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"... and on earth peace"

ON SEEING THE RESURRECTION

Much of the criticism of Ken Kirsten's painting in the library hinges on the meanings implied in the phrase "religious art". If the critic believes that art in the service of the Church ought to be explicit in pointing beyond itself symbolically, to some creedal statement encountered in the faith of the Church, then I suppose the judgment is well taken. It should be observed, however, that the artist (in a moment of weakness, I believe) superimposed a cross upon the canvas, just in case, one dares surmise, there should be any doubt as to his orthodoxy. Would it not be more helpful to label art in the service of the Church as "sacred art" dealing as it does with definable and recognizable traditional symbols, or their modern equivalents?

One would have to ask, however, what symbols should be used to depict and embody the resurrection? Certainly an artist could return to another age's symbolic expression of faith for his frame of reference. He could, in the tradition of El Greco, for example, depict the resurrection in terms of an elevated body surrounded by a choir of angelic trumpeters proclaiming the Easter faith. Whether such graphic and substantial (to say nothing of explicit) symbols are either believable to modern man, or necessarily scriptural in the first place, is a subject for debate.

I suspect the deeper issue revolves around the concern to express transcendence in some symbolic form, while at the same time avoiding the charge of "supernaturalism." Are not light and darkness as depicted in the painting more than implied (implicit) images? They certainly have biblical warrant as symbols which in some manner express the faith which brought them into being. I myself believe that the limitations in the Kirsten painting lie not in the creative and exciting use of color and line,

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I MAY NOT BE AN ART EXPERT, BUT I KNOW WHAT I LIKE

Seminarians, please don't ever be guilty of this type of statement. Be an armchair expert! Be esthetically sensitive! It doesn't take much study time and it's fun!

In 1913 the International Exhibition of Modern Art opened in New York at the armory of the 69th Cavalry Regiment (hence the popular name Armory Show).

Under cover of some paintings of several well-known impressionists, artists of the non-representational school were invited to exhibit their work. 1100 works were exhibited.

Well, such a furor! People were so outraged they rioted on the spot. They did not like "modern" art and were not about to consider it. The cause of the uproar was works of art by Picasso, Matisse, Braque, Leger, Derain, Vlaminck, Kandinsky, Braucusi and Marcel Duchamp which are now

(Cont'd P. 6, col. 2)

but rather in the felt necessity of the artist to attach any label to

(Cont'd. P. 3, col. 2)

THE PARABLE OF THE LOST PROFESSOR

Ecumenical circles are sharing a droll story these days about a certain representative group from one of the major seminaries in the eastern Pennsylvania region. It seems as though this group was engaging in an "Ecumenical dialogue" (that just goes to show the very high caliber of both the seminary and the group). This dialogue took place at a certain shrine maintained by one of the great churches that was taking part in the council. It is of no small importance that one be aware of the name of the sacred shrine. The design of the sanctum is that of a circle - this to demonstrate the unity and perfection of their deity. Because of this conspicuous shape the shrine in question is known throughout the ecumenical church as the "Holy Doughnut." This designation should call to mind the old cliché, "traveling in the right circles" (ha? ha?). One must keep in mind this idea of traveling in circles. Of course, anything associated with the church, especially the ecumenical church, is apriori "right."

During the course of the dialogue, the people involved were distracted from their ethereal pursuits by the very mundane experience of hunger. It appears to be the case that even holy men are subject to such crass affections. Lest you become disenchanted with the sincerity, dedication, and devotion of those blessed persons it is necessary to record that they chose to alleviate their hunger by journeying into the world. No sir! No cloistered dining for them. Those righteous representatives of the church went directly to the marketplace (how much in the world can one get?) in order to purchase a few crumbs to sustain their physical nature before returning to

(Cont'd. P. 8, col. 1)

ADMINISTRATION AND FACULTY SEEK
TO STIFLE INITIATIVE

In a recent action by the hierarchy of the Big Brother Library staff, the library hours were cut on weekends to stifle the initiative of students. Ever since seminarians began getting high grades, the faculty started worrying. A few seminary students would study diligently Saturday afternoons and especially Sunday evening. But the faculty felt that these students were becoming too intelligent, possibly endangering the professor's chairs. The consequent action was to close the library in order to prevent those few students from studying.

This is just one of the many actions by the faculty to keep students in their place. I think that the student proletariat should rise and defeat the hierarchy's ruling. If we, the student proletariat, cannot peacefully get the hierarchy to re-open the Big Brother Library, I say we fall back on our manifesto and use force to open the Library ourselves. Let us not be subject to the evil powers of this seminary. Let us defend our right to learn, to fulfill our theological initiative. We can defeat the reasons of the hierarchy for closing the Big Brother Library - but, we must band together and fight! Let us strive to re-open the library Saturday afternoon and Sunday evening. Let us not allow the faculty to stifle our initiative to be the best proletarian pastors we can be!

Darryl E. Dech

RESURRECTION Cont'd.

the painting and to affix a cross on the point of openness and light. For me at least, the painting sans cross and title, would be and is a far more adequate religious creation through art.

Robert W. Duke

WHAT DO YOU THINK

Why are children leaving our churches?

Why do they flock to something like "sing Out"?

Children today are raised on Entertainment. TV, movies, cheap novels, card games, etc., etc., none of which stimulate deep thinking, discipline, or learning. Entertainment causes the person to have fun, a ball, but present day entertainment lasts only as long as the person is being entertained. When the movie is over --- nothing gained, nothing lost --- except precious time, one more chance to DO something.

When a child comes to church he is challenged. Why all this talk about God? Why do we have to dedicate our lives? What is in it for us? The answers to these questions are hard, deep, require study. The children don't want this; they want to be entertained, so they go to a Fraternity party instead of to Fellowship.

Why "Sing Out"? Well, there are those children who are raised in good Christian families. This Christianity which requires so much is not for them. But, to sing, and sing about great deep moral and national problems, no questions asked, this is easy. If you like to sing, it is fun. Sure it is work by it doesn't make you think and besides the cause is ever before you --- PUSH "SING OUT"!!

Twenty years from now will "Sing Out" still motivate these children?

How many children will, however, return to the church, which has been stable although changing (sometimes with many sharp growing pains) for almost 2,000 years.

These statements are not the whole truth or even one-half of it. However I think that enough children are effected by "entertainment" that it is valid.

WHAT DO YOU THINK?

Jane M. Dech

A RESPONSE TO MR. ROBERT STONE

S E X

In response to the article of Mr. Robert Stone, "Art and the Church" printed in the Seminarian (Oct. 23, 1967), I feel I should make a few comments. Although it would be more gratifying to remain indignantly silent, I shall hang upon a precarious limb for the sake of a personal grudge I have against opinions such as those expressed in the article in question. If the reader can bear another Seminarian-type catharsis?

In his article which had pounds of thoughts and opinions scattered about with little discernible continuity, Mr. Stone confesses his faith in God, angels, and God's buoyancy, which seems to me to be all very nice, but his disassociation with modern man seemed a trifle arrogant. Mr. Stone, are you the only person created a little lower than the angels?

Now, we all have our anachronistic sides; however, R.S.'s article shows a singular prevalence of them. As a "modern man" I shall not tax my conscience because Mr. Stone finds me "unimpressive." As a Christian sharing this world with him and other men I would hope that he could muster some respect if not some out-right concern for modern men and their culture. This would not force him to give up his allegiance to the angels; perhaps he may come to know more about God who is "with us" as well as "out there." In his four-fold credo in the fifth paragraph of his article, Mr. Stone fails to mention a faith in Jesus Christ whose concern was not with the angels or with God's peculiar ability of buoyancy, but with his contemporary, "then modern fellowmen." He is "God with us," our Emmanuel, and his Gospel was propagated by some "book-publishing intellectuals" named Matthew, Mark, Luke, and John. May I add that if
(Cont'd. P. 11, col. 1)

Now that I have your attention please read this article as there is a definite need for your help in the HEAD START PROGRAM.

This challenge originally went out to the girls through the ASW project, but it has occurred to us that some of you guys might be interested in helping out.

HEAD START is in need of helpers. No special degrees or talent required. Only requirement--a love for pre-school children.

Time schedules will not be burdensome either as ANY time arrangement can be made to suit you. Some examples: 2 hours a week, 3 hours bi-weekly, or once a month.

The children in this program are in definite need for the influence and presence of men during the 6:30 A.M. to 5:30 P.M. period that they have daily.

You would engage in such activities as reading to the children; helping serve lunch; and just plain conversation and caring for them, etc., etc.

If any of you (men or women) feel you can help in some way, please see Goldie or Ed Schneider or tell your wives.

Thank you for your concern and interest.

Goldie Schneider

NEW WORDS FOR YOUR
PREACHING VOCABULARY

In his new book, The New Industrial State, John Kenneth Galbraith continues the renown from his earlier book, The Affluent Society. In the words of the author, "It (The New Industrial State) stands in relation to The Affluent Society as a house to a window." Galbraith gives an intensive view of the con-
(Cont'd. P. 8, col. 2)

JOSIAH'S REPLY

But I haven't the luxury of prophetic utterance. I claim to be no better than the best and no worse than the worst. I am a man, and my commission is from men, not from God. I am a man; as I am not all-powerful, I must accept compromise. As I am not all-knowing, I must act on ignorance. I cannot, with a word, create a God-fearing and repentant nation out of this people. I must content myself with human, hesitant steps - compromise toward that goal. Yet I shall fail, for I know my weakness, for I know that I too stand in judgement. As for your complaint that this nation relies more on arms and alliance than on God, that our enemies will execute God's judgement on our people, I do not know. I only know that, for all their idolatry, there are men here willing to kill and to be killed to save their homes and families. Save, perhaps their lives are not worth saving, or won't be saved anyway. And this is my course, not God's. I know only too well that my best reading of God's will for me is tainted; everything I do is under judgement, and there is no solace with men or with God.

I must act and you must harangue. I must deal with men as they are; you may deal with men as they ought to be. And we shall be enemies, though we profess similar goals. You are under judgement only if you fail to communicate the word of God that is in you. I am under judgement no matter what I do. You shall castigate me and I shall punish you and the heathen will laugh at us both. Perhaps we shall be shown mercy. Perhaps we shall be asked to show mercy. Perhaps your direst prophecy concerning our people will come true. Perhaps God will yet show mercy on this confused, ignorant, unrepentant people, that in mercy He may

(Cont'd. P. 13, col. 1)

ART. Cont'd.

accepted classics of their style.

It has been said that popular taste is 50 years behind the artist. So it would seem to be high time for the public to appreciate non-objective art.

There were many contributing factors to the development of so-called modern art. The development of photography robbed the artist of income from portraits of the middle-class man, documents of news happenings and state events (witness Matthew Brady's work). The artist reasoned, "Why compete with a machine?" In the period between 1850 and 1890 there was widespread copying of Greek and Renaissance art, watered down versions of Michelangelo and Raphael; poor treatment of subject and/or materials such as copying bronze originals in stone or plaster. Basic concepts of reality were shaken to their roots by Darwin, Freud and Einstein. So--non-objective art didn't come into being by some fluke, such as painters cleaning their brushes on the nearest large surface or chimpanzees tripping over paint cans. This is an important expression and deserves to be looked at (see Learning to Look by F. H. Taylor).

"There is no greater obstacle to the enjoyment of great works of art than our unwillingness to discard habits and prejudices. (The Story of Art by E. H. Gombrich) Becoming an armchair expert on art requires a lot of looking (with an open mind). One needn't make a decision on the worth of every painting seen. There are local exhibits and shows to be seen as well as the important collections housed in large city museums and galleries. The libraries contain interesting works of art history which help develop a personal taste in painting, sculpture, and architecture. It would be mistake to overlook the role the church plays today as a leading patron of contemporary art

(Cont'd p. 12, col. 2)

What kind
of A world
is This
where pEople
who know only
the reality of
MEANINGLESSNESS
of a city slum
can escape that
slumonly
in
a
coffin?

Rich Christensen

Love is

*running across
an open field
with my other self.
it is the smell of the grass
and the unbounded joy
of life with her.*

Love is

*the wondrous burden
of caring
for persons.
it is the deep closeness
of two
becoming one.*

Love is

*vulnerability,
reaching out to touch
and being touched.
it is weakness,
and in that weakness
strength.*

Rich Christensen

Parable Cont'd.

the Shrine of the Circular Cruller.

When these sainted envoys had made their pilgrimage from the holy place to the marketplace, they experienced a modern-day counterpart to the story told by Jesus as recorded in the Gospel of Luke (14:7-11). Because they were indeed devout men of "the Word" they knew what was expected of them, so they went to the lowest region of the marketplace. Upon arriving there they were surprised to learn that they were expected to move to a higher place. It is so that the vicars of Christ's Church are accorded great respect even in the marketplace. It came to pass that they had to journey through a maze before they arrived at the designated place to eat. The place was located on a high precipice and was accessible by only two routes. The group of distinguished ecclesiastics from the particular seminary occupying the center of this story ascended to the high place by way of a stepped path. Upon their arrival in the secular banquet hall they found much to their chagrin that they were set apart from their earthly brothers who were in that place. It came to pass that the banquet was finished and arrangements were made to depart from that place.

Now it so happened that the ecumenists had continued their dialogue during the meal and upon the arrival of the time to depart their vision was clouded and one member (the most distinguished of the band) became separated from his brethren. As the group descended from on high, commenting to each other on their joy at being in such surroundings, their vision became clear and they realized that their leader was missing! Immediately they began to question one another on the meaning of this occurrence. Had he been taken up from their presence? Had he perhaps remained
(Cont'd P. 11, col. 2)

New Words Cont'd

temporary situation in American economics. And he develops this view into a theory that makes use of some new terms and concepts that will probably receive a great deal of recognition and use from commentators on our scene (e.g. preachers). He continually takes the professors of economics to task for adhering to theories that are no longer of significance, and those that do not truthfully convey what is happening today.

There are about 500 large corporations in the country today that account for about 80% of the industry. Galbraith refers to these corporations as "mature corporations" to distinguish them from what is usually thought of when the term is used, i.e. the entrepreneurial firm. These "mature corporations" are separated by a series of teams or groups of specialists that are responsible for all decisions and planning the future of the industry. These teams of specialists he calls the technostructure. It is the nature of modern industrial planning that one person cannot know the answers to the various and complex questions that come up. There are a large number of decisions that draw on information that must be evaluated, verified, and tested. This can only be done by a group. There are three points to note as the cause for this fact. First, advanced technology; second, technological requirements of modern industry, the need for planning of markets and company control; third, the need for coordination. Committees are the only efficient procedures to cope with these various aspects of modern industry. These teams are buried deep within the structure of the corporations and generally are unknown to the public even though they are responsible for decisions that greatly affect their lives.

These "mature corporations" do
(Cont'd P. 12, col. 1)

LISA HOMANN

As many of you know we are privileged to have with us on campus this year Lisa Homann, whose home is in Germany. Lisa attended school in Hanover, Germany. Upon graduation a student may elect, through the Church, to spend a year working in an orphanage, a home for the aged, a hospital, etc. for which he receives no pay. Lisa worked in an orphanage for children.

After this she attended seminary for a period of two and a half years. (By the way, Juniors, Greek and Hebrew were not required.) At the end of this period the student must go into a closed room to write a paper without the use of either books or notes. Neither is this person allowed to leave the room at any time, nor is anyone allowed to come into the room; therefore, this is known as "Closure." The paper is concerned with Old Testament, New Testament, and dogmatics. After this, the student must write a general paper for which he has a choice of fields. But once the field has been chosen, the seminary assigns the specific theme. Six weeks are allowed for the completion of this. Still further, at the end of a person's seminary training a two-day oral examination is given in each field with all of the professors present. And since there is no such oral examination upon entrance into a parish, certain church representatives are also present.

After seminary, the student spends a year out in the field, at the end of which time he returns to seminary for a period of approximately two weeks. After this time the person is set aside for a special task by the laying on of hands. Only now has he completed his requirements.

Lisa spent the year in the northern part of Germany near the
(Cont'd. p. 14, col. 1)

DANNY FRANCIS

Danny Francis comes to Lancaster from Raipur, India, which has been his home since birth. His parents were teachers in an Elementary School in Raipur, and this is why he was raised and educated in Raipur.

When I asked about his family, Danny's eyes began to shine as he reached for a picture which he showed me. No words were necessary to tell me how important they were to him. Danny is married and has three children--two girls and a boy ages 14, 13, and 9. He has been married for fifteen years. I asked him what he missed most during his stay in America, and he quickly responded with "My family."

Danny has been actively involved in the Christian ministry since 1950 when he was licensed. He was ordained in 1954. Danny explained that this was the customary practice in India. He described his work as resembling our social work. He was in charge of a rather extensive program in Raipur which was reaching out to many different people of many different ages and of many different backgrounds.

When he returns to India, Danny will be doing a different type of work. He will be working mainly in the area of Christian Education. He will be responsible for several churches and their programs. This is the main reason he is here in this country studying. Danny is working toward the completion of a B.D. while he is here. This is one of the reasons why he was invited to this country by the Board of World Ministries, and LTS is assisting with his preparation through the grant of a scholarship.

It seems inevitable that I ask him to compare the state of the church in India with that of America. He told me this was almost impossible, and I apologized for asking.
(Cont'd. p. 14, col. 2)

SPECULATION OF PROPITIOUS PERSPICATIOUSNESS

*What is off in the after glen?
Who flies up in the blue primeval?
Quiet in the bed of castles between!
Went the birds of ages future
In the abyss of Much reveal.
Through the screen in mud attire
Crowed the wally in distress.
Who has heard the prattlers ring
Or seen the rated prime?
I who am nothing, but a whisper
Of eons and eons and eons...*

SIMPLISTIC ESCHATALOGICAL ANTITHESIS

*Eschatalogical emphasis all ready;
Apocalyptic runs along, too.
A brook of blood holds the theory
Both of which to run into.
Apocalyptic first braves the waves
Of light and heat and somber caves.
Eschatalogical, too, indeed dives along
Into the morass of eternity.
Together, never parted, they chant and rave.
From eons of bliss they to us wave,
That we, too, may brave the waves
And dive into the Morass.
O! That we indeed may dare!*

*from "Uncle Stuey's Dramatic Readings"
by Stuart I. Troutman*

REPLY Cont'd.

their message was not "sensational-seeking" then all other world literature is pedestrian and uninspiring by comparison.

Robert Stone was right (if I read him correctly) that the artist today should assume a prophetic role. The tragedy is that Mr. Stone and many other short-sighted persons have not heard the artist-prophets; they are too blind to see and too deaf to hear. The tragedy is that artistic prophecy comes from outside the walls of the Church. But then Amos was "not a prophet" either.

When Jasper Johns and Andy Warhol say, "Hear, O America; your wealth is changing you into the consumer goods you love. Hear, O, Man; You are a Campbell soup can!" Is this not prophecy? (Cf. Amos 6: 1-7). When deKooning says, "Hear, O, daughters of America; Your painted flesh houses an ugly gear!" Is this not prophecy? (cf. Isaiah 3:16ff.). When Jackson Pollock says, "Man, you are not worthy to even take form on canvas, hence, all I can do is drip and splash!" Is this not prophecy? (cf. Genesis 3:19).

"Who's afraid of Virginia Wolfe" is not about Jesus, but about people like us whom he came to save. By the Judgement that we judge we also shall be judged! Did you see "Marat/Sade?" This play makes one sincerely doubt one's association with the angels. "Hear, O, America; We are the Hollow Men..." (T.S.E.). Hear the words of Ferlinghetti, of Ginsberg, of Ionesco, of the Beatles (Did I miss any more prophets?).

The torah is transmitted to us in the Bible, but that does not preclude God's speaking through the mouths of His less august spokesmen. God used Assyria to teach His people, and Nebuchadnezzar, the king of Babylon, was His "servant." Why can He not use we poor agnostics? (Cont'd. p. 12, col. 2)

PARABLE Cont'd.

behind, engaged in some witness to a less fortunate soul who had not heard of the God whom these men served? Or had he descended by way of the other path? The group was puzzled and continued to question one another. Then they began to wag their heads, berating one another for not being more attentive to their fellow churchman. For by this time they had assumed that he had been enticed to desert the "true church" that he represented and join a heretical group (for there were many in the ecumenical group). At this time they made a covenant among themselves to retrieve their leader from his "fallen state." And immediately (kai euthus) they set out in all directions seeking the lost sheep. As each one went alone among the heathen persons who were present in the marketplace he was fearful that perhaps he too may fall prey to some evil situation. Thus each one called upon his God to protect him during the search for the leader. An elaborate plan was developed by which they were to search. At the appointed time they returned to the designated place of rendezvous. No one was successful. Immediately they spoke to someone at the sacred shrine, where the rest of the saints had re-gathered. Their illustrious leader had not returned. Once again they dispersed to the wide reaches of the marketplace in search of their ordained elder. And it came to pass that in the fullness of time their leader was restored unto them. There was much rejoicing and even the secular community joined in the celebration. For when the last member of the search group returned to the pre-appointed meeting place, there was a great festivity in progress and many people were singing and making merry.

And it came to pass that as they returned to the cite of the holy (Cont'd. p. 12, col. 2)

NEW WORDS Cont'd.

not fit into the traditional picture of economics because they are not market-oriented. They do not produce to satisfy an independent market. These giant corporations make their own markets. They also administer their own prices, control their suppliers, and plan their course of development for years in the future. They like profits but this is not their primary reason for being (Galbraith calls this one of the economic myths which the Americans accept). They are more interested in growth, self-perpetuation. The men who make the decisions are not capitalists, strictly speaking. They are not motivated by pecuniary gain; rather, says Galbraith, they are motivated by identification with the goals of the company, and the adaptation of these goals as values for themselves. The power that these corporations control comes not from capital but from the cooperation of highly skilled men bent on the advancement of their particular goals, through the performance of industry.

The nature of these industries is such that they have to be huge in order to accomplish their programs of research and development. They need a steady economy with predictable costs and a reliable consumer. The best way to accomplish all of these things is to make use of the resources of the state. As a result the state (primarily the federal government) and these giant structures are closely related. This is a dangerous situation because the major area in which the state and industry cooperate is in that of weapons. It is mainly because of the vast expenditures of the federal government on new weapons that industry gets the resources that allow for phenomenal growth and long-range planning. This leads to the proliferation of war-making devices. This all (Cont'd. p. 13, col. 1)

ART Cont'd.

chitecture. For centuries the church has been art's best customer.

It may be that a theologian is not well equipped to meet the world where it lives without an acquaintance with contemporary art.

Ruth Steedle

* * * * *

REPLY Cont'd.

tic and atheistic "modern men." If the Church will not go "here am I, send me," an unimpressive modern man. God's Word is not dumb nor has it ceased to speak. Look around, Mr. Stone, are there really no prophets? Is God silent?

Larry Buss

* * * * *

PARABLE Cont'd.

colloquy, they were rejoicing and giving thanks to God for restoring unto them their cohort. And they spoke to each other about their various experiences among the heathen and at their wonder toward the opulent setting in which they found themselves. And as they marveled at the great things they had seen that day they were amazed at the power of their God who had protected them from such influences. For none of them had fallen prey to the inducements of the marketplace and all were returned safely to the confines of the white sanctuary.

That this tale is veracious is beyond doubt. For the writer, the least of the members of the representative group from the prominent seminary, was the one who returned last from the search. And he saw with his own eyes the great tumult raised in the marketplace by all the people upon the recovery of the eminent ecumenist.

Ed Schneider

JOSIAH Cont'd.

not have to lead them from another Egyptian bondage. Go now, and make a lament for this blundering, hapless people. Say to God that they are both evil and good. Go, and remember to ask for mercy for us all.

C. P. Mitchell

NEW WORDS Cont'd.

sounds like the warning from Eisenhower about the military-industrial complex that could take control of the economy.

The way to reverse the procedure is to awaken the Education and Scientific Estate. Because industry needs skilled men in order to function, the educational institutions of the country play an influential role. Galbraith claims that only as the intellectuals become aware of the threat, and activate themselves in the political arena, can the tide be changed. The technostructure is not bad per se, but the emphasis on weaponry is. This must change.

This review is woefully incomplete. I strongly recommend that the book be read by anyone who is interested in understanding the contemporary situation. Galbraith has a good style and his use of words is appealing. At times I had to laugh aloud at his metaphors and use of words. Be prepared to hear more of the technostructure, the industrial state, and the educational and scientific estate. These terms will soon join the affluent society in the vocabulary of persons who are commenting on society.

Ed Schneider

WRATH OF THE SEMINARIANS FALLS ON
F&M FOE, SIGMA PI

Dr. Englert's football team started with an early burst during its season by winning its first game by a wide margin and then faltered to a final record of three wins and four defeats, the best record since the seminary has entered the F&M intramural league. Even this accomplishment may be surpassed by the seminary basketball team. After failing to win a game in the basketball league at F&M for two years, the "basketballers" swamped the Sigma Pi fraternity 54-33. The outcome was never in doubt as the team pulled away early. Bob Robertson and Bob Naylor carried the scoring punch with 19 and 20 points respectively. However, the team functioned well as a unit. The team hopes to carry on its winning ways against the F&M faculty.

Seminary:	G	F	P
Robertson	7	5	19
Lengel	0	0	0
Christensen	0	0	0
Naylor	9	2	20
Rhodarmer	2	1	5
Lammers	3	0	6
Denlinger	1	0	2
Foor	1	0	2
	23	8	54

Seminary	13	16	10	15	54
Sigma Pi	10	6	10	7	33

LATE SCORE

F&M Faculty	54
Seminary	29

Bob Naylor

"The only reward of virtue is virtue; the only way to have a friend is to be one."

Ralph Waldo Emerson

LISA Cont'd.

coast, beyond which she said there was nothing by sea. She humorously called it the "end of the world." Upon returning to seminary for the brief period mentioned above, she began her work in a parish in Hannover, in an area in which only ten years ago there were only a Roman Catholic Church and an orphanage. But now there are many new houses and people. Thus her parish does not have such an old tradition about which so many of us complain in our own churches. In this church there are some six thousand members. There are two ministers with which Lisa works. She stated that she is involved with all the functions of the church except the administration of the Sacraments.

Lisa is spending this year at Lancaster Seminary in connection with the Ecumenical Exchange Program of the World Council of Churches with the cooperation of her seminary, her church, and LTS. While here at the seminary, she plans to take courses in which she can learn all that she can about the American church. Upon talking with Lisa, I was shown a list of many things which are expected of her by the World Council of Churches, one of which is some field work after this year of study at the seminary. But she hopes to find some time to travel afterwards.

Upon coming to the United States Lisa expressed the concern that everything might be entirely different from that to which she was

accustomed. But now she has come to the conclusion that although the situations are much different the people have very much in common.

As for hobbies and interests, Lisa likes to make things such as ear rings, necklaces, candle-holders and other things. She also enjoys reading, as she says, more so in Germany than in America.

Just as her country extended to those of us who participated in the last Seminar Abroad a very friendly welcome, we would, at this time, like to take the opportunity to extend the same to her.

Bill Campbell

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DANNY Cont'd.

ing. He did say that the Church in India is becoming financially independent and that this is a big help for them to feel that now they can carry on the work by themselves. He spoke of the modern cities in India with many of the same conveniences we enjoy, but he also spoke of the lack of facilities in the other parts of India.

I also asked about the cultural shock of coming from India to this country. He told me that his reading had helped him to make the adjustment without too much difficulty. He told me he had learned one very important thing: "Don't judge a person apart from his situation. Try to see why a person thinks the way he does. Being a minister and a church member, I didn't feel like I was coming from a strange land."

Jack E. Belsom

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(Successful Pastoral Counseling Series)

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ARE YOU RUNNING WITH ME, JESUS? - Malcolm Boyd
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PARENTS ON TRIAL - David Wilkerson

STORM OVER ETHICS - John C. Bennett (chapter by Dr. Fackre)

EXPERIMENT IN WORSHIP - SPCK -
(to introduce the newly authorized service of
Communion)

THE NEW SERVICES 1967 - A Guide and Explanation SPCK

BASIC MODERN PHILOSOPHY OF RELIGION - Frederick Ferre'

HISTORY AND PROGRAM OF THE UNITED CHURCH OF CHRIST
(Board of Homeland Ministries)

THE MERCERSBURG THEOLOGY - James H. Nichols

IF THIS BE HERESY - James A. Pike

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HOLIDAY CARDS FOR YOU TO MAKE - Susan Purdy

LETTER FROM ALBERT WURAPA

November 20, 1967

Dear Friends:

This letter has been rather late in coming to you. Though we think about you and the wonderful time we had together quite a lot, we could not for some unavoidable circumstances write to you earlier than this. Any way we feel at this point before it is too late to share with you some of the family's experiences since we left Lancaster last July.

To those of you who were away during summer before we left it might interest you to know that both faculty members and students on campus had a beautiful farewell party for us. Those who shared in that fellowship would remember how cordial it was. We are now very proud to show pictures of that party or talk about it to our new friends. We were most grateful for the gift we received. To the planning committee and those who took part we say, thank you.

We left Lancaster on Saturday, July 22, and drove all day to Mr. Clifford Bollenbacher's home in Rockford, Ohio. We seemed to be tired that night, but we were curious to go out and watch Clifford's brothers combine wheat. This was a new experience to us. Evelyn and I had a couple of rides round. They made us feel at home over the week-end that we are confident to stop over on our return journey in June next year.

From there we drove to Merom, Indiana, where I participated in a week long Conference on Church Renewal. Briefly about Merom: There are two organizations sharing the same compound and facilities. The first is the Merom Institute which has been concerned for many years about camping programmes for children. The new organization is the Merom Eccumenical Centre sponsored by different Churches to think about Church Renewal. There were about 80 children camping when we arrived. Evelyn was invited by the leaders to share in their programmes. She had great fun with these children. The centre of interest for her though was the swimming pool.

About life on Eden campus for the past three or four months. August the last summer month was dull, and I guess you know why this was so. Most of the community members had not yet arrived from summer vacation.

About our apartment. We live in one of the missionary apartments in Goetch Building. There is a Kroger Food market about two blocks away from the campus where we do our shopping. It is our feeling that things are more expensive here than Lancaster. On November 9 the Goetch Apartment Building where we live had an open house. We stole the show with our Ghanaian clothes (Kente). As people came to visit with us, I told them about life in Ghana. We had a big crowd. Saturday of the same week the Women's Dorm had their open house.

Those who know Dr. Fred K. Wurapa might be interested to know that he got married to a Ghanaian girl who was also a student in Buffalo, N.Y. He moved to Baltimore, Md. where he is studying Tropical Medicine at the famous John Hopkins University. He wrote to me and said that they are doing well.

Now a little bit about my work. I am involved in the S.T.M. programme in Community and Communication. The whole programme requires 12 credit hours. A Thesis takes 3 hrs. 5 required course and 4 electives. I am very glad we are two who are trying to do the course on full-time basis. I am very hopeful because I can say that not everything is that new for example Lay Education which is a required course.

The last but not the least of the things we want to share with you is the experience the family is having when we are waiting the arrival of a new member of our family. We were greatly surprised and happy of course when we realized this just after school closed in May. We are all very excited. Our next letter will say more about this when the baby has arrived in January and maybe about plans of our departure.

My wife and I were very happy to meet Dr. Bartholomew and Rev. Daniel Francis during the annual meeting of the United Church Board for World Ministries which was held here in St. Louis last week.

We wish you all a happy Thanksgiving vacation. May all the joy and Peace of the forth coming Christmas Season be yours.

Till you hear from us again.

Your Friends

Evelyn
Fortune
Albert