

the Seminarian

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TEACHING PASTORS VIEW THE INTERNSHIP

The detailed reports submitted several times during the internship and letters from pastors provide a favorable response to the program. These reactions tend to follow several basic patterns.

"I welcome the opportunity to participate in the theological education of a future colleague." The very name "Teaching Pastor" conveys the intention of the program. This is not merely an opportunity for a church to provide economical assistance for the pastor but is a means by which the congregation and the minister take an active part in the preparation and training of the intern. The church receives service and makes an educational contribution in return. Because of the natural variations in human personality not all experiences are uniform, but interns testify to the shared nature of their ministry on internship and to meaningful interaction with the laity of the church and the teaching pastor.

"I sincerely hope that I have made some significant contribution in his life. I know that he has contributed a great deal to me." Comments frequently make reference to the effect which the pastor himself has felt from dialog with a theologically alert, concerned and lively student. Several interns have had regular study and discussion sessions with their teaching pastors, offering the insights of contemporary scholarship and receiving judgments seasoned with experience.

"Our intern welcomed the opportunity for learning about the work of the church on a very practical basis, that of participating in it 100% with the cooperation of the teaching pastor." Most seminary ex-

perience cannot offer participation in the total program of the church under supervision for an extended period. Here is offered the opportunity to put the work of the church into a total perspective, to seek creative ways for meeting the challenge of the local situation and to have the time to follow through.

A shared ministry, a concerned partnership, a mutually edifying relationship: these are possibilities in the internship program.

- Paul E. Irion -

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THE RELATIONSHIP TO THE TEACHING PASTOR

Upon arriving on the scene in the parish where the intern is to serve, there are many unknowns: the congregation and pastor do not know the intern, the intern does not know them. What is this man like? What is this congregation like? In such a situation there is only one way for an intern to begin his year: with a feeling of mutual trust in the people and in the pastor with whom he will work, and in God who has sent him to that congregation. In this peculiar situation, the aspirant to the profession can get his fingers burned, can get himself involved over his head in work, and be bandaged or rescued in understanding and love, if the proper relationship with his teaching pastor is established.

The most crucial awareness an intern must have is the awareness of his position in the parish. He is not God's gift to a lost congregation! He is first, a mere student--untried and untested; he is second, an assistant; and lastly, a comrade in arms. The intern must realize that the man under whom he serves has

much to offer him from the standpoint of experience and of knowledge of the congregation. His pastor, though disliked by a few in the congregation, is highly revered by most. In humility the intern must be receptive of all advice his superior can give him, for in most cases, his pastor has many wounds and scars, not visible but which are on his soul as a consequence of the patient, forgiving battle he must wage for Christ. It is not until the intern assumes his right position as student, and the proper humility, that he can fulfill his third roll: comrade in arms.

The intern can fulfill a wonderful service to the pastor by sharing his burden while at the same time not adding to his load. In some cases through the many hours of conference, the pastor may be able to release much tension which had been held inside for years. (The pastor's wife does not always know all of her husband's trials.) As a co-worker, a comrade in arms, the intern will hear much in order that his work may be more effective. The intern can only provide such a service and receive such guidance and trust, only if he trusts his pastor, only if he is aware of his position, and only if he is willing to time and again go the extra mile for his superior and keep his own criticisms to himself as best he can. Only then can the burden of the ministry be shared, the release of tension be made possible for his superior, and both, arm in arm, experience the mutual joy of a wonderful ministry.

- Ed Neff -

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THE INTERNSHIP IN SPECIALIZED MINISTRIES

For students interested in extra-parish ministries, the seminary offers two opportunities for ministry and experience: the hospital internship and the campus internship.

The hospital internship may be taken in a general or a mental hospital. In either case it offers experience in a sustained ministry to people in crisis situations. You represent the church to these people in their time of need, and your main responsibility is continuous, intensive counseling. Under the guidance of experienced chaplains, you discover how your attitudes and little (almost uncon-

scious) actions affect the counseling process. You learn to realize what the patient is communicating with words, emotional tone, bodily actions, etc. In the mental hospital you become familiar with the signs of neuroses and psychoses, and even if you enter the parish you are better able to recognize, counsel, or refer persons with these symptoms.

The campus internship is spent on a college or university campus. Your main tasks will include counseling students with an immense variety of problems (marriage, bereavement, vocations, boy-girl relationships, studies, apron-string severance); leading study groups, programs, and retreats; perhaps teaching religion courses. These people are preparing for the vital positions of leadership in our country, and your goal is to help them discover what it means to be the church in an academic community. Hopefully some of this spirit of inquiry and Christian dedication will carry over to their later vocational responsibilities. My campus experience was with an ecumenical foundation of eight denominations, so I also became acquainted with some of the rich heritage of ecumenical encounter.

Your full internship may be spent in a hospital or on a campus, or the two may be combined by spending the Summer in a hospital and the academic year on the campus. Both provide a great opportunity for service and learning; and even if you definitely plan to enter parish work, whose ministry could not be enriched by intensive experience in counseling the unfortunate or cultivating the young people?

- Laverne R. Joseph -

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PREACHING IN THE INTERN YEAR

As I look back at the preaching I did in my intern year, I consider it to have been a real advantage to me. I was in a situation where I was expected to preach every Sunday morning. There were four churches in the charge where I spent the year. All of the churches except one had services every Lord's Day. Therefore I shared the duties of preaching with the pastor of the charge.

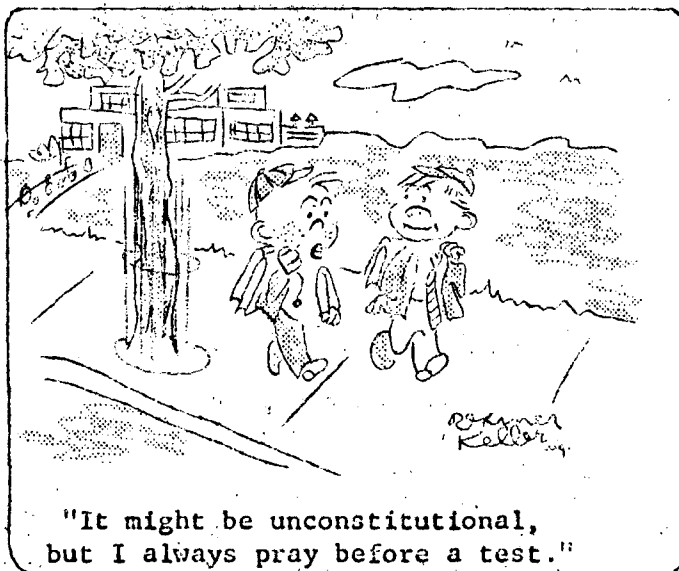
This gave me an opportunity to really try my hand at sermonizing. Above all, it

taught me that there is more to preaching than just getting up on Sunday morning and saying some words. I found that one of the hardest parts was finding a different subject on which to preach each Sunday.

The teaching pastor and I usually tried to coordinate what we were doing in the pulpit. Each Sunday morning the two of us used a common text. Many times we discussed our outline and exegesis of the text; therefore, we delivered sermons that had some things in common, though they retained our own personal touches. On special occasions we devised together common outlines, texts, subjects, and titles.

During the year I had the advantage of preaching three series of sermons. The first series we preached was in Advent and the theme was, "The Coming Christmas". The next two series were preached during Lent. One was preached Sunday mornings throughout Lent and was called, "Steps to Calvary". The second we preached alternately on Wednesday evenings. It was entitled, "Personalities Surrounding the Death of Jesus". Since we were both using the same theme, we had to closely coordinate the series. From working on these series, I learned one must keep the theme for a series broad enough so that he has something different to say in each sermon, yet narrow enough so that there is a general theme throughout the series.

The preaching experience which I gained in the intern year was of great value to me. Above all, one must be humble in the pulpit and let the Holy Spirit work through you as a preacher. Without this help, a sermon is nothing but a lot



of words falling on the deaf ears of a bored congregation.

- William Yocum -

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YOUTH WORK IN THE INTERN YEAR

"Well what can I do on an intern year, that I can't do in my regular field work?" Among several answers that might be given to this question, the first to come to my mind would probably be: "You can have the satisfaction of working through one full year with a group of young people who are your primary responsibility. On the intern year you have the opportunity for guidance and counseling which is far superior to the opportunity of an ordinary school-year field work experience."

Of the twenty-three interns who went out from Lancaster and Eden Seminaries last year, twenty were given responsibilities for Christian youth guidance. In my own situation, as the assistant minister of a larger parish, I had the opportunity of working with four Youth Fellowships representing seven local congregations. In each of these churches I discovered the feeling that the guidance of our youth is both "the most necessary and the most difficult task of our Church today".

It can be truthfully said of any phase of parish work that only a part of what we need to know can be taught in the classroom--the rest must be learned by experience. Surely this is true of our role as the counselor of youth. The guidance and direction of young minds at a most formative stage is an undertaking with a built-in challenge. Personally, I am glad that as I undertook this role of counselor, I had a counselor to whom I could turn with my questions. Or, as one of the interns wrote in the Eden Clinicaller last year: "I shudder to think of what my first year in the parish would have been like without the experience of this intern year behind me."

- H. Linn Finger -

WHY THE INTERN YEAR?

Why take an Intern year? I've been in school 6 years now. Why add another year and make it 8 instead of 7? I'm tired of going to school and want to get out on my own. My wife is also anxious to get settled down.

Certainly these are relevant comments and I doubt that those of us who have had the year's experience can erase all doubts or answer all questions concerning the Intern Year. Each individual must decide for himself whether or not he or she wishes to participate in the Intern Year Program. About all we can do is to say why we decided to take it and what advantages there are.

Upon entering Seminary, I had decided to take the Intern Year. One of the reasons was the fact that I was uncertain about my "calling". I thought that through the year's experience in the Church, I could better determine whether or not the ordained ministry was the occupation to which I was called. I now feel it is.

If I did become a minister, I wanted to prepare myself in the best possible way. Having never sat in on a consistory meeting, nor the various committee meetings of a church, having never taught a Confirmation Class, and having never understood the functioning and programing of a church, I wanted to at least gain some insight and direction, so that I might minister more effectively in the church to which I am called.

One of the values I hadn't thought about prior to taking the Intern year, is that this year I find myself electing courses in areas where, from the year's experience, a lack was seen.

The Intern year proved to be of great value.

- Joseph Kraybill -

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AN INTERNSHIP FOR M.R.E.'S?

What can a returning intern do to stimulate interest in the intern program? Just what does an intern Director of Christian Education do? How can I con-

dense my tremendous file labeled Calvary United Church of Christ, Reading, into 200-250 words and still communicate the real values of an internship? This is my bird's-eye view of experiences I faced as an intern.

While my primary responsibilities were listed as direction of youth activities and leadership and guidance for the church school, these responsibilities were endless. They included teacher training and recruitment, teaching resources, vacation church school, programing Promotion and Children's Days and White Gift services, guiding a newly organized Christian Education Committee, instructing a first-year catechical class composed of forty twelve and thirteen-year-olds, and visitation in homes of children and prospective members.

These responsibilities presented opportunities for implementing knowledge learned in the classroom, as I ventured into unknown territories. It was also a humbling experience as I discovered I did not know all the answers. Included in this year of "in-service training" were problems such as adjustment of the student's life to the church worker's life, and the discipline of budgeting one's time in a new way. I have found that the year's experiences presented opportunities which are not found in the fieldwork situation.

For those considering an internship now, there is the added advantage of having comprehensive examinations behind you. This makes the senior year after returning more beneficial for working and studying further in areas which have revealed your great need.

Do I recommend an internship? Yes, most heartily!

- Gennie Lou Piercy -

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SUMMER EXPERIENCE OR INTERN EXPERIENCE?

I have had the privilege of serving in both of the above-mentioned capacities. I was a Summer Assistant in Canton, Ohio, and a Student Intern Pastor in Baltimore, Maryland. In both of these capacities I had very unique and profound experiences which I now view as of incalculable worth

towards facilitating some of my future duties in a parish. I have seen how full and how helpful a Summer Student Assistantship can be. There are factors which are favorably disposed to the choice of this as over against the internship. Usually there is not an appreciable relocation necessary for the three month term. For the student whose wife is engaged in the teaching profession, the Summer Assistantship offers a good opportunity for both to engage in the work of the Church on a full-time basis. On the other hand, I believe I can honestly say that the intern year is of far more worth for the following reasons. The intern year, with its tremendous responsibilities and challenges of major relocation of residency, offers both to the married student and to the single student a period of time through which most profound service in depth can be rendered to a local Church under conditions most nearly akin to those of one's future Parish experience alone. The most advanced Summer program of a local Church cannot offer the student the more rounded and widely demanded responsibilities entailed in the Intern experience by reason of the season of the year in which the student serves. The Summer student finds himself leaving the Church at the very time when its vigorous Fall program is about to begin. The Intern, on the other hand, goes along with the Senior Pastor and the Church through its two most highly sustained periods of the year: Advent--Christmas--and Lent--Easter, and faces the challenges of a confirmation program, a stepped-up Christian Education program, and a fuller service of sustained pastoral visitation than can be gained only under most unusual circumstances in a Summer experience. For these reasons, then, I must admit that both opportunities were found by Fanny and myself to be significant for us. Whenever and wherever possible, I would advise that a student seriously consider the Summer Student Assistantship as part of his preparation. Further, if at all conceivable, that every student give some consideration to the possibility of adding a year to his preparation for responsible service in the "calling to which we have been called" by availing himself of the opportunities only to be discovered in an intern year.

- Jack James Seville, Jr.

THE PARISH INTERNSHIP

Much of the value of the intern year is due to the broad range of pastoral functions which the student experiences. To give you some idea of how the typical parish intern spends his time, the following is an average work schedule.

Often the primary area of work for the intern is with the young people of the church. He assumes responsibility for the Youth Fellowships, working intensively with adult advisors, planning programs, developing youth leadership, and integrating the youth into the total program of the church.

The intern as teacher will probably share with the pastor the conducting of confirmation instruction, and normally the intern will serve as the regular teacher for a youth Church School class. In addition, some churches have made use of their interns for the leadership of short-term Bible study and discussion groups. As a preacher, the student usually fills the pulpit once a month, as well as sharing in midweek Lenten preaching and during the pastor's vacation. Assisting the pastor in the liturgy of Lord's Day services is a regular responsibility, and occasionally the intern may participate in other services in the community.

A good portion of each day is spent in calling, the importance of which is always emphasized. The student will call continuously in the homes of young people, and he will visit the sick, the shut-ins, and prospective members as these calls are assigned by the pastor. Also time consuming is attendance at meetings - Consistory, Board of Christian Education, Youth Fellowships, Churchmen's Fellowship, and even Women's Guild. Conferences with the teaching pastor are usually set up on a regular basis. Other responsibilities which vary from church to church are participation in ministerial fellowships, association and conference activities, summer work in Vacation Church School and camps, special church projects, and, in some instances, work with college students. With all of these duties, which are in fact opportunities, the intern student is expected to maintain his personal devotional life, continue his individual study, attend community affairs, and keep in good

physical condition.

The intern's work description naturally varies in different situations, however, it is worked out cooperatively by the student, the seminary, the local church and the teaching pastor so that the experience of each intern year may be as broad and beneficial as possible.

- Fred A. Wenner -

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THE COST AND JOY OF DISCIPLESHIP

As we recall our past experiences during our separate intern year, we do so with our minds pondering one section of the Statement of Faith: "He calls us into His Church to accept the Cost and Joy of discipleship. . ."

The decision to go on an intern year is costly if one considers only material things. It means giving up the security of one's job and embarking upon the uncertainty of finding new employment, with a possible cut in pay; but it also means meeting new people, a sharing of ideas and the gaining of new insights along one's line of work. Additional financial gains are possible because of the husband's salary. However, one does not have to work, for the husband's salary is sufficient to live on, and one would find more time to contribute to the work of the Church.

An intern year costs time if one considers the many hours spent in preparing Church School lessons, worship services or group talks, but the knowledge one obtains through the preparation for various services makes the number of hours spent seem unimportant. Often the spare time planned with one's husband is spent with others in group outings, attending meetings, or having groups meet in your home. Nevertheless, the sharing of time and home, and the giving of time for informal gatherings, enables one to know others and allows others to know you, bringing the joy of new friendships.

Looking back, we realize the importance the intern year played in our lives. Together with our husbands, each of us, faced the adjusting to a new living situation and the working as a team to create fellowship among the youth and the adults

of the churches we served. Trying to understand our husband's role as a minister brought a new closeness as man and wife and made us more aware of the great challenge we face with our husbands in our working for the Church of Jesus Christ.

- Judy Neff and Fanny Seville -

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SPECIAL ANNOUNCEMENTS

The Administration has acted to permit students taking an internship to choose whether they will take their seminar abroad before or after their internship. This means that students electing an internship next year can elect to go to Germany in '64 instead of participating in the seminar in '65.

Watch the bulletin boards and the announcement sheet for the scheduling of a special meeting of Juniors and Middlers desiring to hear your questions answered first hand by last year's interns.

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CHAPEL SERVICES

Since the introduction of the Orders of Morning Prayer, there has been some criticism regarding our chapel services. At first, this criticism centered on the way these Orders were introduced. Later, some began to question the Orders themselves. Presently, some of the criticism is subsiding either because the critics have been "enlightened" or now feel it is no use to protest (there is a close correlation between the two). Although there is much to commend the use of the Orders in that they are "liturgically correct", and have restored "order" to what some have termed "chaos", I would like to take this opportunity to publicly express my objections to the Orders as now used. For the most part, my objections do not deal with the theological correctness of the Orders themselves, but the way they were put into use and what they do not do rather than what they do. However, by choosing this line of criticism it should not be assumed that my objections are devoid of theological significance. I oppose the present way of conducting chapel services for the

following seven reasons:

(1) The Orders were forced upon the student body by the faculty without the consent of the students, this despite the fact several students may have instigated the change. Of course the obvious question is, "Who shall determine chapel policies?" Evidently the consensus of opinion is that chapel policies fall under the sole jurisdiction of the faculty. If in fact the faculty holds this opinion, there is little the students can do to change the policy. Personally, however, I think a distinction should be made between the faculty's authority pertaining to academic matters and such a thing as chapel. While chapel is an academic matter in that it is a "learning experience" first and foremost it is a worship experience--a worship experience for both students and faculty. Thus, I feel students should continue to have a voice in determining chapel policies. Of course you can always say that if a student doesn't like the present policies he can go to another seminary, but I question whether this is a mature Christian attitude. Consequently, I oppose the present system because it eliminates an academic freedom of choice once granted to the students without the consent of those now denied the freedom.

(2) The Orders give "diaphora importance" to something which is "adiaphora". While the rubrics now in effect certainly produce uniformity, it is questionable whether a meaningful worship experience depends upon whether we stand or sit for prayer, pronounce the benediction from the center of the chancel or from behind the lectern. Granted the uniformity is desirable, but should it be to such an extent that we can't worship because we don't know whether we'll be standing or sitting next? If this is the case, then after leaving seminary we will encounter all manner of difficulties as we attend ministerium meetings and worship services of different denominations.

(3) The Orders eliminate the so-called "free service", or at best make it something different. This "difference" necessarily carries with it a judgment of "inferior". Also involved in this objection is the fact that such features of the free service as preaching, extemporaneous prayer, and the singing of hymns are made to be "different"--at least they

are not included when students conduct chapel. Should there not be a place for such forms of worship in our chapel services--for the students as well as the faculty?

(4) The Orders place the student in the position of being ignorant of the theological rationale of worship, and incapable of preparing an Order of Worship. This I am not willing to admit.

(5) The Orders prohibit experimenting with new forms of worship such as the use of dramatics and modern jazz in the worship service. If not in seminary, where are we to experiment with such new forms? As I said, our chapel services are first of all to worship. However, they are also a "learning experience". Should we thus limit our opportunities to learn by being confined to the Orders of Morning Prayer?

(6) The Orders also limit students in sharing with the seminary family their particular religious background. Although there is certainly opportunity for sharing in the classroom and the other aspects of seminary life, in the past chapel services have been an additional opportunity for sharing. This not only applies to students from different denominational backgrounds, but it also pertains to members of the United Church of Christ who come from churches where the "free service" was used.

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(7) The Orders are contrary to the spirit Paul expresses in I Corinthians 8:7-12. It is a fact that some are offended by the Orders. Granted, those who are so offended are learning of the values of the liturgical service, but there is also a sense in which those who are liturgically inclined must see the values of the "free service".

- Ray Morris -

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THE WITNESS OF THE SPIRIT

If a Christian is to make an impact in the world to which he was called to witness, he cannot overlook the necessity of self-examination. Paul's letters reveal his serious concern over the conduct of members in the congregations to which he wrote. Is he not also speaking to us when he writes, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"? It is easy for a seminary student to read the Bible as a textbook, examining passages from an intellectual viewpoint, yet overlooking the possibility that the Holy Spirit would choose to invade his life and penetrate his heart with some of the passages which he treats with academic detachment.

Jesus was concerned that the world see Godly lives, and therefore it makes sense that he should address his disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." When a man responds to Christ, he receives the Holy Spirit, and the rest of his life is one of walking in obedience to God through the leading of the Spirit. This produces a quality of life that attracts others to Christ. That which characterizes this life cannot be created within oneself. Paul mentions that the fruits of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The degree to which a believer allows the Spirit to control his life is the degree to which his life evidences these fruits.

The message from the pulpit today is too often a distortion, in that it emphasizes the end, with a total neglect to the means. Pulpiters propound the virtues of loving one another, having no

prejudice, and showing good works in the life, but they fail to declare how these virtues pass from exhortation to incarnation. Do I put on love as I would a cloak? Or take off prejudice as I would slip a glove off my hand? Deliberately trying to love people will not help; love is a fruit, not a work. A man cannot create love merely because it is the "Christian thing to do".

Paul asks for more than this, and thus goes to the heart of the problem. Anything less than one's utter dependence upon Christ's work on the Cross, and the continuing work of the Holy Spirit within is less than God desires for the Christian. Paul underscores this when he writes: "If we live by the Spirit, let us also walk by the Spirit." The person and work of the Holy Spirit in the believer is the vehicle God has chosen through which to reveal Christ to the world.

This becomes relevant to every Christian. A seminary student can sit in class, have all the right answers theologically, and be concerned about the Church's witness in the world, yet have a sterile spiritual life. Perhaps he needs to reflect upon the truth of which we all need reminding, namely, that an important part of the world's being won to Christ depends upon the power of Christ, and the person of Christ, seen in him.

- Marilyn Kirk -

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THE EDITORS ASK!

This month's question: In your opinion, what is the greatest need in the Church today?

Carroll E. Kann (UCC): In the history of the Christian Church, each age has given rise to a particular problem, which the Church must meet. It seems to me that the area of primary concern for the Christian Church today would be to consider what it means when we state in our creed that we believe in the Holy Catholic Church, and to implement the findings into practice. In a nutshell, this concern is ecumenicity.

This involves an inquiry into just what it means to be the "New Israel", "the

Body of Christ", "the Christian Church".

Only then can the Church, with the Eucharistic table at its worship center, adequately fulfill its mandates as it proclaims the Word and administers the Sacraments.

Roger Preuss (Lutheran): The Church has the God-given power and responsibility for transforming lives and the world for the Kingdom of Christ. When the Church is performing that function, then and only then is she the Church. In this day when man feels threatened and confused by the swirling and astonishing rate of change of the world about him, the Church must be itself.

In its worship, fellowship, and work, the Church must be the true community, the koinonia, which transcends ordinary human communities in that God is present and participant in the community. Whether the Church is considered as 2 or 2,000 individuals or the Church militant and/or triumphant, we must always hear our Lord's voice ringing in our ears, "Lo, I am there always." The Church grows out of its grace-faith relationship in which the members are brought together in a true unity of Spirit. As it matures into wholeness, this redeemed community becomes aware and fulfills its gifts and responsibilities to respond to God and fellow man. And as it continues to face the common sufferings, inhumanities and wounds that our incarnate Lord faced in the world, it can only cry again, as did the early Church, "Come, Lord Jesus." But we can rise each day being thankful to God and dedicate ourselves to live according to His will, and share and witness to the abundance of His grace, with all whom we meet and serve.

Eleanor Tomlinson (UCC): I believe that the greatest need in the Church today is making the Gospel meaningful and necessary to the people. It seems to take a great tragedy to make many of us aware of the need for God, the need for His Gospel, and to draw us close to Him. It is up to each one of us to make the Gospel come alive in our own lives and in the lives of those whom we serve.

Robert Stone (Church of God): To my way of thinking, those who think that merging into a big church will solve our problems are forgetting that we will have bigger

problems. When I talk of the Church, I am talking about "marriage". It is a love affair with the ceremony not yet consummated. Love in marriage involves the total response of the individual. And there is always associated with it the experience of having given one's self totally. To me, a person who has not had this personal love encounter is not in God's Church. He may be part of man's organization, but he is not in spiritual unity with his Lord and Savior, Jesus Christ. Now, not only does God love righteousness, but He hates sin. Not somebody else's sin, but yours and mine. The first responsibility of one who is in God's Church is to seek personal holiness by the instrument of the Holy Spirit. Do you know why men have compromised in this area? Because it is hard and "narrow" and men like "easy" religion. (Something everyone can have, but with no consequence.)

Anyone who has had this experience has something to offer the world. And that, I think, is the greatest need of the Church today. Let's get the Good News out if there is any testimony within us. In 1917, a small group of men in a farm house plotted world conquest. They gave to their followers the precious right to sacrifice for what they believed. To me, it is evident something will take the Church over, or at least lessen her effectiveness considerably, unless she recaptures dynamic and regeneration. Apart from this vital force, she is just one more organization.

Armand C. Weller (UCC): I do not presume to know what is the greatest need in the Church today. Superlatives frighten me. However, I think we will agree that one great need in the Church today is that it must do everything in its power, through Christ, to make the Gospel relevant to the modern mind. This task must be carried out, utilizing all the power and sources available. Unless the Gospel "makes sense" and is understandable, then it shall not be a living Gospel. And this, I believe, is our goal--to make the Gospel relevant so that our contemporaries and our children may not only talk about Christ but that they may live in Christ.

Michael Kagume (Presbyterian): In the context of what is taking place in the world and in our local environment, one cannot help to feel that the need of the Church, more than anything else, is to renew its

strength. The Church cannot have any effective result by calling people to reform, without itself being the example of such reform. This reform must take place in the Church before it can truly call the people to renew their strength. This reformation can take place in the Church only if there are people who are ready to lead it. It is to such people, who are bold and dedicated to Christ and the Church, who will once again bring the Church to the understanding that in the world of crisis, the Church is to witness to the world that Christ is the Lord, that our God is not small, and that there is judgment hereafter, which no one will escape.

If there is any time that the Church needed more the prophetic ministry, that time is now. It is the time for prophets to rise and declare the Word of God to the Church, and the world. And it is also high time the Church became a witnessing body in word and deed.

In order that the Church have reform, repentance must first come. Therefore, the response of the Church toward the prophetic message will come by way of repentance. The greatest need of the Church is to respond to the prophetic message by repentance for the past, and willingness to continue repenting for the future. It should continue its repentance in the Christian life, day after day.

This is the need of the Church today, and for the future. As a result, God will bless the Church, and keep her from the forces of evil, and He will renew her strength.

Ken Hill (Methodist): One of the most pressing needs today seems to concern commitment. It is hard to find completely committed people in the Church. Part of this is due to the fact that people are not aware of what the Church is. People must be taught what the Christian life is, and what it means to be part of the Church of Jesus Christ. One cannot join this Body, and expect benefits to come rolling in. One must be willing to serve. Commitment includes service freely given, and unselfish.

The Reformers taught that faith was a personal matter. No one could believe

for another, or force his belief on another. With commitment, this too, is personal. One must accept this. Each must commit himself to the service of his Lord and his Church. The Church must be willing to teach. She must make converts, not just members. But then, the Church is open to all, and can she make restrictions? Yes! Jesus places conditions on discipleship, and these must apply to His Church.

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FAIRY TALE?

Time: 20:00 hours

Scene: An ultra-modern split capsule space style home, located in suburban Crater County, State of Moon, U.S.W.

Year: 2095

A child is speaking:

"Tell me a story before I go to sleep daddy." "Roger! But it will have to be a short one. I must go to the Planet tomorrow on business. Let's see. . .; have I ever told you the story about the old man in the castle?"

"No daddy."

"Well, there once lived a very strong and handsome young man in an Earth village. His only drawback was that he was poor. As he grew older, and more useful in his community however, he found that people began to give him gifts and he liked this very much. It wasn't too long before he, as a young man, had become very rich. One day he went out into the community and announced that he was going to hire some laborers for the specific purpose of building himself a castle in which to live. The brick masons and stone masons found their way to his plot of land and began to construct the castle. The work took many years. It took so long, in fact, that many of the original workers never lived to see its completion. Needless to say, most of the people of the community were very impressed with the old man's castle. He walked them through the halls and told them the history connected with its construction. The old man loved to show the people the castle from the inside. Most of the people appreciated his hospitality.

Years passed. The novelty of the presence of the castle in the community wore off. Most of the people who frequented the castle now came with ideas and suggestions as to how the castle might be improved, or how some of the original building mistakes might be corrected. The old man dutifully took many of the suggestions seriously and set about fixing the castle. As a result of this work, however, the old man was seen less frequently out in the streets. Most of the townsfolk were sure that the old man was all right because they often heard him stirring around within the castle, obviously making it stronger and correcting its faults. Once in a while he would venture out onto his tower balcony and would wave to those who passed beneath him on the city street. After a while this gesture only irritated the people because the old man no longer seemed interested in them and their problems. He was only interested in their recognition of him as the old man of the castle. It wasn't too long after this that some of the people began to make rather caustic remarks about him as they passed the castle. Some daring ones tossed rocks at the beautiful windows. There was talk of bombing the castle with the old man in it.

After a long period of time in which the man was not seen at all, some speculated that he had died in his tower. There were a few who claimed that he had not died for they were sure that they had heard some noise from within the castle at times. Some made fun of him by claiming that he had sneaked away from the town one dark night to go to another village where he might be a little more welcome. To this day, however, no one on earth is exactly sure what happened to the old man in the castle."

"That was a very interesting story, daddy."

"I'm glad you liked it, dear."

"What do you think really happened to the old man in the castle?"

"Oh, he probably just fell asleep. He'll wake up some day."

"I certainly hope he does!"

"Speaking of sleep young lady, its time we all were getting some around here. Good night."

"Good night, daddy."

(And the world came running up to Him and fell at His knees and said: "Good Master, our servant was sick and died; but come and he will yet live!"

Jesus looked upon them and said: "Your servant is not dead, but is merely sleeping. Come, we will call him out today before it is late.")

- Jack Seville -

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SPORTS NOTICE

The Middlers won the touch football crown with a record of 3 and 1, followed by the Juniors with 2 and 2, and the Seniors, with 1 and 3.

The volley ball team closed the season with an 8 and 3 record.

Two squads have been selected for the college inter-mural basket-ball league, which will start the 1st week of December.

Bowling will start Saturday January 4th, from 1-4 p.m. at the Lancaster Lanes, Lititz Pike, and will continue for six Saturdays.

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EDITORIAL

The Seminarian is being given a new look, and we hope that you like the changes you see. It is our desire that this paper represent the finest expression of the student body, expressing their needs and views. Beginning with the next issue, you will see a column entitled "Letters to the Editors", in which your views will be welcomed. Please feel free to suggest other additions you would like to see.

Don Quayle and Marilyn Kirk

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Christianity should not only comfort the afflicted, it should also afflict the comfortable.

HUMOR DEPARTMENT

Rev. Paul (Apostle Paul)
Independent Missionary
Corinth, Greece

Dear Mr. Paul:

We recently received an application from you for service under our Board. It is our policy to be as frank and open-minded as possible with all our applicants. We have made an exhaustive survey of your case. To be plain, we are surprised that you have been able to "pass" as a bona-fide missionary. We are told that you are afflicted with severe eye trouble. This certain to be an insuperable handicap to an effective ministry. We require 20-20 vision.

Do you think it seemly for a missionary to do part-time secular work? We hear that you are making tents on the side. In a letter to the Church at Philippi you admitted that they were the only Church supporting you. We wonder why. Is it true that you have a jail record? Certain brethren report that you did two years time at Caesarea and were imprisoned in Rome.

You made so much trouble for the businessmen at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism has no place in missions. We also deplore the lurid "over-the-wall-in-a-basket" episode at Damascus. We are appalled at your obvious lack of conciliatory behavior. Diplomatic men are not stoned or dragged out of the city gate or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends? I enclose a copy of Dalius Carnegus' book, "How to Win Jews and Influence Greeks."

In one of your letters you refer to yourself as "Paul the Aged." Our new pension policies do not anticipate a surplus of elderly recipients. We understand too that you are given to fantasies and dreams. At Troas you say you saw a "man of Macedonia" and at another time you were caught up "into the third heaven," and even claimed that the "Lord stood by you." We reckon that more realistic and practical minds are needed in the task of evangelism.

You have caused much trouble wherever you have gone; you opposed the honorable women at Berea and the leaders of your own nationality at Jerusalem. If a man cannot get along with his own people, how can he serve foreigners? Good men are not left friendless. Three fine brothers by the names of Diotrephes, Demas, and Alexander the coppersmith, have notarized affidavits to the effect that it is not possible for them to cooperate with either you or your programme. We know that you had a bitter quarrel with a fellow-missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you have formerly been pastor. In one of these letters you accused a church member of living with his father's wife, and you caused the whole church to feel badly and the poor fellow was expelled. You spend too much time talking about the "second coming of Christ." Your letters to the people of Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, then Greece, then Italy and now you are talking about a wild goose chase into Spain. Concentration is more important than dissipation of one's powers. In a recent sermon you said: "God forbid that I should glory save in the Cross of Jesus Christ." It seems to us that you ought also to glory in our heritage, our denominational programme, the unified budget and the World Federation of Churches.

Your sermons are much too long for the time. At one place you talked until after midnight and a young man was so sleepy that he fell out of the window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up and shut up" is our advice.

Dr. Luke reports that you are a little thin man, bald, frequently sick, and always so agitated over your churches that you sleep very poorly. He reports that you pad around the house praying half the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you the zest and zip so that you wake up full of zing.

It hurts me to tell you this,
Brother Paul, but in all my twenty-five
years of experience, I have never met
a man so opposite to the requirements
of our Foreign Mission Board. If we
accept you, we would break every rule
of modern missionary practice.

Most sincerely yours,
J. Flavious Fluffyhead,
Secretary, Foreign Mission
Board

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"Law can discover sin, but not remove
it."

John Milton

* * * *

Editors Don Quayle
Marilyn Kirk
Art Merlin Getz

The Seminarian, the student body
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The next issue of The Seminarian
will be published on January 2nd.
All articles should be in the hands
of the editors before the Christmas
holidays.

READY FOR CHRISTMAS?

"Ready for Christmas," she said with a sigh,
As she gave a last touch to the gifts piled high.
Then wearily sat for a moment and read
Till soon, very soon, she was nodding her head.

Then quietly spoke a voice in her dream:
"Ready for Christmas! What do you mean?
Ready for Christmas, when only last week
You wouldn't acknowledge your friend on the street!"

"Ready for Christmas, while holding a grudge!
Perhaps you had better let God be the judge.
Why, how can the Christ-child come and abide
In a heart that is selfish and filled with pride?

"Ready for Christmas, when only today
A beggar lad came and you turned him away
Without even a smile to show that you cared!
The little he asked - it could have been spared.

"Ready for Christmas! You've worked, it is true,
But just doing the things that you wanted to do.
Ready for Christmas! Your circle's too small.
Why, you are not ready for Christmas at all!"

She awoke with a start, and a cry of despair,
"There's so little time, and I've still to prepare!
Oh, Father, forgive me, I see what you mean;
To be ready means more than a house swept clean!"

Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to see,
A heart that is free from bitterness - sin,
Ready for Christmas - and ready for Him!

- Alice Hansche Mortenson -

