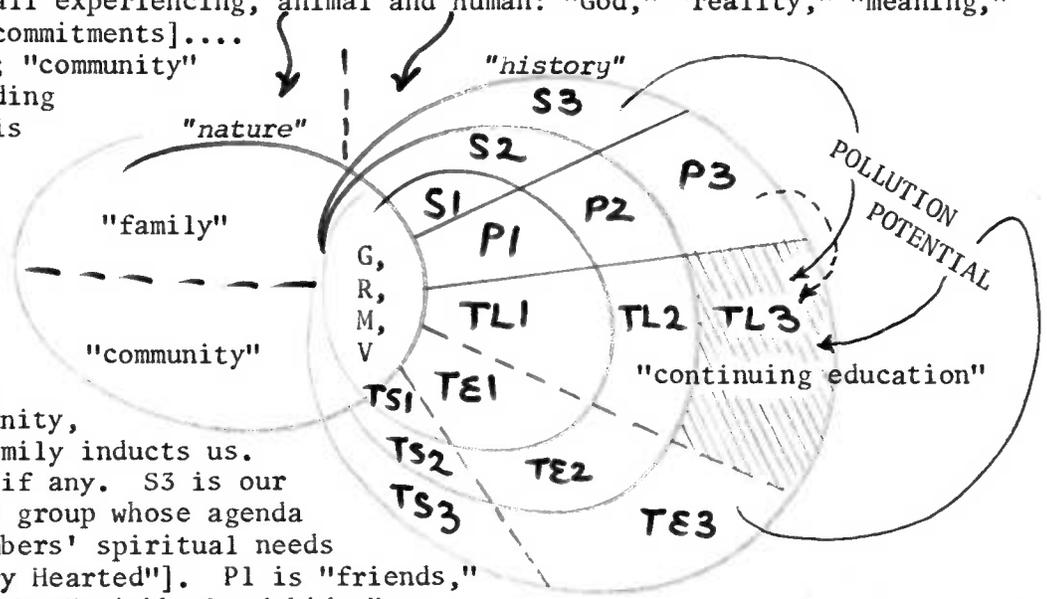


More keenly than ever before, in the '75-'76 schoolyear I became aware of the present-group-experience factor as learning-dis-/en-abling. Students being sustained in group experience outside their NYTS relationship with me were agenda-open, able to enter into and keep firm contracts; experience-starved students--i.e., students in no nurturant groups, i.e. groups actually functioning to uphold and exfoliate their humanity--tended to be learning-resistant, contract-leery, and process-disruptive, their own human group-hungers crying out [sometimes screaming!] to be attended to. I'm talking about the effects of malnutrition: immaturity is another, less problematic, factor. [Our students are older, in general far more mature than your average seminary student.].....This thinksheet raises the pertinent recruitment question: *How can we ascertain the present-group-experience factor in a matriculant, and project its significance for his role as NYTS student?* Observation: If we let in the group-starved, we need adequate strategies for resisting their trying to use as as feedbags for food they should be getting elsewhere--else they'll succeed in subverting responsible "theological education" vis-a-vis the norms of church leadership and higher education. Planning note: If many come to us group-hungry, what valence should be given that factor in our self-understanding and our institution-shaping in light of biblical religion?.....Of the diagram below, the main use I want to make in this thinksheet is to indicate, in the light of the present-group-experience factor, what I consider the ideal student, i.e. one who does not impose normal [nor, of course, ~~neurotic~~: another factor] irrelevant hungers on NYTS educational processes.

The OVERLAP pertains to all experiencing, animal and human: "God," "reality," "meaning," "value" [thus including commitments]....

"Family" is biocommunity; "community" is sociocommunity, including cultural but with emphasis on physical (the total environs as sustaining of physical existence)--thus, roughly, "nature." .... The "human" groupings in "history" are of three sorts: "S"piritual, "P"eer, and "T"ask.

S1 is the spiritual community, if any, into which our family inducts us. S2 is our chosen church, if any. S3 is our spiritual group, i.e. the group whose agenda is the meeting of its members' spiritual needs [e.g., in my case, "Hungry Hearted"]. P1 is "friends," our original peer-group, the "neighborhood kids." P2 is a play group we choose, not necessarily neighborhood; and P3 is a "serious-hobby" group. Both "S" and "P" groups may motivate/interpenetrate "T" groups. T1 groups are the family-imposed, involuntary task-groups. TL1 is school; TL2, however, is advanced education of our own choice, and in this minimal sense "continuing education." TL3 is CE proper--and should be on one's own, but can be also institutional (as in the case of most of our cleric and laic NYTS students). TL is "learning"; TE is "earning"; TS is "serving." TE1 is family-imposed chores incident to the family livelihood--a "task" category weakened almost to the vanishingpoint in our civilization outside the farm. TE2 is the work group through which one has one's own livelihood, and TE3 is the association of those of same or similar function within the work group [in the case of parish clergy, "colleague group"]. TS1 is a service group family-imposed, nonremunerative, nonfunctional to family survival. TS2 is a service group you're in because it's a way of serving human life beyond your survival needs. TS3 is a small group leading-serving the servant group, e.g. the officers of a block organization.....Level#3 groups (i.e., S3, P3, TL3, TE3, and TS3)--tend to leak into and both enrich and pollute each other. A particular problem in the case of parish clergy is that level #3 groups are hard to separate. A particular problem for the seminary, in clergy continuing education, is that parish clergy tend to impose on TL3-in-NYTS their colleague-group (TE3) needs and their spiritual-group (S3) needs--even P3\*



\*Therefore, matriculants should be at least apprised of the importance of their being in both a spiritual group and a colleague group as prophylaxis against their polluting NYTS programs with vagrant agenda.