeks that followed the rescue, a very cordial relationship naturally grew up between the two men. I like to look back at that unique friendship, forged in Christian charity at a moment of extreme emergency, as the beginning of ecumenism in America. Somehow I feel that both Father Jogues and Dominic Megapolensis would give their enthusiastic support to an arrangement that today brings a Jesuit priest and ministers and students of the Reformed tradition together for extended theological conversations.

SEPTEMBER SESSIONS

by

Wilbur C. Albright
Sr. Class President

Unfortunately, the Senior Class must welcome the incoming students from a distance. By the time you read this we will be somewhere in Central America, having already left Jamaica behind us. Anyway, welcome to LTS and I will be looking forward to meeting you at the end of the month.

Looking back over two years at seminary, I think you are a pretty lucky class—schedule wise. When we entered in September of 1967, the Church and Culture Course was a solid four weeks of lectures. The regular team was there (minus Dr. Packro on sabbatical in England), Dr. Bartholomew and Mr. Duke. Also on hand for "guest" appearances were Dr. Schlouter and Mr. Kroehler. We were quite fortunate to have as visiting lecturers, Dr. Duncan Shaw a church historian from Scotland who spoke on the importance of history to theology and Mr. Vastyan of Hershey Medical Center who lectured on the relationship of religion to current technological advancement. In addition there was GREEK!!!

When this year's Middler class arrived for the September session in 1968, they had more of the same set up for them. That year things were different only to the extent that now Mr. Duke was on sabbatical and Dr. Packro had returned with the "theology of hope". In all seriousness though, the September session for juniors has in the past, been designed to give one a small taste of seminary education....at the same time getting us back into the routine of reading and lectures, etc. We can't complain, however, for the purpose was served.

Well—here we are in the September of 1969 and things have changed. Get used to it, I'm sure more changes will come in the next three years.

Now I'll tell you why I think you are a lucky class. Greek is now spread out over a two semester schedule and September is being devoted to acquainting you with the "actual" church at work. You have the distinct advantage of being able to witness the work of the church and some of the problems encountered as it goes about that work in both rural and urban areas. Not only is this to your advantage—you will also be experiencing something of the sensitivity training the Middlers are getting back at Lancaster. Traveling as you will, you must get to know each other. This will go a long way to making your class one that knows how to live and work well together.

I will be most anxious to hear about your experiences when I return. Again, welcome to Lancaster.

OUTSIDE THE CLASSROOM

by

Glen B. Moyer
Editor, Seminarian

Seminary is more than classes, or so we would like to think. There are many learning experiences that can take place outside of the classroom's walls. But beyond the gab sessions in the dormitory rooms and the apartments, there are other activities which this campus offers for those wishing to expand their horizons.

In the line of government, there are two possibilities that are waiting. The Student Community Council is the students' government that consists of representatives from each class and the organizations on campus. Here fellow students sit down and discuss the problems of seminary living and learning and try to integrate all of the extra-curricular functions of the seminary. In addition, each class has its own governing body of officers and committee members who are elected annually and who help the class function.

It is only natural for me to put in a plug about the Seminarian. Twice a semester, the Seminarian will publish an issue which will hopefully reflect the views and ideas of the students on campus. Articles on a wide range of subjects are most welcome and controversy is invited. Where there are differing points of view, they should be aired, and the Seminarian is one way this can be done. The paper also publishes art work, poetry and any other such contributions as come its way. We are also in need of people who are willing to type for us.

The Seminary also has a group of chancel players who perform drama, approximately once a semester. Actors, stagehands, and assistants are always needed. Two short plays are scheduled for the fall semester and interested students are encouraged to watch for signs concerning meetings.

The choir has been another outside activity of the seminary. Although it has gone into disrepair during the past year, perhaps the new class will provide the needed members to bring it to life again.

The women students and the wives will all find the Association of Seminary Women is one place for them all to meet together for a time for fun and fellowship. Their meetings are held each month on the second Monday.

The seminary also has a place for athletic activity. In the fall of the year, the seminary has a team to play basketball with teams from the F&M campus. Likewise in the spring of the year, baseball becomes the point of contention between LTS and F&M. During the winter, the seminary has its own bowling matches (trophy and all) which include the women as well as the men.

As anyone can see, there is a lot to do besides study and sit and talk. Hopefully the new students will all find a part in one or more of these activities just as it is hoped that the old students will continue their contributions. It can be a busy year for all, not only in the classroom, but outside of it as well.

NEW STUDENTS

The following list of the new students gives the home town and college and college major.

Albert J. D. Aymer, Barbados, West Indies, Union Theological Seminary, Jamaica, W.I.
Kenneth Baker, Hummelstown, Pa., Lebanon Valley College, Pre-med Biology and pre-ministerial

Earl D. Ball, Cheektowaga, N.Y., State University of New York at Buffalo, Anthropology

Richard W. Bardo, Williamsport, Pa., Albright College, Religion

M. Douglas Borko, Sharpsville, Pa., C.W. Post College of Long Island University, Philosophy

William F. Bower, Mill Hall, Pa., Lock Haven State College, Liberal Arts-Social Sciences-History

Michael T. Butler, Milton, Pa., Bloomsburg State College, Elementary Education

NEW STUDENTS cont.

Dennis Enrick, East Bangor, Pa., Albright College, Religion
James F. Fox, Frederick Md., Mossiah College, History
Jerry W. Fuqua, Doylestown, Pa., Moorhead State College (Minnesota), Psychology
Dennis R. Gable, Hollam, Pa., Western Maryland College, Sociology
Robert E. Gage, Bainbridge Island, Wash., Whitman College, Music
George W. Geiger, Huntington, N.Y., C.W. Post College of Long Island University,
History
James R. Green, Lancaster, Pa., Indiana University, Music Education
Dennis G. Hahn, Nazareth, Pa., East Stroudsburg State College, History
Cliffert F. Herring, Jr., Tamaqua, Pa., Ursinus College, History
Ronnie G. Hironimus, Lyons, N.Y., Albright College, English
John A. Hoff, Akron, Ohio, University of Akron, Sociology
John W. Keefer, Jr., Philadelphia, Pa., PMC College, Business Administration-Economics
Calvin J. King, Harper, Kansas, Goshen College, Sociology
Larry H. Louder, Altoona, Pa., Pennsylvania State University, Secondary Education
Robert G. Makin, Johnstown, Pa., Indiana University of Pa., English Education
Peter C. Nichols, Vermilion, Ohio, McKurry College, Social Studies
Michael A. Price, Freeburg, Pa., Franklin and Marshall, English Literature
Samuel Ramnit, Sialkot, West Pakistan, Murray College, West Pakistan, Psychology
Gary R. Sattler, Pittsburgh, Pa., Midland Lutheran College, English
Gary I. Shuoy, Lavell, Pa., Bloomsburg State College, Sociology
Rodger L. Snyder, Breinigsville, Pa., Franklin and Marshall, Anthropology
Melvin H. Stinson, Joannette, Pa.
Clarence L. Stumb, Quakertown, Pa., Catawba College, Religion & Philosophy
Andrew TAY Woon-Hock, Johore, West Malaysia, Trinity Theological College, Singapore
Ray C. Walker, Bath, Pa., Lehigh University, History
Barbara A. Williams, Bernardsville, Pa., Moore College of Art, Illustration
Marshall E. Wren, Boyertown, Pa., Ursinus College, Philosophy & Religion

WELCOME

by

Stephen Sterner
Vice-President, SCC

It is a pleasure for me on behalf of the SCC to welcome all the new students to LTS and to welcome back all students returning to the community. This first month of school looms hectically on the horizon. The juniors are going to be traveling, while the middlers are experiencing sensitivity training, and of course the seniors will be studying in Honduras. Because the community will be dispersed throughout September, it is important for the juniors and middlers to meet and greet as soon as possible. Hopefully all will attend the opening worship service and the reception for Dr. Distler following the service, so that the process of getting acquainted can begin.

I would also like to call your attention to the ecumenical students on campus. Please extend a courteous welcome to them all.

Hopefully the juniors will attend all the orientation proceedings. These events have been scheduled for your benefit and will prove helpful to you in the coming year. For those remaining on campus during September, a few announcements are necessary. The library will be open until 5 P.M. on weekdays, and closed on Saturdays. There will be no chapel during September.

Best wishes for a fruitful year.