



The

Seminarian

Student Publication of the LANCASTER THEOLOGICAL SEMINARY

Vol. XI, No. 12

Lancaster, Pennsylvania

January, 1962

OPEN LETTER

As I write this article, various thoughts demand expression: the great amount of lip service which theological students give to the priesthood of all believers, the Church as the body of Christ, the demands of Christian stewardship, the servant nature of the minister's calling, and Jesus' condemnation of the Scribes and Pharisees as hypocrites. In this light consider these responses to invitations to join the choir: "I'm too busy." "The college Choir with which I sang was so much better than I can't sing with a less perfect group." "I can't sing well enough to join the choir." We can anticipate hearing these responses from our future parishioners to our requests for service. Indeed, we can expect a different response when the majority of us respond in the same way?

At any rate, due to a lack of interest, this year's Choir tour to New England has been canceled, and no tour is being planned for next year. Perhaps student interest will warrant scheduling a tour in 1964. The Tuesday evening concert will be fulfilled. This year's schedule includes concerts at: Harrisburg State Hospital - January 30; McClure - February 13; Tyerstown - March 20; Lehighton - March 27; Reading - April 3; Greencastle - April 17, and - Jonestown - April 24. Dr. Ben Herbster has asked the Choir to sing at the United Church Assembly at Buckhill Falls on March 28. It has also been de-

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THE OBLIGATION OF THE UNITED CHURCH OF CHRIST TO ITS THEOLOGICAL STUDENTS

Paul E. Irion

There is no question that the relationship between our church and its theological students is one of mutual obligation. In this very brief column, I would like to mention three aspects of the church's obligation to the students.

The first obligation involves the student's call to the ministry. This call is from God through the church. From the time of the New Testament, the Holy Spirit has guided the church in calling out from its number those who show particular promise for the work of the ordained ministry. The "under care of synod" status is our church's way of affirming and maintaining this call.

The second obligation is to train those who have been or are being called to the ordained ministry. We believe this to be a crucial function of the church. It is for this reason that our Seminary has always been regarded as an integral part of the life and work of the church and not as a private institution to which the task of theological education is delegated.

The third obligation is to sustain the student during his ministry of preparation. This obligation is met in several ways. The student is, or should be, provided with a place of meaningful service in the church. This is true of his home congregation, his field work, and his academic activity. Then too, the church

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THE WORSHIPING COMMUNITY

Bill Seaman

We hear much discussion concerning the Seminary community, the fellowship within it, and the worship by it. Many of us who have been here for more than one year have come to think of the Seminary as the center of our spiritual development. We attend more services of worship in the Chapel than any other place, we commune here most frequently, and we enjoy perhaps a closer fellowship with our friends here than we have before experienced. We share with each other the difficulties we ourselves find in our faith; and, when we are man enough to do so, we share the knowledge of our own personal shortcomings with one another. Yet, while we may be a worshiping community, we are not, at the same time, a Church. We do not baptize children as we are not a congregation capable of accepting responsibility for the spiritual growth of these children. Rather, we are representatives of various settled congregations and while we may together share our faith in a more unique way than previously experienced, we nevertheless maintain membership in our home churches. It is there that our primary responsibility of community worship remains.

How does this bear on the subject of the worship life of the Seminary community? It most certainly does not absolve us from any worship experiences while we are separated from the congregations to which we belong. It does however, throw the initiative for a developing and growing life of communion with our Lord upon the individual, rather than upon the Seminary as a whole. While the Seminary may provide the facilities of worship, it is in no way responsible to see that the individual students and their fami-

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EDITORIAL

Exactly where does the seminary student stand within the United Church of Christ?

At the present time, his status is roughly the same as that of the college student. He is recognized as a student for the ministry and as one under the care of a particular synod within the denomination. His fitness and limitations are defined in the by-laws of the denomination's constitution. His life and course of study at the seminary he attends is predetermined. He is tested and retested in regard to his intellectual accomplishment. He is examined and re-examined in regard to his personal beliefs. If the student successfully completes his seven years of education, if he demonstrates his fitness before an examining board, if he proves to the satisfaction of everyone that he is worthy of becoming a minister, then, and only then, he is ordained. After ordination the former theological student is a full-fledged minister of the United Church of Christ. He can now perform the rites and sacraments of the Church, he can now enter into fellowship with other ordained persons, with his ordination he has gained status—he has arrived.

However, seminary students seem more naturally concerned with the here and now rather than what seems to be an event in the far future. This brings us back to the original question: Where does the seminary student stand now?

The seminary student is supposedly "under the care of his synod." Of what does this "care" consist? Unfortunately, the "care" which the student receives varies from one synod to the next. In some synods, the theological student is merely a name on a list, in others he is an annual guest at some yearly banquet, in others he is guided, directed and advised

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OPPORTUNITIES TO WORSHIP

Merrill Sywenki

A point raised by some students at the Seminary in the past year and in the present year is: There are not enough opportunities to worship while attending the Seminary Catalogue. Perhaps they wish to gripe about something. Whatever reason they may have for discussing this issue, I feel that the problem may be examined in the following manner.

Worship is an opportunity to glorify God. We are instructed to glorify God with our whole being. A whole being is not just a voice or a mumbled prayer, but is also a heart, soul, body, and mind. The last in this list--the mind--is the most forgotten instrument with which we may worship. While we attend the seminary, we are students. Our minds are being used constantly to explore the eternal truths of God the Father, Son, and Holy Spirit. Therefore, I can think of no better way to glorify God while attending seminary than to worship him in the study of him.

Even though the seminary life is centered in study, we also have many other opportunities to worship God. At the beginning of each seminary year we have a retreat. Every day of school we have the privilege to attend chapel. Before each important Holy day there is an honor afforded to us to participate in the sacrament of Holy Communion. In the winter term of every school year we are privileged to worship at the annual convocation.

One of the least mentioned opportunities to worship is: to be an active participant of the seminary choir. In the choir we are given the honor of singing praises to God. These praises composed by the best Christian musicians of the past centuries. If a worshipful experience is

OUR STATUS AS STUDENTS OF THE
MINISTRY OF THE
UNITED CHURCH OF CHRIST

Merlin N. Getz

Frankly, I have never given this much thought and have had much difficulty in coming to a quick answer. I was greatly disturbed when I first read the question, particularly in regards to the word "status" which seems to be the key to the whole problem. I looked through the dictionary for a hint in vain; I referred to the thesaurus for help and found nothing which satisfied my quest. After a look through some lesser sources I stopped and decided to consider our "position" (if you will) in relation to the entire ministry of the United Church and I found no better word to define our position than that of students. As students, we are members of a community of persons with similar desires. As students for the ministry we have a responsibility to serve God as students. As students for the ministry in the seminary, even more than before, we are expected to do more thinking and real inner struggling than we have ever imagined possible and we realize that real knowledge and understanding do not come easy. It has been simple before to repeat what others believe but now we must make our own decisions if we hope to stand on our own two feet and be responsible Christian ministers.

We have been called by God to be students. We are here not just to develop the skills of the trade which we shall begin after seminary, but we are here to develop an understanding of this vocation called the ministry and through this we see that we are called to a particular place in God's world and especially a particular place in his work on this earth. The second part of my task involves a suggestion on my part as to what spiritual aids should expect from

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CHRIST, CHURCH AND LABOR

John M. Lindner

"God has put all things in subjection under his feet." Labor--indeed, all society--exists for the glorification of Jesus Christ. The Church exists to work for the manifestation of this glorification.

Jesus Christ sanctifies both the laborer and his work. This is true only when labor is brought to terms with Jesus Christ. He is the pattern to which labor must conform. Only then will labor be redeemed.

The Church is the agent of reconciliation. She must speak to the needs of the laborer as well as to the needs of the junior executive. The Church must associate herself with the laborer without identifying herself with the shortcomings of the labor movement. Wages, pension plans, paid vacations, hospitalization, shorter work weeks, automation, featherbedding, unemployment, profit and loss, etc. are items of concern within the domain of the Church because they are within the dominion of Christ.

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OPEN LETTER (Cont. from page 1)

cided that the Choir should assume a larger role in Seminary activities such as special services. In keeping with this plan Mr. McConnell has requested the Choir to sing at the Chapel Service on January 15.

Again, we make our humble plea for more members to swell the ranks. The next three years will determine whether the Choir will be continued or discontinued, and YOU will play a vital role in making that decision. Indifference is more deadly to the Church than open agnosticism. Indifferent ministers make an indifferent Church.

LaVerne Joseph

THE MAN WHO WENT TO PRE-HEAVEN

John M. Lindner

There once was a busy young man who was called into the ministry.

After pre-enrolling in a theological seminary, he entered a liberal arts college as a preparatory training at a seminary where he specialized in pre-marital counseling. But he was always behind in his studies. He looked forward to the time when he would enter the parish ministry so that he would have time to do things.

He was ordained into the parish ministry, but for some reason or other he was always behind in his visitation, his letter writing, and his planning. He knew he should take time out to get organized, but he was always pre-occupied.

One day he died--pre-maturely, they said.

As his soul was wandering through the underworld mentioned in First Peter, looking for that waiting room in which to pass the rest of his pre-resurrection days before the last great judgment, he came to a door on which was painted a sign which read--PRE-HEAVEN.

Ah, this is for me, said his soul, so he opened the door and walked in, and the heavy door closed quietly behind him.

Then he noticed two things--The door had no way of opening it from within, and this was the warmest place he had ever been in.

IRION (Cont. from page 1)

is to provide constant encouragement and supervision to the student. The function is fulfilled both by the synodical committees on church and ministry and by the Seminary faculty. Finally, the church seeks to meet this obligation to sustain by financially undergirding the student during his time of preparation.

Since this article was requested in part to clarify this final statement, I would like to provide a few details. The Church makes some of this support available through the Seminary itself. For example, the educational cost (cost exclusive of room and board expenses) for each student in the Seminary for this year is \$2,203. Of this amount, the General Synod provides \$1,024; the endowment funds which have been contributed by church people through the years pay \$462; the current gifts of church members defray \$345; other income of the Seminary pays \$307, and the student pays \$65 or if non-resident \$95. This means that the church provides 97.1% of the educational expenses for the student.

In addition to this, a number of students receive synodical aid to assist with their living expenses. No figures are available showing how many student loans were granted to Lancaster students, but in 1960, more than 300 E & R students shared \$99,975 in student loans. These loans are granted on the basis of need. The Council for Church and Ministry assumes that its loan fund should be distributed for necessary and justifiable expenditures only. Since need is determined only according to a schedule of income and need submitted by the student, there are undoubtedly some inequities. Such inequities may be appealed to the

STUDENT STATUS

Edward Charret

Those of us who are students here at Lancaster Theological Seminary find ourselves in a rather unique situation as far as status is concerned. As we ask ourselves what our status is, we find it rather difficult to decide. Some students here at the Seminary seem to think our status is lower than it should be.

Our society has come to be regarded as a society of status seekers. I think it is very important for us as students of the ministry to remind ourselves not to fall into the same pattern. We must remember not to wish to have people set us upon a pedestal. We must not wish for people to bow down and worship us. We must never attain the "holier than thou" attitude and expect special privileges simply because we are students preparing for the Christian ministry.

There is a feeling among some students that the Church is not giving us enough spiritual aid. They think that the Church is not doing enough for us as student ministers as far as our spiritual needs are concerned.

Instead of asking ourselves the question, "How should the Church give us spiritual aid?" Is it not true that we must find for ourselves those spiritual things? When we accept pastorates we try to help others to find ways of strengthening their spiritual lives. We cannot give spiritual things to them, nor can the Church give them to us. We must find them on our own.

Council for careful personal deliberation.

The fact that the first two obligations noted above are accorded so little space should not be taken to reflect a peripheral importance. Actually, as in so many things, they represent the true purpose toward which those items which have consumed so much of our space are only implementations.

A BRIEF HISTORY OF SCHOLARLY
PUBLISHING

Donald Jackson

- 1483 Invention of ibid.
- 1507 First use of the circumlocution.
- 1859 "Without whom" is used for first time in list of acknowledgments.
- 1888 Martyrdom of Ralph Thwaites, an author who deletes 503 commas from his galleys and is stoned by a copy-editor.
- 1901 First free desk copy distributed. (Known as Black Thursday.)
- 1928 Early use of the ambiguous rejection letter, beginning, "While we have many good things to say about your manuscript, we feel that we are not now in a position.."
- 1943 Bookstore sends for two copies of Gleep's Origin of Leases from university press, and instead receives three stale peanut butter sandwiches from stockroom clerk's lunch. Beginning of famous Brentano Rebellion, resulting in temporary improvement in shipping practices.
- 1952 Scholarly writing begins to pay. Professor Harley Biddle's publishing contract provides for royalty on his book after 1,000 copies have been sold to defray printing costs. Total sales: 1,009 copies.
- 1961 Important case of Dulany v. McDaniel, in which Judge Kelley rules that to call a doctoral dissertation a non-book is libelous per se.

DOES SOMEBODY UP THERE
LIKE ME?

Bob Koller

When a student declares that he is a candidate for the ministry in the E & B Denomination (now the U.C.C.) he comes under the care of his particular synod. In particular the student's development is supposed to be observed by the synod president and the chairman for the committee on Church and Ministry. These officials have the duty of caring for the student's needs, both financial and spiritual. Financially most students are well satisfied with the action of their synod officials. Spiritually, however, there seem to be some crucial problems.

If one is lucky enough to know these officials before he enters the ministry or while studying for the ministry he may be greatly enhanced by their influence. Many synods plan a Christmas party each December at which time the students for the ministry in that particular synod come together for fellowship with synod officials. However, the students are not always able to attend this event because of time and distance. The chances are, if the student is

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The Seminary Basketball team is winging into action during the winter term. It will play games with Myerstown Seminary, Moravian Seminary, Crozer Seminary, Bethany Orphan's and Crispus Attucks. The home games are played at the Walnut Street Junior High School Gym on Tuesday evenings. Everyone interested in playing basketball should see Jack Seville or Dr. Englert, or just come out on Tuesday evenings. A slight fee will be charged per evening necessitated by the floor cost. The cost is divided according to the number present each Tuesday.

OPPORTUNITIES TO WORSHIP (Cont. from page 3)

needed by students in the seminary, the choir is one place where this can be found.

The last two opportunities to worship are private in nature. As future ministers of the church of Jesus Christ, we will be advising people to participate, each day, in family worship. I don't know of any better time to start practicing what we preach than right now. Cell groups are innovations of family worship. This is also a function of worship in which we can all participate.

Every waking hour of our lives should be filled with the worship of God the Father, Son, and Holy Spirit. At Lancaster Theological Seminary we all have the opportunity to do just that.

LABOR (Cont. from page 4)

The Church should speak with the voice of the prophetic Christ. No concrete proposals should be supported absolutely. Specific measures such as profit-sharing, guaranteed annual wage, etc. are at best temporary measures for the governing of an untransformed society.

The Church claims men's absolute loyalty for her Lord. She can never be merely a co-agency for the betterment of mankind. She is with other agencies only in so far as they are subjected to her, and she to her Lord. His is the only cause the Church supports. She may use men to glorify Jesus Christ, but men may not use the Church to serve minor masters.

FRANCIS WILLIAMSON ON BACH

"The Church, for whose greater glory (Bach) wrote most of his music, whose service he considered his life work, scarcely takes notice of him..." Faced with this statement by Paul Henry Lang, let us consider the significance of Johann Sebastian Bach to the church.

Bach lived in a time of theological controversy (1685-1750). Caught between Pietism and Diacritic Rationalism, at great personal cost, he turned to Luther and Biblical theology. This caused misunderstanding with superiors, and reduced his musical fame. Pelikan writes: "Bach's fundamental theological orientation was almost completely out of harmony with the basic metaphysical and theological presuppositions of the German *Aufklärung*. While the Enlightenment had as its avowed purpose the reduction of the content of Christian faith and doctrine to a certain irreducible minimum of common sense, Bach's understanding of the meaning of human life was rooted in the theological conviction that the minimum of Christian faith was the givenness of revelation in Christ." Bach bore this tension throughout his life. The magnificent cantatas, the Passions were not the product of a cultural here. Instead, they were a witness spoken in a day when the ancient symbols were under fire, and the foundations of the faith were threatened. His example of spiritual and artistic courage and faithfulness shines as a beacon to our faltering spirits.

Bach, as composer, "represents the acme of polyphonic grandeur and intricacy..." "among the many explanations...why he must always stand as the greatest of musicians, that of his many-sidedness is perhaps the most significant. (McKinney and

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STUDENT STATUS (Cont. from page 3)

the Church. It goes without saying that spiritual preparation for seminary is fundamental. It did not take me long to find out that the seminary is not a simple environment. Many life-long assumptions have been challenged. Some of the deeper problems of religion and of life have been examined more critically than we have ever before experienced. It has been said that the purpose of a seminary is to educate strong spiritual leaders who speak from their own experience. This is a hard process, and many pass through it "in unhappiness and confusion, in actual revolt, or assume the cloak of intellectualism." Prayer and Bible study in search for Truth is most helpful here but the Church must also remain faithful in their prayers for the strengthening of the faith of its members. This along with helping the student personally is of course necessary. Even more important, the student himself must sometimes search for spiritual aid and it should be available to the student whether in student fellowships and activities; or in members of the faculty who recognize their work as teacher, counsellor, and friend; or in ministers who know the need which must be met simply as a result of their own seminary experience.

There are many sources of spiritual aid, some which of course are not functioning at present, but the most important part of the spiritual aid which is available is the student's own motivation. Must I repeat the so frequently used verse of Holy Writ? "Seek, and ye shall find."

is the same as right living, love, and faith. When these different acts are intermingled with our ritual prayers and our "formal" worship, then we can say that the worship of the seminary is as it ought to be.

THE WORSHIP OF THE SEMINARY

Charles N. Eiswender

One would gather from the title of this article that there is a difference in the worship that takes place in a seminary from the worship that takes place anywhere else. I believe that this statement is both true and false. In one sense, the true worship of God is the same everywhere and in all circumstances, because it is the reverence, the waiting on, the veneration of Almighty God. On the other hand, and we must say it with almost the same breath, worship is enhanced or degraded by the place, the time, the external environment, and the "tools" we use to worship.

We are all aware of the blessings that the seminary enjoys as far as the "externals" are concerned to make worship a vital part of our everyday life. The beauty of the chapel, the devotedness of Mr. McConell to his task, the excellent congregational singing, the opportunity to ask other students to help in the service are just a few of the conditions that the average pastor would long to have in his local parish. So in this respect, the worship in the seminary is unique, and its uniqueness always gives a "plus" to worship.

But as the record of the conversation between Jesus and the Samaritan woman indicates, true worship is not determined by the place it takes place ("neither Jerusalem or Gerizim"). True worship becomes a reality when it is offered in spirit and in truth. I believe therefore, that it is for each of us to decide for ourselves whether we are participating in the worship of the seminary in this way.

Another yardstick we can use to measure our personal worship in the seminary is the teaching of St. Paul who seems to say that worship

BOWLING LEAGUE BEGINS

Saturday January 6th marked the beginning of another Lancaster Seminary Bowling League. This year there will be six teams made up of faculty, students, and wives. The league games are held each Saturday morning at 9:00 A.M. at Lancaster Lanes located on Route 501. Richards Hall second floor team are attempting to repeat as champions.

Koller (Cont. from page 6)

not able to attend the Christmas party, he will not get to know the synod officials and they will not get to know him. Thus, in many cases, there is little or no relationship between the student and the synod.

Whether some kind of relationship will exist between student and synod seems to depend a great deal upon the particular initiative of the synod president. Some synod presidents have very warm and close relationships with their perspective ministers. In this case the student feels that his synod really cares about him and wants to help make the transition from student to minister an easier one. In other cases, however, some synod presidents do not take the initiative to be interested in the students. They do not bother to keep the student informed of proceedings within the synod. They do not seek to inspire him or to inquire as to his needs. In short, there may not be any kind of relationship between student and president.

A little more interest in the student's spiritual needs is greatly needed. Synod officials must become less apathetic in their future relations with us "clerical neophytes," not only to promote better church administration but also to make the student aware that he too is a part of the great and glorious mission of the Church.

EDITORIAL (Cont. from page 2)

during his entire educational career. The term "care," then is determined by the individual synod. The seminary student can either be regarded as a name on a list or can be "taken under the wings" of responsible synod officials.

It would seem that this present system has some obvious drawbacks.

It cannot be said, however, that the denomination does not support its students. Elsewhere in this issue, facts and figures are listed telling of the total amount of financial aid provided each student by the denomination and its agencies. Judging by these facts and figures, the denomination is certainly interested in the financial well-being of the theological student. However, if one looks at the orphanages of the denomination, a similar situation is seen. The orphans "under the care" of the denomination are also well cared for. After all, the orphan at one of the denomination's institutions certainly has financial support, doesn't he? Of course, the orphan cannot send a Father's Day card to the Evangelical and Reformed Church. He cannot look upon the organization which supports him with the idea that they are doing all this for him alone. It is difficult for him to see himself as more than a name on some list, an occupant of a certain bed or a certain building. He is not certain of where he stands...of where he belongs.

It is not the purpose of this editorial to criticize the "care" given theological students by some synods. However, it is our feeling that something must be done about the system that allows some students to receive a great deal of supervision and moral support from their synods while others are regarded as names on a list. An official improvement of the theological students status is definitely in order.

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SEAMAN (Cont. from page 2)

lies develop or maintain their times of worship.

Much has been said in bull sessions and at coffee break about the lack of time, interest, etc., on the part of the Seminary in providing for the spiritual growth of the student. It is my belief that a man cannot hope to be trained spiritually, he may only train himself. A student emerging from three years of seminary training complaining of a lack of the operation of the Spirit within his own life cannot lay the blame to the seminary. We ourselves may be guilty of succumbing to that which we so often rant and rave about from the pulpit - the great American custom of passing the buck.

It must also be stated that the Seminary has, through various channels, provided for an expression of student opinion on the subject of our corporate worship. The Spiritual Life Commission is always open to comment, and suggestions from students on how the Seminary might better aid a student in his personal worship. In addition, this year a special committee on worship, consisting of two faculty members and two students, has been formed, and a report on the thinking of this committee will be forthcoming shortly.

EDITORIAL (Cont. from page 9)

The term "status" carries various connotations to different individuals. However, our concept of the term extends beyond whatever external manifestations the word may materialize in the mind of the theological student. It is not our concern to urge clerical collars, stoles, or other articles of "ecclesiastical haberdashery." Neither is it our intention to stress the gaining of sacramental powers. It is our intention, however, to ask for a definition of the obligation of the denomination

Editor.....D. Hottenstein

Ass't. Editor.....E. Schnierer

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BACH (Cont. from page 7)

Anderson) "Bach's works carried the genre (The Passion) to its ultimate and unsurpassable height." (lang) Such statements show that Bach is a giant of music. In sheer volume he equals Barth; his grasp of form and structure matches the cathedral builders; his mastery of imagery and poetic expression rivals Shakespeare.

But the significant point is that this musical genius expressed himself through the forms of faith. Many of his organ works were interpretations of familiar chorales. He composed over 200 cantatas directly related to the pericopal readings. He set vast sections of scripture to music -- a body of expository material important to theologians and musicians alike. As Pelikan writes: "...the kerygma is reinforced by its association with other media of communication. The prime example of this, in a class by themselves, are the sacraments, in which external means are the bearers of that grace which is the content of the kerygma. They are not to be understood apart from the kerygma, yet they bear its grace with a special connotation all their own. There is an analogous and quasi-sacramental function to Christian art, too. Dependent for its validation upon the Word, it can nevertheless bring the Word in its own special way and thus aid in its communication. In the technique of doing this, Johann Sebastian Bach was a master."

to the student and the obligation of the student to the denomination. We do ask for a definition of the (Cont't. on page 11)

DEAN'S NOTES

As the Seminary community reassembles after the Christmas recess, we become aware of a number of happenings that have brought joys and sorrow to some of us. Our sincere sympathies go to two persons whose fathers died during the recess period, Reginald Wagner and Nial Crawford. We shall want to keep them and their families especially in our thoughts and prayers. We are happy with Harold and Dorothy Lesh whose baby boy helped them celebrate the third Sunday in Advent. Charles Gelbach and Willard Heckler came back with gleams in their eyes to match the diamond each succeeded in placing on the finger of his choice.

In behalf of the members of the Faculty and Staff whose Christmas was gladdened by greetings from many of the student body--our thanks to you for sharing with us your Christmas greetings.

It has been good to have Dr. Moss back on campus, and to begin hearing his reports from the Assembly of the World Council of Churches at New Delhi. We shall look forward to many opportunities to hear more from him about it.

The Senior Sermons are due in the President's office by January 29th. Second year M.R.E. students submit the statement of conviction, but not the sermon.

The Annual Convocation will be held on Wednesday and Thursday, January 24th and 25th. It will include four Swander Lectures on the general theme, "The Light of the World" by Dr. Jaroslav Pelikan of the Divinity School of the University of Chicago; two McCauley Lectures on the theme, "The News of Our Salvation" by Dr. Paul Scherer of Princeton Theological Seminary; and three services of worship led by the Rev. David Colwell, Pastor of First Congregational Church, Washington, D.C. Classes will be omitted on these two days so that students and faculty will be able to participate in the Convocation.

EDITORIAL (Cont. from page 10)
place of the theological student--the student minister--within the denomination. Finally, we do ask for the concern of our denomination for us as individuals in the service of Jesus Christ rather than names on a list.

