



The

Seminarian

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CHOIR SCHEDULES SPRING TOUR

The Seminary Choir, composed this year of 27 voices, is experiencing a busy schedule of concert appearances. During the present term, they have performed before a total of 1000 persons in Harrisburg, York, Selinsgrove and Allentown. The end of the present term will mark the beginning of the annual choir tour held each year during the spring recess.

The tour will take the choir to Sunbury, Lock Haven and Shamokin in Pennsylvania as well as to Hamburg, Tonawanda, Rochester and Corning in New York State.

While in Rochester, the choir will sing during the morning chapel service at the Colgate-Rochester Livinity School. Other highlights of the tour include a tour through the glass works in Corning, a day at Niagara Falls, a meal with last year's choir manager, Calvin Wolfgang, as host and a tour of the Devitt Old People's Home.

Concerts during the spring term are planned for Palmerton, Annville, Shoenersville, Leacock and Lancaster.

The current season will mark the last year of Dr. Alfred Sayre's long association with the choir as its faculty advisor. His service to the choir in the past years is greatly appreciated by all those who have been connected with the organization. Dr. Sayres will accompany the choir on their tour and their concerts.

The choir is again under the capable directorship of Mr. Frank McConnell.

SPRING RETREAT PLANNED

COMMUNION SCHEDULED

March 22, 1961, the Spiritual Life Commission will sponsor an all-day retreat. The site of the retreat is Leacock. Cars will leave the seminary at about 8:15 am and return at approximately 4:30.

The theme of the retreat is "Witnessing to the Encountered Christ." Robert Duke, professor-elect of practical theology, will be the retreat leader. Devotion, worship and meditation will be the main emphasis. In the morning there will be a worship service, a talk by Mr. Duke, a meditation based on one of the arts and time for private meditation. The basic idea of this part of the program is to help each person be confronted by Him -- the life-giving Christ -- who alone can restore us. It is hoped that each person will be led anew to be encountered by Him.

In the afternoon, the main emphasis will be to examine the response that we make after we have encountered the Christ. Mr. Duke will speak to help us examine our lives in terms of witnessing. There will follow a time for discussion, personal meditation and worship. A communion service in the evening at the seminary, using the liturgy of the Church of South India, will serve as a closing service for the whole day's program.

It is hoped that each person will come to the retreat prepared to enter into devotion and meditation. There will be devotional aids there to help the students, but retreatants may also bring such aids themselves if they so desire. Since this is our main purpose, it is hoped, that even in the discussion, the speaker and one's fellow students will not be interrogated in an argumentative

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Special Bookstore Co-op Meeting to be held March 9 in Ad Building beginning at 9 a.m. Purpose of the meeting is to vote on the proposed constitution.

OPEN LETTERS TO THE SEMINARY

DEANnotations

The Middler class gives its heartfelt thanks to all those persons contributing to the Ecumenical Fund Drive this year. The drive's goal of \$700 is all but realized, with only a few more dollars yet to go. Only a small number of the envelopes passed out by members of the class for contributions have not yet been received.

The total collected by the class will be divided as follows; \$350 for the ecumenical student who will be on campus next year and \$350 for a Pioneer Evangelism pastor's work in Japan.

The spirit of cooperation shown by students and faculty in this project was such that we must say "...not we, but the grace of God within us" was the reason for our success.

Park Ranck,
President

The Middler Class

* * *

I am sure that some social workers could give an affirmative nod to the words of the prophet Isaiah, "...a little child shall lead them..." and could then point to some specific case where the presence of a child was influential in strengthening family relationships. Therefore, it should not surprise us too much that our seminary "family" came out of crook, cranny and carrel to worship when a child was to share in leading them.

In a few years hence, I wonder if we will not be instructing our parishioners to beware of the spectacular and the sensational and will encourage them, instead, to come to God's house to worship. If we could practice now, what we will be preaching then, all our chapel services would be well attended; even when average Joe Doaks is leading the worship.

Wayde V. Atwell

* * *

These words are written in hopes that they will clarify the student body's understanding of the program conducted at Long's Home for aged and widowed ladies.

The practice of conducting a half hour worship for these very thankful ladies is not the whim and fancy of one person here at the Seminary, but is a project of the Outreach Commission of

Summary of Spring Term registration: Seniors-33; Middlers-37; Juniors-32; MRE-7; Unclassified-5; Total-115.

Winter Term ends Friday afternoon, March 10 at 5 o'clock. All work for the term must be "in" professors' hands by that time. Spring Term begins Monday, March 20 at 9 am. Last meal served in the refectory before recess -- Friday at 12:45; first meal after recess -- Monday breakfast, March 20.

The Faculty-and-wives group, meeting at the "deanery" on Feb. 24 conversed with President and Mrs. Moss at Oakland, California. We gathered that despite weather contrasts, they were getting eager to come home. They are expected to return about March 17.

The Gables, too, are looking forward to turning homeward. Their route will not be so direct as that of the Mosses as they plan to emulate Magellan with stops at Athens and Jaffna, Ceylon where they will visit Kimon and Ruby respectively, and then India, Hong Kong and Japan. They expect to arrive home about June 1.

Alexander K. Smith is conducting the Methodist class, (135M) during the second half of the Winter Term.

The dates for the Comprehensive Examinations are April 4, 6, and 8. If a prospective graduate does not have a syllabus, he may get one in the dean's office.

God speed to our choir on their annual tour.

Seniors and Middlers, note the reminder on the bulletin board regarding the prize essay and sermons due April 17.

Greetings to Bruce Allan Seigfried who landed on Tuesday, February 28.

the Society of Inquiry. As such, it should be an interest of all students, since we all are a part of the Society.

But more important than what is listed above is the fact that this program gives us an opportunity (not a responsibility) to put into practice during our years of training, what we will be doing the rest of our lives -- offering ourselves in service for the benefit of others. The word minister is very definitely related to the word "servant."

Charles Neiswender

LANCATER AT ISM CONFERENCE

Lancaster Theological Seminary will be represented at the annual Regional Interseminary Spring Conference held Friday and Saturday, March 17 and 18 at Drew Theological Seminary in Madison, New Jersey. The Interseminary Committee here expressed the desire for a few more students to represent the school at this meaningful conference.

The Outreach Commission of the Society of Inquiry will cover the expenses of all representatives. Room for additional delegates is available in the automobiles furnishing the transportation.

The theme of the conference is "Why an Ecumenical Movement? Why Must I Be Involved?" Prof. Alexander Schmeemann, Professor of Church History and Liturgical Theology at St. Vladimir's Orthodox Seminary in New York will present the position of the Eastern Orthodox Church towards ecumenicity. Dr. Cornelius van Til of Westminster Theological Seminary in Philadelphia will discuss the shortcomings of the ecumenical movement and state the reasons for the oppositions to it by fundamentalistic groups. Dr. J. Robert Nelson of Princeton Theological Seminary will discuss Protestantism's stand on the movement. Panel discussion and group participation will be featured.

The representatives from this seminary will leave campus at noon Friday March 17. They expect to return by 6 pm the following day. All interested persons are asked to contact Vince Shively for details.

BOOKSTORE NEWS

The Bookstore will remain closed until Friday, March 10. That day the store will be open 2:30-5:00 for the selling of text-books only. Text-books which have been received by that date may be secured.

The Bookstore will not be open regular hours during the spring recess. Anyone desiring bookstore services during that week may contact either the manager or the assistant manager.

The new schedule of business hours for the third term are printed here. It is

LENTEN DEVOTIONAL SERVICES

This year's theme for the Lenten services is "Faces About the Christ During the Passion Week." In all the services, senior students are the preachers and middler students are liturgists. So far the following "Faces" have been the concern of the preachers:

February 15 - "Judas Iscariot" -- Don Stump

February 22 - "Caiaphas" -- William Shambaugh

March 1 - "Pontius Pilate" -- David Knoebel

For the remaining services, the topics will be:

March 8 - "Mary Magdalene" -- Mary Wenck

March 15 - "Simon of Cyrene" -- George Toth

March 22 - "The Hand Around the Table" -- Paul Peters

It will be noticed, that even though school is in recess during the week of March 12, there will still be a Lenten Service Wednesday night, March 15. It is hoped that the students and families who remain at the seminary during the recess will make an effort to attend the service.

The main purpose of the services is to see Christ's ministry as it is exhibited through the people who were around Him during the Passion Week. It was also thought fitting and proper that the Lenten series should close with Holy Communion. Therefore, at the service on March 22, the sacrament of Holy Communion will be observed. The liturgists will be Dr. Paul Achtemeier and Prof. Paul Irion. The liturgy of the Church of South India will be used as the form for the service.

hoped that you will keep it posted in your study:

Mon. 10:00-12:00, and 5:00-5:30

Tues. 9:00-10:00, 10:30-11:30 and 1:30-5:30

Wed. 9:00-10:00, 10:30-11:30 and 3:30-5:30

Thurs. 8:00-10:00, 3:00-4:00, and 4:30-5:30

Fri. 10:30-11:30

YOON-KOOK KIM

(International Student Sketch)

Have you ever been imprisoned twice for wanting your country's freedom? One of our seniors has.

Yoon-Kook Kim was born near Nachin, North Korea, in 1920. His family was Confucian. Kim is the oldest of 5 children. His father was a political refugee from the Japanese in Manchuria for more than 15 years and was in Vladivostok at the time of Kim's birth.

When Kim went to a Canadian Mission High School in East Manchuria, Bible courses and attendance at worship were required. He joined the Christian church in 1937; later his mother and 3 sisters joined. Kim graduated from Taisho University (Buddhist), Tokyo in 1944, majoring in liberal arts. He witnessed the bombing of Tokyo in April, 1942. He received his B D at Hankuk (Korea) Theological Seminary, Seoul, South Korea in 1951. In 1958 his seminary president visited Lancaster Theological Seminary. A scholarship from the E&R denomination made it possible for Kim's studies here.

Kim taught Primary School (Ages 7-13) in 1942. After World War II, he returned to North Korea from Japan and taught high school English and current history in Nachin. The Korean War found Kim a chaplain and teacher in a high school near Pusan, South Korea. He spent 6 years there. In 1956 he returned to Seoul to serve a 200 member Presbyterian Church, affiliated with the National Council of Churches in Korea. After one year he became secretary to the Canadian Mission (United Church of Canada). Two years later he began teaching Old Testament at the college level (Seoul Bible Institute). He left the latter institution to come to Lancaster via BOAC and Pan American Airways.

Kim's life has been one of upheaval, war, flight and imprisonment. This has not quenched his Christian spirit. Korea had been under Japanese rule for 36 years up to August 1945. For political activity on behalf of Korean freedom, Kim was jailed 14 months on Kyushu Island, by the Japanese. The United States Marines freed him in Sept. 1945. The following Dec., back in North Korea, the Russian occupy-

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THE ALTAR

by Vencil Shively

2,680 is the magic number. This positive number occurs in the last column entitled net gain or loss on page 188 of the 1960 E&R Church Yearbook. This number represents the fruits of 1900 ministers and 800,000 laymen in 2800 congregations of the Evangelical and Reformed Church from January of 1959 until January of 1960. Analyzing the figures we find an average gain of less than one soul for Christ per congregation. Percentage-wise this is a net gain of approximately 1/3 of one per cent.

To me this is a very disturbing fact. What can be the reason for such a shameful figure? In somewhat mild terminology I venture to say that the Evangelical and Reformed Church is a static denomination.

Making a further study of the figures we find that nearly one half of all incoming members, 21,708 to be exact, came from confirmation. Another 17,764 came from transfer of membership from other denominations. Only 11,634 fall under the category--"By Renewal of Profession". These three columns add up to a grand total of 51,106 incoming members. In the Loses column we find that 17,563 individuals transferred out of the denomination, 12,196 passed from the roll by death and 18,667 were erased from the roll. This column adds up to 48,667. Subtracting from the foregoing column we arrive at our magic number 2,680.

Again considering my premise--that the Evangelical and Reformed Church is a static denomination--the question is logically inferred, why is it so? I believe that this is primarily a resultant factor of inherent clanishness. By this I mean that the cohesiveness within the established congregations bred an air of exclusiveness. Our traditional, conservative group inheritance has limited our growth. Consequently, we find the Evangelical and Reformed Church becoming a static denomination. I do not feel this is a healthy sign, for as we all know, stifled growth can, and often does, lead to degeneration.

A simple test may be employed to prove the foregoing hypothesis. Let a stranger

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TWO VIEWS ON CLERICAL GARB

(Additional discussion of the issues involved in this subject are encouraged.)

by Russel Mertz

One of the minor (or major, as the case may be) considerations with which the ministry concerns itself today, is the question of "clerics". In many areas of the Church, this question has undergone much discussion and heated debate, not only among clergymen and denominations, but also between the laity and the clergy. However, in light of the freedom in our Protestant tradition, the question really loses much of its "dynamic" character since there is nothing binding about the use of clerics to begin with. The clergyman chooses either to use them or he chooses not to.

However, this does not automatically become at all a closed question. "Clerics" or "ecclesiastical habdashery" as they have been referred to, have become part of the tradition of the Church's ministry, and thus they cannot be degenerated to the realm of mere choice.

To stretch out a definition of clerical garb is virtually impossible, due to the ambiguity which arises out of the various understandings of what this is. In this case, it will have to be sufficient to say that clerical garb is that which distinguishes or sets apart the pastor from other men. Even this is inadequate since the pastor could distinguish himself quite significantly by leading worship or making his calls in a bathing suit. In whatever way "clerics" are understood, the writer feels that they do have a place in the ministry of the Church.

The ministry of Jesus Christ is composed of those who have responded to the call of Christ to serve His Church. Just as the prophets of the Old Testament were called by God to be instruments of His Word and servants of His purposes, so has Christ called us to be His ministers. And, like the prophets of the Old Testament, we are, therefore, set apart; we are different and distinct from other men because of this call. Thus, we must manifest this difference in a way that is clear and intelligible to those whom we serve.

How, of course, do we manifest this reality? By the very thing we are called

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by Kenneth Mulholland

Recently I was informed that The Seminarian was planning to print concurrently two articles on the wearing of special clerical garb. I was asked to write one of these articles. So as to dispel the notion that the views set forth in this article are negative in character, I wish to make it quite plain that the thesis of this article is that the garb of the ordained clergyman should be in keeping with the nature and function of his office.

In Romans 12:3-8 and I Corinthians 12:4ff, the New Testament asserts that the church is the Body of Christ -- an organism with many interdependent parts. Within that body all members, as objects of God's unmerited mercy, have equal status, but differ in function. There are teachers, pastors, evangelists, prophets, healers, and leaders. The gifts needed to carry out these functions are gifts of God. Because they are gifts, all Christians have a contribution to make toward upbuilding the Body of Christ.

The emphasis upon the equal status among believers is also brought out in the Biblical emphasis upon the priesthood of all believers. All believers have access to God through the "one mediator between God and Man, the man Christ Jesus." Hebrews states that Christ, not an ordained clergyman, is the High Priest of this priesthood. Within the priesthood of believers, all pray for each other, all are to teach each other, all are to minister to each other, the differences again being one of function.

The ordained clergyman, then, is one who is called by God and set aside by the Church for a special function. Ordination in no way makes him superior to his fellow Christians. All Christians are to be engaged in "full-time Christian service," for Christianity is on a 24 hour a day basis. Those who maintain that the minister should be specially garbed because of the nature of his office and his ordination, should remember that, by the same logic, elders and deacons, who are also ordained to a special office, should also be distinctively

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CLERICAL GARB (Cont. from page 5)
to do as leaders in the Church-- preach the Word and administer the Sacraments. However, the prophets were known not only by their message and acts, but also by their immediate appearance to other men. So it is with us. We cannot only be known by our message and purpose, but also by our appearance to other men.

There are, however, certain dangers involved in the use of "clerics". The pastor who wears the clerical collar must wear it as a sign of his office and not as a means for his own benefit and prestige for himself. He must wear it as a sign of his service to God and not to serve his own purposes. Further, the clerical collar is a sign that he has been set apart and not that he is set aloof from those whom he serves. Finally, the pastor should not don the clerical collar for the sake of conforming to a man-made image, but for the sake of communicating to others the fact that his call is to serve the Image of Christ.

RETREAT (Cont. from page 1)
manner. The commission hopes that each person, coming with a "broken and contrite heart," will truly allow himself to be led to Him who must encounter each one of us if we are to be His fruitful witnesses.

KIM (Cont. from page 4)
ing forces jailed Kim for political reasons. He escaped in a month to Seoul. It was a hectic, terrifying flight including the dodging of bullets and capture. Later, in the Korean Civil War, he was forced to work with the pro-communist Christian political party, during the 3 months of Red control. UN forces retook the city in Sept. 1950. Kim worked in the civilian aid corps for 2 months. The following Dec., with others, he fled to Pusan ahead of Red Chinese forces. His parents perished in the northern UN push later.

Kim met his wife in North Korea. They were engaged in 1945. In the summer of 1948, she too escaped to South Korea and they were married. Today she is teaching in a private Jr. High School in Seoul. Kim looks forward to returning to her after fulfilling his hopes for a ThM in Old Testament, possibly at Princeton Theological Seminary.

MULHOLLAND (Cont. from page 5)
garbed and perhaps also the teachers and officers who are dedicated at the Morning Worship Service. (Should elders wear their collars upside down or sideways?)

Thus, because the minister is equal with all Christians, there are no scriptural grounds for his wearing any other dress than those in keeping with his culture and time.

Now it is true that there are some questions that cannot be legalistically answered with sweeping judgments, but must be left to private judgment in the light of Biblical principles. After all, is it advantageous to wear conventional dress at all times? Doesn't it unnecessarily increase the difficulty of moving about freely in hospitals and, even worse, prevent patients in need from recognizing a clergyman who might be of help to them? On the other hand, a word to the hospital staff will facilitate free movement.

Ultimately, it appears to me that the inevitable result of calling attention to the function of the ordained clergy by means of special garb tends to build barriers between clergy and laity, barriers which are not conducive to upbuilding the priesthood of believers, the Body of Christ.

ALTAR (Cont. from page 4)
come into an Evangelical and Reformed Church and then observe the warmth which he is given by the congregation. The location of the church has little bearing on the general atmosphere. Some areas may exhibit a more closed group than others but most areas have the same characteristic. This stiffness seems to be a universal factor in our denominations. Considering that the church is failing to capture those who do show an interest, how much weaker is our missionary spirit for those outside? It would seem to me that the Evangelical and Reformed Church has lost the vigor and vitality of the Christian faith.

Each of us as prospective ministers are compelled to re-evaluate the existing stigma prevalent within our congregations and denomination as a whole. Include in this evaluation that figure 2,680. How do you explain this dispicable figure of membership growth? Of course, we should not let ourselves become overly disturbed by this fact as we do have one mode of consolation--growth through mergers.