

# THE SEMINARIAN

Volume XVI, Number 4

April, 1965

## THE ANNUAL CONVOCATION An Inquiry into the Nature of the UCC

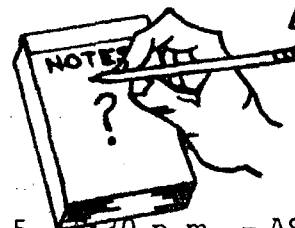
The annual convocation of Lancaster Theological Seminary will be held on Tuesday, and Wednesday, April 20 and 21. In addition to students, ministers and laymen have been invited, and over 100 have already accepted the invitation. The theme for this year is, "The United Church of Christ: Its Theology and Life."

Doctor Douglas Horton, Dean Emeritus of the Harvard Divinity School will deliver four lectures during the two day session, setting forth his views on: The Doctrine of the Church, The Doctrine of the Ministry, Worship in the United Church and The Genius of the United Church.

After each lecture a prominent member of the United Church of Christ will respond to Dr. Horton. On the doctrine of the church, the respondent will be Dr. Roger L. Shinn, Professor of Applied Christianity at Union Seminary and author of the book, The Educational Mission of Our Church. Dr. Reuben Huenemann, President of the United Theological Seminary in Minneapolis will respond to the lecture on the doctrine of the ministry. Worship in the United Church will be responded to by Dr. Harlan G. Lewis, pastor of First Congregational Church in Farmington, Connecticut. Answering Dr. Horton's lecture on the Genius of the United Church will be the Rev. David G. Colwell, pastor of First Congregational Church, Washington, D. C. In addition, the schedule calls for a panel discussion by the four respondents on Tuesday evening.

Also on Tuesday evening, a film, "The Parable" which is the same film used at the Protestant Pavilion of the New York World's Fair, will be shown. An admission fee of \$1 will be charged to view the film. The money collected is used by the National Council of Churches to help defray the cost of the Pavilion. Plans are to show the film, then discuss it. After the discussion the film will be shown a second time so that it may be

(continued on page 2)



**BE SURE TO  
MARK  
YOUR  
CALENDAR**

April 5 - 7:30 p.m. - ASW (see article in this paper).

April 7 - 10:00 a.m. - CHAPEL: Dr. Bela Vassady.

April 9 - 7:00 a.m. - Holy Communion  
Liturgist: Robert Masenheiner  
Preacher: Theodore Trost

April 14 - 10:00 a.m. - CHAPEL: Dr. Alfred Sayres

April 16 - 7:00 a.m. - Holy Communion  
Liturgist: Theodore Trost  
Preacher: Glenn Rader

April 20-21 - Annual Convocation (see article in this paper).

April 23 - 7:00 a.m. - Holy Communion  
Liturgist: Reynold Ziegler  
Preacher: George Geisler

April 28 - 10:00 a.m. - CHAPEL: Mr. Frank McConnell.

April 30 - 7:00 a.m. - Holy Communion  
Liturgist: Theodore Trost  
Preacher: Glenn Rader

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## EDITORIAL

During the last several weeks there have been a few controversies present on campus. Characterizing all of them has been the lack of understanding shown for the other person's position.

The first episode occurred when some members of the Junior class complained about the work load. Little effort was made by them to understand the faculty's perspective. One must stop and ask himself why someone else would do what he does.

A second episode arose at the faculty-student meeting during which sarcastic comments were made both by the students and by certain members of the faculty. The attitude of certain faculty members tends to place on the defensive those of this community who may be insecure. Then a certain faculty member could not understand why the real feelings were not expressed. A Christian must seek to understand the insecure person not condemn him. On the one hand we must commend the faculty for caring enough to sit down with the students to talk over their concerns, but on the other hand we must concur with the attitude that there were enough sarcastic remarks made to suppress some real feelings of the students. In a meeting during which feelings are to be expressed an acceptance of those feelings will do far more good than a rejection of them. (a la non-directive method)

A third episode concerned the petition circulated by certain members of the Middler and Junior classes. The obvious concerns which were stated thereon simply reflect the underlying needs of those who would sign. The negative attitude expressed toward these people especially by students who would not sign reflected a better-than-thou attitude rather than an understanding of these person's feelings. The way one responds to the other person's feelings is an important part

of his Christian ministry.

Man indeed is alienated from his fellow man, as well as from God. Let us thank God for His reconciling action in Jesus Christ and seek to reflect this gratitude in our understanding of the other person's position.

## CALENDER

May 5 - 10:00 a.m. - CHAPEL: Mr. William Slatter, General Secretary for Administration, Council for Lay Life and Work, United Church of Christ.

May 7 - 7:00 a.m. - Holy Communion  
Liturgist: Reynold Ziegler  
Preacher: George Geisler  
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## CONVOCATION

re-evaluated in the light of the comments made about it.

The final address of the Convocation will be given on Wednesday afternoon by Dr. Gerald Jud, General Secretary of the Division of Evangelism, United Church Board for Homeland Ministries. His remarks will concern "The Future of the United Church."

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## STAFF

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Contributors . . . . .	Connie Bastian Les Helmeczi Allen Kroehler Maggie Fenstermacher Louise Pottiger Harry Serio Jerry Voll

## NEGLECTED DEDICATION: A SOLILOQUY

What am I doing here? Oh, sure I'm going into the ordained ministry, but that isn't the whole picture. There must be more to it than that! Think back...think back...hmm..."Do you now, in the presence of God and this Congregation, renounce the vain pomp and glory of the world, the lust of the flesh, and all evil works and ways?... I do...Do you confess Jesus Christ as your Lord and Savior?...I do...Do you promise according to the grace given you, to live a Christian life, and always to remain a faithful member of the Church of our Lord Jesus Christ?...I do...Profess now your faith before God and this Congregation." A dedication to God and His Church. And then a mere half dozen years later something possessed me to enter the Christian ministry. A dedication?...to God?...to His Church? The first days of college; the first step towards admittance into the ministry. The first days of seminary; at last the threshold of the ministry itself. A dedication? A course of action!

But...but for some strange reason it all seems sort of vague now, sort of theoretical. Here I am in seminary, diligently studying in preparation for the ministry and waiting anxiously...and almost fearfully...for the day which will finalize my decision. Vague, yes, I guess that is the right word...graduation is but a few months off and yet this whole thing seems so far distant. Oh, yes, I will serve God through the ordained ministry. I will do the work required of me as a minister. I'll organize the church, I'll advise its leaders, I'll comfort the old ladies, I'll say a prayer when asked to, and I'll conduct the worship services in proper fashion. I have no doubt I can do it, for one of the reasons I entered the ministry was because I felt qualified to run the church and serve the people.

And yet...I don't know...but something...maybe it's...something's missing. Vague...far distant...theoretical

...O God help me...what is it? I wonder...could it be..."O Jesus, I have promised to serve Thee to the end"... "Take my life, and let it be consecrated, Lord to Thee"...what a horrifying thought...what a terrible thing to neglect...well, maybe neglect isn't the right word, but...For all these past few years I have had my nose stuck in books, preparing to serve God through the ordained ministry...yet, something has been missing...Dedication??? Dedication!!! Dedication...I failed to dedicate myself to God and to this task before. My decision, my preparation, the whole thing lay on an intellectual level...and has remained there. I have forgotten what it really means...humpf, dedication. Look at me...just a short way from ordination, just a short time before I will be challenging my parishioners to dedicate their lives to God, just a matter of months before I will exclaim the necessity for private devotions, just a little while before I will proclaim the Good Samaritan parable...what a laugh...and yet...I dare not laugh...sad?...yes, sad is the word for my plight. You see, I have not fully dedicated my own life to God as I had promised Him I would. I myself ignore the need for regular private devotions. I myself fail to see the needs of my brothers...my fellow students...and make no attempt to help them. If I fail to do these things how can I properly minister?...how can I proclaim that others should dedicate their lives, and participate not only in corporate worship but private devotions, and how can I expect others to care for the needs of the world? How. How! How? O Lord, have mercy on me...I do want to serve Thee...I do want to become a minister...help me...HELP ME!!! Help me...to dedicate...yes, dedicate myself to Thy service.

--Jerry Voll

Let us put by some hour of every day  
For holy things!...some little hour,  
Wherein to hold rapt converse with the  
soul,

From sordidness and self a sanctuary,  
Swept by the winnowing of unseen wings,  
And touched by the White Light Ineffable.

-Clinton Scollard

# FIELD EDUCATION: INNOVATION AND SEARCH

Allen E. Kroehler

	Yes	No
A minister's job is simple	___	___
Anyone can be a minister	___	___
All he needs is some in-formation	___	___
The right number of semester hours at a seminary is all it takes	___	___
How he relates to other persons is unimportant	___	___
He can ignore the experiences of other ministers	___	___
He needs no educational know-how	___	___

If you answered "yes" to all of these questions we can get along without field education in seminaries. Or, perhaps you think that the purpose of theological education is not to prepare men and women for work in the parish.

Every seminary seems to be asking questions about the place and nature of field education.

For the seminary committed to the parish ministry, such as Lancaster Theological Seminary, effective field education and other innovative variations which relate theory and practice are essential. For educators who recognize, as do the professors and administrators of this school, that three years are the beginning and not the end of preparation for triumphant ministry in tomorrow's churches; then an emphatic proportion of effort must be upon learning how to learn, upon self-teaching.

In the good old days before things got so complicated -- at least in the earliest centuries of the church and again for a while on the American frontier--pastors gathered likely students around themselves and trained new ministers. I say "good" because there was in the experience a wholeness and integration which would be valuable in every teaching situation. Only those who had the needed motivation and self-

discipline to teach themselves could come through it. I say "good old days" because this is a situation not to be recaptured in contemporary American theological education. Like everything else, the trend is toward the mass production of clerics (something which can't be done).

I'm the last guy in the world to want to sound like a head-in-the-sand conservative. I really don't want to return to the picture of one or two students limited to the localized situation and mind, skills and library of one isolated pastor for their theological, biblical and pastoral education. But in field education I believe we need to try to reconstruct for the student the best of that experience, keep it significantly integrated into everything else which he is doing to prepare himself for the Christian ministry, and improve upon it.

Theological education must be as little like mass production as any of the human and social disciplines. I believe every effort must be made to tailor each student's course to his own particular needs, interests and skills. One area of the curriculum where this flexibility for meeting the needs of individual seminary students is possible is field education.

Each pastor-in-training must have the opportunity to develop his own unique style of ministry. One resource for doing this is intimate sharing, in significant ways, with a number of effective local pastors (and their laymen) whose styles may be quite varied.

Unexamined experience is no guarantee of useful learning. Sometimes field work has been attached to seminary training quite unrelated and unevaluated. Negative and unproductive learnings often complicated, rather than helped a student's progress.

The field education committee of the seminary, anxious that new, effective field education be developed for Lancaster seminarians, has contracted with the Laboratory for Leadership and  
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## NEWS FOR NOW

The Nominating Committee of the Association of Seminary Women met last week and prepared the following slate of nominees for office for the year 1965-66.

Those who have consented to be candidates for office are: president: Jackie Cloud, Marian Schweitzer; vice-president: Judy Doll, Linda Garber, Carol Leamon; secretary: Lynda Harrison, Connie Heasley, Diane Schwerdt; treasurer: Vivian Aulenbach, Hanne Kreider, Phyllis Martz.

The election will take place after the regular meeting for April, which will be held on Monday, April 5 at 7:30 p.m. Conducting the election will be the Nominating Committee composed of Barbara Wise, chairman; Marian Luckenbaugh, Linda Garber, Barbara Liebnow, and Virginia Thomas.

The program for the evening will be presented by the children's bell choir of Covenant Evangelical United Brethren Church, located at Orange and Mulberry Streets in Lancaster. The choir will participate in the worship part of the regular monthly ASW meeting, and will also perform at 7:30 p.m. in the chapel for anyone of the Seminary Community who wishes to attend. Children in the Seminary Community would enjoy this type of program.

The all boy choir is composed of eight children, ages twelve to fourteen years. The children have been playing together for about a year and a half.

Organization of the group was based on a concern for the activity of boys whose change of voice rendered them incapable for several years to participate in vocal music activity in the church. It was found that the bell choir helps to give the boys a place in the life of the church. It also helps to hold their interest in the other church functions through this difficult age.

The group has performed throughout the county for church and civic groups. Last spring the young bell-ringers attended an area convention in Virginia. Plans are made for them to go to the National Bell-Ringers Convention at the National Cathedral in Washington, D.C. and will appear on WGAL-TV on the Joan Kline Show on April 13. The choir is a member of the American Guild of English Hand Bell-ringers.

Donated to the church by two of its members, the bells used by the choir are White Chapel English bells, one of the three types of bells used for this purpose. There are the more recent American bells, Holland bells, and English bells. The bells used by these boys were made at the White Chapel Foundry famous for its production of bells of this type.

The present two octave set of bells is to be completed by addition of another set on order now from England.

Mrs. Warren Hoopes, wife of a Lancaster Seminary student, is the director of the bell choir. Mrs. Hoopes, a graduate of the Philadelphia Musical Academy, teaches music in the Columbia Schools.

The play, The American Dream, which was to be presented by several of the faculty wives at the April meeting will instead be held on Monday, April 26. The cast includes Mrs. Paul Irion, Mrs. Paul Achtemeier, Mrs. Richard Shellhase, Mrs. Allen Kroehler, and Mrs. Robert Moss, Jr. There will be a brief introduction of the play and author by Mrs. Robert Duke prior to the play and a discussion of the presentation following the play.

It is recommended that anyone interested in the play should read it before its presentation on April 26. A more meaningful insight into the drama might be afforded by this. A play book may be secured by calling any one of the five faculty wives, and a book of the play will then be put in the proper mail box.

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## FIELD EDUCATION

Learning, a joint program of the Seminary and the United Church Board for Homeland Ministries to develop and experiment with new possibilities for junior and middler field education. The committee at this time consists of faculty members Bartholomew, Irion, Bricker and Thompson. Juniors in the 1964-65 school year are the first to engage in field education with Laboratory supervision. Changes for middlers, now being planned, will be apparent in the fall of 1965. It is assumed that in neither year will static patterns be fixed, but that students, faculty and Laboratory personnel will be involved in ongoing revision and search for dynamic learning.

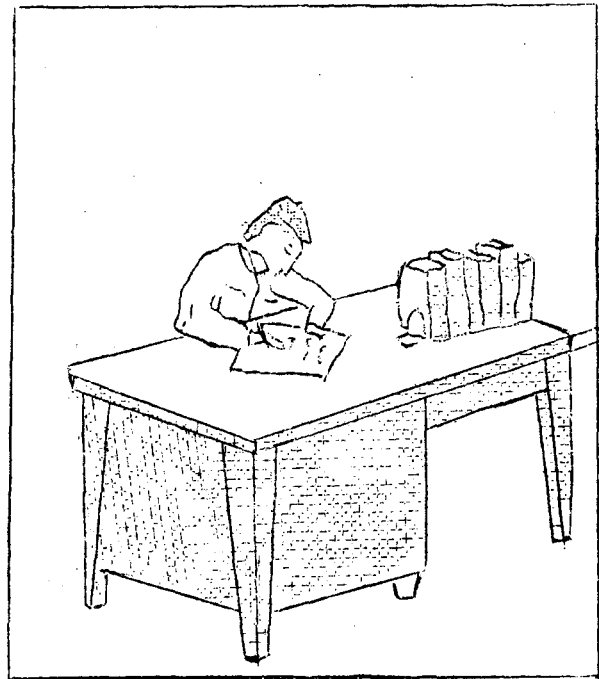
During this first year of junior field education in the Seminary's new curriculum, several significant innovations have been introduced. Students are disengaged from field work, from servicing congregations. Congregations are asked to provide their resources as a laboratory for observation and data gathering. The student determines for himself and in consultation with the director of the Laboratory for Leadership and Learning what he wants and needs to learn from the churches to which he is assigned. He is encouraged to view the work of the church to which he is temporarily related as it affects members of its fellowship.

During half of the year he deliberately pays attention to first one child, young person or adult and then a second person in widely varied age groups. He keeps a detailed case record of the way each of his subjects is involved in the significant life of the church and of his observable responses. This study is augmented with reports of visits to the subject's home, neighborhood, school or place of employment, of an interview in depth with his teacher(s), and of observation of other related educational work of the congregation.

Seminars each week give opportunities to share insights and questions with other students whose work is in other classes and groups and other churches, to discuss educational and theological implications with the director of the Laboratory and with each other, and to engage in ongoing evaluation and revision.

A similar seminar experience accompanies the other half year, is led by the chairman of the field education committee, and includes many of the seminary's faculty members. Data and observations which are discussed introduce the student to the vast diversity of the local pastor's responsibilities. Study areas include the mission and purpose of church, its relation to its community, its worship, ministry to individuals, place of laymen in its work, its effective organization for administration, evangelism, stewardship, mission and communications, the role of the pastor as perceived by both the pastor and his fellow members, his study and office and his preaching and teaching ministries.

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"Dear Mom,

I have so much work to do I'm going out of my mind. Why, I hardly even have time to watch U.N.C.L.E."

## FIELD EDUCATION

Participating churches and pastors have let it be known that they have learned from this experience. Efforts are made to interpret the program to participating teachers and leaders and to make available training opportunities to them. A question we are working on asks, "Are there ways in which this field education relationship can be of increasing value to the teaching congregation and its leadership?"

Whether or not these innovations are providing stimulating field education experiences for first year students only they can answer and probably not wholly before they have begun their own ministries.

We think we see signs of something important being provided by these experiences. The Laboratory is dedicated to helping the Seminary continue its search for new and better answers.

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### RESPONSE FROM THE FIELD AND THE STUDENTS

Reactions to the new program of field education were elicited from several of the students and pastors involved in the program. Pastoral response is, perhaps more interesting because these men can look not only at the program of the past few years but also back to their own experience in field work.

Two pastors took the time to reply in writing while others responded verbally. Interestingly, all responded with more comments on what the program was doing for their churches rather than for the students. This is probably to be expected, considering their viewpoint. Comments were made that the new program forces the local congregation to examine itself, for the simple reason that someone is now asking "why" about the things which they have always taken for granted. Programs, resources, and materials all are coming under the close scrutiny, not only of the

student, but of the pastor and the lay people with whom he is working. This is results in what one pastor called a forced examination of "the strong and weak areas of his work and the congregation's life." Lay people who are directly involved with the Seminary student are being challenged to grow in understanding the ministry of the church as a whole. Also commented upon was the increased interest in the program of education at the seminary: why did the seminarians need to know these things, how did they go about learning those things which the congregation had in the past simply taken for granted that the pastor knew.

On the critical side, pastors seem to sense some lack of involvement by the students in the life of the church. One pastor put it this way: "There should also be a place for the first year students to take some part in the life of the church beyond observation. People still find it difficult to believe a person is working if he is not up front leading."

Attention was also called to the fact that the greatest amount of time was spent discussing the subject for the student's next seminar class. Some felt that instead of talking about what a pastor does perhaps the student could accompany him as he goes about his actual tasks. This would require more participation on the part of the student, more time spent at the local church.

Reaction from the pastors was definitely in favor of the new program. Several said directly they felt it was an improvement over their field work experience, and these were Lancaster graduates speaking. The proviso was added by one that he regarded this only as a prelude to "doing" and not a substitute for it.

The students reactions to the new program range from "almost useless" to "an experience which served as a rededication of my life's commitment." The first comment came from one of the older men, who before coming to Lancaster, had served in just about every position a layman could fill in a local congregation. The opposite end of the scale was reached by those who  
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# POETRY CORNER

8

## THE LOVER OF GOD

Kill this man!

He is a humanist.

A lover of man and not of God.

Man is a base creature formed from dirt  
And under the weight of original sin.  
He is the lowest form of life.  
An ambitious, anxious, sex-driven animal--  
A ridiculous being dwelling in the depths of the absurd.

Let us kill this lover of man,

So that we may turn our thoughts to God.

## A NEW SYMBOL

The polished Cross, gleaming bright:

Upon this instrument of death--one crucified.  
But the Cross is bare--Christ has not died.

The Crucifix with mangled corpse

Hung two thousand years upon the tree.  
Christ is dead but gained no victory.

The wooden Cross with rusted nails and bloodied beams,

Remnants of an earthly prison.  
Christ has died

Death is dead  
HE IS RISEN.

-----Harry Serio



## RESPONSES FROM THE FIELD AND THE STUDENTS

had little or no contact with the internal workings (especially administration) of the local church before arriving at seminary.

The most meaningful responses were from those students who were involved in the administration part of the Laboratory program. The comment was again made, concurring with the pastors, that the principal amount of time each week was spent in discussion with the pastor concerning the particular subject to be covered in that week's classroom seminar. Students differed in the amount of time spent in accompanying the pastor on his daily tasks, but all of them had made calls with the pastor and been present at meetings of one kind or another.

Those students who were engaged in observation of Christian education in the local church were somewhat less enthusiastic. Attention was called to a lack of "specifically defined objectives," in this area, which one student felt to be rather confusing at first, and another felt "led to a feeling of purposelessness at times." On the other hand, as the semester progressed such feelings were resolved and students could understand that the method of planning this area of their work allowed them to, in a sense, tailor their experience to fit their own particular needs. The case study of an individual child was pointed to; as an example of how the "purpose" of the study was not clearly defined at the beginning of the semester but later resolved into a worthwhile experience in the classroom seminar discussion.

In one area both groups of students were in agreement: that the face-to-face contact with the people of the local congregations were especially helpful. The "how, what, and why" of these people's tasks was discussed. The pastors have already been quoted as saying how this affected the people on the their side of fence, both the students and the laymen seem to have learned from

each other at this point. Departmental Church School, teachers, Board of Christian Education and Budget and Finance committee meetings were mentioned by students as being beneficial, as well as interviews with individuals such as the treasurer, financial secretary, specific teachers, and the Church School superintendent.

The seminar which climaxed each week's activity came in for its share of comment. Here a "pooling" of the insights of each individual results in what one student called a "broadening" of those insights. Instead of seeing just one particular way to face a situation, the students realized that each church was, in some ways, "peculiar" unto itself, and that the way in which one particular congregation and pastor faced a situation was not the only way that situation could be faced. Where a problem "area" existed in one Church, another might contribute a way in which it had been solved in the church in which he was observing.

Just as the pastors had found something lacking in the program at the point of involvement, so also did the students. Although arriving at the point by several routes, many felt that their main concern with the field education program was "the fact that the whole semester was spent in 'observing' rather than 'doing.'" By the end of the semester some felt that they should be allowed to take a more active part in the work of the church. Apparently "pure" observation is as unsatisfactory to those students who experience it, as was the "sink-or-swim" involvement method of the past. Those students whose observations were complimented by some chores in the life of the congregation (a.e. assisting at communion) felt that they had a richer experience than those who did not.

# SOCIAL ACTION



## PACE CONTINUES

### Community Closing Program Planned

There now are two more remaining sessions in PACE, the Program for American Cultural Enrichment. These sessions will cover:

April 3 - 9:30 - 11:30 a.m. - "Negro Heroes of American History and Culture." ---Significant American historical events will be related to the life and work of a selected group of Negroes. Hopefully, the students will become familiar with Negro heroes who emerged out of 1) the period of great African empires and the exploration of the new world, 2) the period from slavery to the emancipation, 3) the period from emancipation to the freedom revolution, and 4) the current freedom revolution.

April 10 - 9:30 - 11:30 a.m. - "The Freedom Revolution"---This we hope will help the pupils understand something of the nature and spirit of the revolution now going on. Some discussion of prejudice and understanding, as well as learning about the present struggle for racial justice, will be included.

At the last PACE committee meeting, it was felt that it would be beneficial to have a closing program for all interested adults in the community, as well as those children and parents already involved. This will be held on Saturday, April 10 at 7:30 p.m. at Faith United Church of Christ, South Duke and Green Streets, and will be in addition to the regular morning session. The tentative program design will include an opportunity for the students to share their PACE experiences of the past seven weeks with the adults. Then while the students have their own recreation, Rev. Alston and Paul Westermeyer will present a dialogue on the current Freedom Revolution for the adults. A period for questions and discussion will follow. There will be

refreshments for all, as well as a display depicting various phases of Negro culture.

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## AT ENCOUNTER

HISTORY OF RELIGIOUS ART 7:30-9:00 p.m.  
Slides and lecture followed by coffee and discussion.

April 27 - Renaissance Religious Art:  
Professor Robert Duke.

May 4 - Early Christian Art (Catacombs):  
Mr. David Keller.

May 11 - Modern Religious Art (Chagall):  
Rabbi I. S. Borvick.

## BIBLE AND THEOLOGY COURSES

April 28, May 5, 12, 19.

"Deuteronomy: The Gospel in the Old Testament", Dr. Elizabeth R. Achtemeier. 7:15-8:15 p.m.

"Rediscovering the Laity in Europe and America", Dr. Lee Gable.  
8:30-9:30 p.m.

THE NEW MORALITY - April 26 at 8:00 p.m.  
A discussion led by Professor Paul Irion.

## REPORT ON THE VATICAN COUNCIL

Dr. Bard Thompson will give an account of the meetings and their significance.

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## THROW OUT THE LIFE LINE FOR AMY

Our drive to bring Amy Chan to the states is still lagging behind. The drive is now beyond the half way point, and as of March 31, our contributions amount to \$274.16. Don't forget our goal is \$600. Now is the time to throw out the life line. Ahso!

## REFLECTIONS ON 55 HOURS

My experience as one of four representatives of Lancaster Seminary at the March on Montgomery more than a week ago is one I will not soon forget. I will leave it to others more capable and experienced than I to evaluate the significance of the march to the Civil Rights Movement as a whole. For me, at least, it was a short but significant experience.

Here was an opportunity for significant people as individuals, and people representing significant institutions, to say a "bodily yes" to the Negro's drive for first-class citizenship. Here was an opportunity for individuals and groups to stand up and be counted among those in favor of giving Negroes their full status as men and women in American society. Here were 15,000 people from all walks of life and many parts of the world witnessing for themselves and many others before the entire world, saying by their presence that something must be done and it must be done soon.

Why they were there could be answered in various ways. Some were there for philosophical reasons. Others would, and could, claim a theological basis for their presence. Prestige would be the reason for some being there. Guilt would be the motivating force behind others. And some would simply claim "It's something I feel I must do. I can't explain it exactly."

And yet they were all there. The reason for which they were there seems really unimportant, to an extent, for whoever was there and for whatever reason he made the decision that put him there, was present as a sinner. Both the marchers and the onlookers shared this fact of their lives. It was an extraordinary experience just to be among 15,000 sinners gathered in one place attempting to accomplish something that could be termed good.

Throughout the trip and march I felt I was not alone in having a sense of insecurity about the whole thing. Seeing the fingersigns of hostility and reading

the lips of white passers-by repeating well-known four letter words of hostility, distaste, and hate was one reason for this. The absence of an American flag outside the line of march was another, adding to the experience a sense of being in a foreign, and therefore hostile, land. And the lack of love in the expressions on the faces of the soldiers and policemen could provide only that sense of security which can be had without love; although it is true that even the seeming indifference of the federalized soldier with a confederate flag on his chest provided a sense of security which the state and local police did not.

But we were welcomed quite warmly all along the line of march by the Negro population: some smiling, many crying, all watching, many encouraging the marchers. It is here that perhaps the greatest witness was made, by saying to those people by our presence: yes, we are concerned enough to do this thing for you; we are at least concerned enough to endure some minor physical hardship; in this small way we are attempting to back up our often empty words with what we hope will be a not-so-empty action.

And yet this experience brought home to me the fact that there is little defense against the southern white's accusation reminding the "Yankee agitator" that all is not well in the area of civil rights on the northern side of the Mason-Dixon line. While the march seemed to be called for at this time, let it not lure us into the myth of self-righteousness. The grass is not greener on our side of the fence.

--Les Helmeczi

\* \* \* \* \*

Slow me down Lord, I'se goin' too fast;  
I can't see my brother when he's walkin'  
past.

I miss a lot of good things day by day;  
I don't know a blessin' when it comes my  
way.

--Negro Spiritual

## ASW NEWS

On Wednesday, April 21, at 9:30a.m. the ASW will sponsor a coffee hour for the women attending the convocation. Light refreshments will be served. This will afford some time for fine fellowship and discussion with wives of the ministers attending. All **student** wives are encouraged to attend.

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Mr. William Slater, the General Secretary for Administration of the Council for Lay Life and Work will speak to the members of ASW on Wednesday evening, May 5 at 8:00 p.m. in room 2. Mr. Slater will explain to the wives the function and structure of the Council for Lay Life and Work.

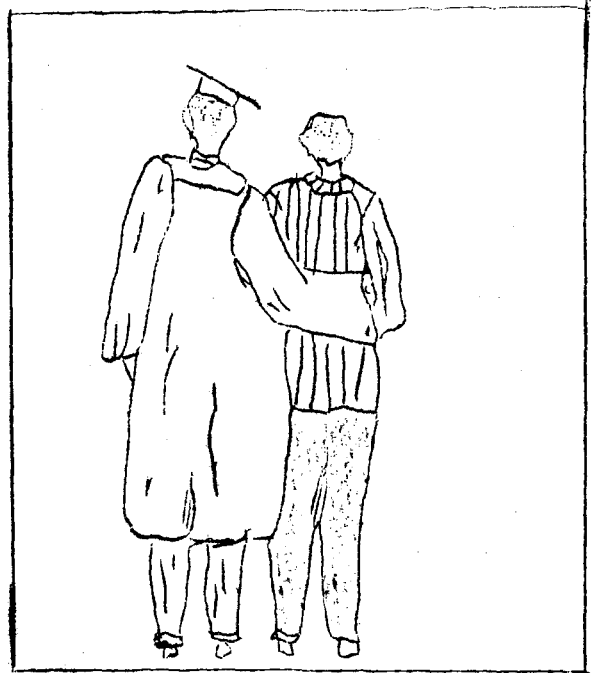
A preliminary discussion will be held before Mr. Slater visits the campus on April 13, at 8:00 p.m. at the home of Mrs. Lee Gable, 527 West James Street. Those who attend will be introduced to the Council of Lay Life and Work as it functions at the local level. Mrs. Gable's preparatory talk will be of special benefit to wives of Junior students who were not on campus last year when those concepts were first explained.

As further preparation for both of these meetings, wives are urged to read "Program Opportunities to Adults," a booklet which may be found in the library. This publication will provide added background on the subject.

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Pray as though everything depended upon God; work as though everything depended upon you.

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Professor, "And Johnny boy, I want you to know that we'll watch over you just like a mother."