

DECISION: Prestige or Communication?  
(reflections by a listener)

Ministers must be willing to put aside self-centered interest in enhancing their own prestige, or keeping it in the event of threat, in order to really let the Church be the communicating channel which it can be to spread the News of Christ via the ministry of the laity. Training, assurance and pastoral support is needed! Mr. Chapin, Communications Warden (a lay theologian) at Washington Cathedral says (we) ministers must be willing to "Let our laymen even make a few mistakes in their attempt to make use of mass media to preach Christ"; and he says that, knowing that it will really take a great sacrifice on the part of clergymen to allow laymen to be the Church, involved in "mass communication media". As often is the case, men learn by trial and error too. Laymen learning this way will be better than having their minister(s) do their work for them.

Too many ministers have been concerned themselves to be "the public relations man" for fear that laymen simply cannot represent the Church to the best advantage. Some ministers fear for their own personal prestige (e.g., the pietistical image of "the man of God" over and against "that worldly one")! Whose advantage is it anyway? God's.

But the time has come for clergymen to really involve the laity in communication endeavors. To answer the cry, "But wherever do you find capable laymen in average churches?", the reply is: "Get trained yourself; and train 'em!" Even

BULLETIN!!! PROFS SUPPLY  
ANSWERS TO COMPS !!!

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have a communications committee which will have the "listener's ears"-picking up worldly pulsations - that far too often ministers do not wear (or cannot because of the stigma they bear in the eyes of the world). For the sake of communication, clergymen need not depend upon themselves. Recruitment is needed from the ranks of the laymen - more than to be mere envelope-sealers and address-typists. The whole endeavor by a church can be one in order to reach the man in the street by many media and techniques. At this point, on the whole, the pastor has got to rely upon laymen anyway.

But for the endeavor to take place, ministers must decide to see their interests not to be self-centered but Church-centered, involving lay commitment, world-aimed, and above all, Christ-controlled.

This will even mean having (our) communications committees proposition the "mass-media men" with the News which is the greatest Truth for our time. If the "Mass-media men" will buy our proposition, then more people will hear about it. In propositioning, even be willing to include "audience or consumer rating analyses" as motivation for type of program, etc. Is it worth it? To meet people, who they are, where they are? Yes, if the decision is for communication.

Part of the pastor's decision explicitly concerns his own personal

relationships with the "mass-media men". When propositions and negotiations are made contracting for a particular time or space of medium for communication of religious nature - or any, as a matter of fact, the minister has absolutely got to be integro-ruous enough to keep that contract and not, by breaking it, disrespect the stewardship of time and space, to which the mass media-media men are held accountable by companies and consumers.

The pastor's role is serious. Above all, he should put communication of the Gospel above personal prestige. In fact, he should communicate in humility. Such, we hear, is often not the case!

- Daryl Clemens-

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#### THE TASK OF THE LOCAL CONGREGATION

By the term "local congregation", we understand a company of believers gathered together in a given geographical location, meeting regularly to fulfill the purposes of the church insofar as they understand them. This company of people will inevitably have some recognizable level of organization and activity(program), and usually a building or set of buildings. The term is by some extended to include also the families of these believers, and by others to embrace all those who consciously ally themselves with this "church" in some way or other, whether members or not.

The task of such a local congregation can be defined or described in a variety of ways, all of which are necessary to be fully-rounded and adequate picture.

A helpful four-fold analysis comprising worship, witness, fellowship and nurture, might be a good place to begin.

Worship - the continually repeated offering of ourselves to God in response to His Word (i.e. His loving Saving Action for men, His self-giving in Christ).

Witness - the proclamation of the Gospel in, but especially beyond its own life, in act and word, including Service, Reconciliation and every form of outreach.

Fellowship - the "shared" life of the people of God, "loving the brethren", belonging to one another.

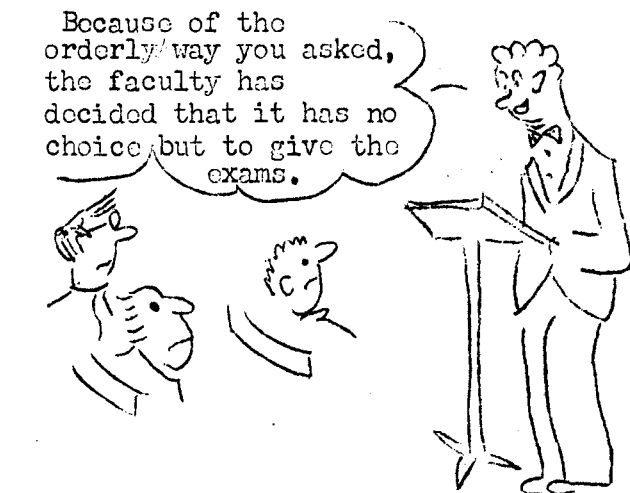
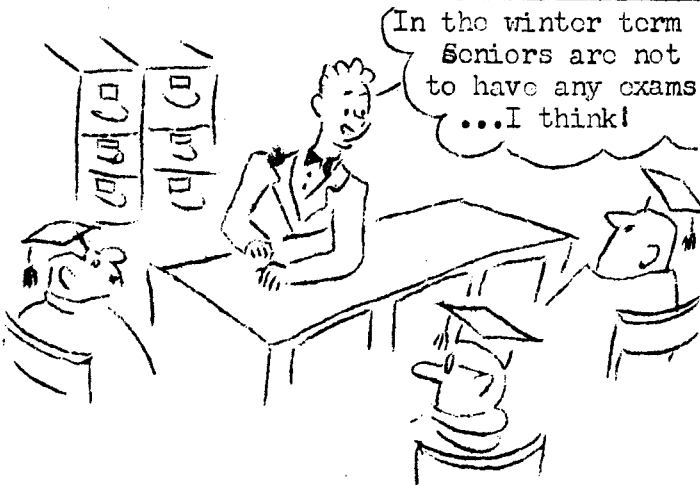
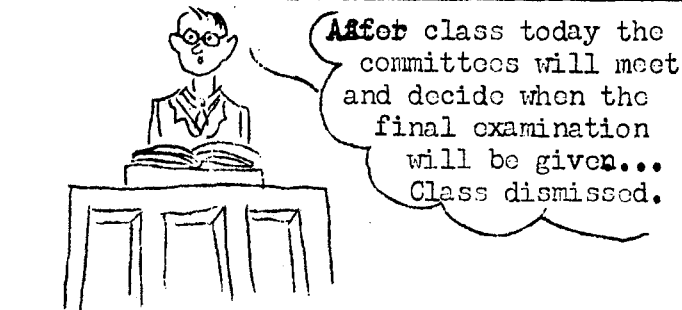
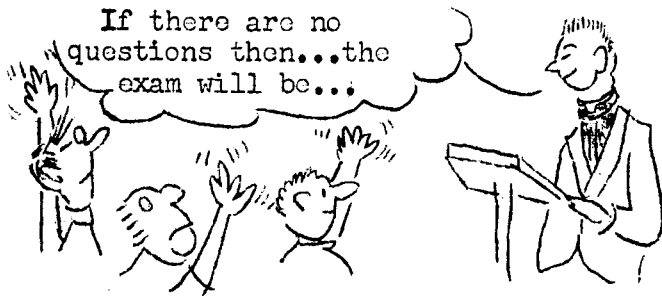
Nurture - the educative task of the whole life of the congregation, for the growth into faith and in faith of all the people at all ages for their life; meeting them at the point of their real-life needs here and now; sharing with them the church's heritage; equipping them for response now in the daily situations of their lives. This includes especially the recovery of the family as the primary centre of Christian nurture.

Another way is to state the task of the local congregation as the obligation to be the people of God, the Body of Christ where they are (where they live, work, and play); to be the Family of God's people, the Resurrection community, the community of the Holy Spirit, in the world. This implies that an urgent task of the congregation is a process of self-discovery as to what it means to be this Body, this family, and as to the means by which the Spirit may give us this community.

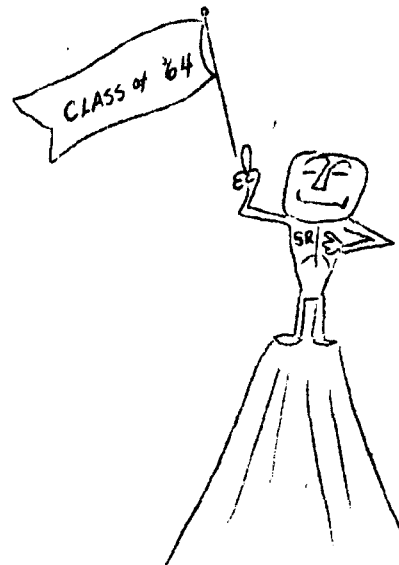
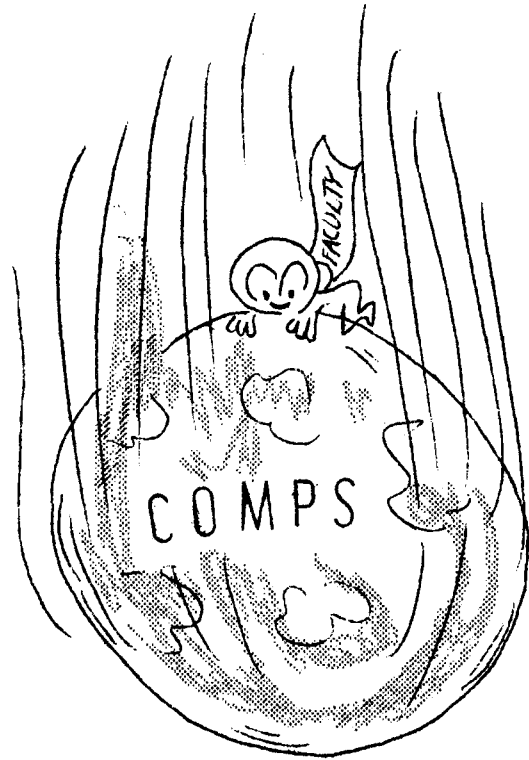
Again the task can be said to be mission, proclamation, (for response), or 'divine Service', i.e., liturgy is the action of Christ (for men) in the midst of His people, and the action of Christians in response- for the sake of others - and is both corporate and individual action. In other words this task is one of ministry to a world in need of the Gospel, the world He loves and died for, recognizing that the Gospel is not primarily words about the saving action of God, the saving love of God for men, but the saving action of God mediated through the loving action of men meeting the human needs of men.

To put it another way, the task is to assert Christ's claim of Kingship over all of life, but to remember that He is the Servant-Lord (King), and that the Servant is a suffering servant. Hence the church's task is to be His Body the Suffering, servant people, identifying itself with the world's needs (but not with the world), with men's pain and suffering, and without ulterior motive. Or in another figure, it is to be the

# THEY'VE DONE IT AGAIN !



A young theologian named Fiddle  
Refused to accept his degree.  
Said he. "It's enough to be Fiddle  
Without being Fiddle, D. D."



FINALLY AT THE TOP !!!

agent of reconciliation wherever men or groups of men are at enmity, and where man is separated from God. Here its method, its instrument, is "the language of love in power and act."

If it is to identify itself with man's real needs, become a sharer in his suffering, serve the community, then its task is not only to understand the Gospel but to understand man and his world (environment). The church has a demand upon it for sociological as well as psychological awareness and understanding.

That all this may be so, there is the pressing task of self-examination and self-correction, the openness to God's renewal, that it may be equipped for His service.

There is too the recognition that all this is the task of the whole people, recognizing of course the special gifts for particular ministries within and for the whole.

In terms of organization then, there should be a minimum of internal organization consistent with preparation for the performance of the task, permitting the layman the greater part of his time and energy to become involved in the activities and strategic organizations of the world (in community, district, state and nation). The local church then is not the community centre, but the mission compound, the lay training centre.

To see the local congregation's task yet more widely than in its own local community, it is also to share responsibly in the total mission of Christ's church in all the world.

(a) in national and international concerns

(b) in and through denominational agencies

(c) in and through national and international Councils of Churches.

Yet further, its task is to seek and to demonstrate the unity of the Spirit, the One Body in Christ by-

(a) corporate action with other communions, locally, nationally

(b) by involvement in the ecumenical movement and movements for unity through local, national and world Councils of

Churches and in other ways.

So the immediate task is a strategy and an educational program for self-discovery and renewal and mission, which will include teaching, experiencing, confronting, serving. It will principally involve three inseparable elements-conversation, confrontation, dialogue (a) with God, (b) with one another in the Community of Faith, and (c) with the world (this latter may well be the condition of the former). The confrontation in the church will depend for all the members upon an adequate understanding of and participation in full objective liturgical worship (in the proper sense). Equally and perhaps more urgently it depends upon the serious recovery of what E. W. Robertson ("Take and Read") calls "effective" Bible study, in the community of faith, and as well the practice of corporate prayer, especially Intercession.

All this has practical implications of course. It is usually at this point of translating principles into practice, theology into life, that so many of us, pastors and churches prove impotent. Even where we achieve much impressive activity and excellent organization we may still miss the heart of the matter. With the best intentions and the most adequate theological and sociological grasp of the real issues, so many of us finally succumb to the "traditional pattern."

It is true that the "traditional" pattern of church life is often an embarrassment and an obstruction to the "proper business of the church". It is equally true that we must begin -- and work patiently and lovingly -- with the people and the structure we have.

The minister's tension lies in his need to go along with "tradition" - "it isn't their fault altogether"--, and at the same time to lay foundations for renewal and change. It becomes then a matter of priorities for him. That means it is a matter of prayer. There must be therefore a process for minister and congregation of critical self-appraisal of the congregation's life in the light of our theology of the life and mission of the Church and the needs of the world of men. Then rather than lamenting our condition, we must repent and lay ourselves open to the renewal and direction of the Spirit.

This will involve the devising of a total strategy and then a plan and program.

If he understands the Gospel aright, these priorities might well be, building relationships, winning trust and confidence, loving and serving people at the point of real need and real concern. At the same time he will fearlessly declare what he sees to be the truth, and find ways (that is the rub) of engaging his people in dialogue with God, with one another, and with the world, in exposure to God, to each other, to the world.

In terms of time-time for preparation etc -- he will need to give as much time thought and study as goes into sermon preparation each week, to devising and preparing ways in which this dialogue and confrontation - this education into faith and service (witness) - may take place for his people, in which they may experience something both of the Gospel and the human predicament and human need. Of equal importance, he will need to give top priority to training lay leaders, trainers, ministers in the congregation, who in turn will help to guide, lead and train the Laos, rather than do it all himself, or do it not at all.

His task is not preacher, or pastor, or both. It is rather "to equip the saints for the work of ministry", and more specifically to equip the leaders to equip the saints. That, of course, will include many things, but at least to see this as his task, will provide the direction and indicate the priorities for his work.

--John D. Gunson --

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#### REPORT ON "THE CHRISTIAN FARMER AND HIS GOVERNMENT" SEMINAR

Eight members of the Seminary community were among those attending the annual occupational seminar, "The Christian Farmer and His Government", sponsored by the Department of the Church and Economic Life of the National Council of Churches, in Washington, D. C., February 4-6. The purpose of the seminar was to "provide...an overview of how the Federal Government, in its various branches, con-

siders and seeks to help in meeting problems related to agriculture, farmers, and rural communities across the nation." This was of special interest to those students currently enrolled in Rural Church I, as well as to those others attending who represented every section of the nation, in addition to their denominational affiliation. The sessions were held in the historic New York Avenue Presbyterian Church which the late Rev. Peter Marshall served as one-time pastor. This was conveniently located near the hotel where the members were guests as well as to nearby restaurants.

The opening session Tuesday afternoon was begun with a service of worship led by the Rev. Dr. E. W. Mueller of the National Lutheran Council with headquarters in Chicago, after which Dr. John Howes, professor of Rural Church at Wesleyan Seminary, Washington, led the group in a discussion of the historic development and current trends of national farm policy. After adjourning for the evening meal, the group later reconvened in the Peter Marshall room to hear Dr. Walter Wilcox of the Library of Congress' Legislative Reference Service reiterate the important points relative to agricultural legislation of President Johnson's Message to Congress, and to listen to a panel discussion presented by representatives of the American Farm Bureau Federation, the National Grange, the National Farmers Union and the National Farmers Organization with Dr. Mueller as moderator. Each member of the panel gave the viewpoint of his particular organization and related his organization's aims and objectives to those of the other groups represented as well as to current legislative proposals. This proved to be very educational and informative.

Although some of us rose early Wednesday morning to take a quick sight-seeing tour of the Capitol, all of us were together for the opening session which was held in the auditorium of the Freer Art Gallery. There we were privileged to hear representatives of the Department of Agriculture speak upon various concerns connected with the problem of rural poverty, and it was interesting to note that pockets of rural poverty exist in the Mesabi Range of Minnesota, the northwest section of New Mexico, and in a coastal

strip extending from South Carolina to Louisiana as well as the lower Appalachian region. The Church as a whole has sought to help the people of these areas by direct aid in the form of education, clothing, and some equipment, and by encouraging remedial legislation in order that these people might be able to help themselves. Unfortunately, it was announced that the food-stamp plan currently being carried on in a number of selected counties on an experimental basis would not be extended, as was hoped, but will still be continued. After lunch in the Department's cafeteria, several of us visited the House of Representatives (taking the 90-second "subway" enroute) where debate on the civil rights bill was being carried on, while the others continued on to the Simpson Chapel in the Methodist Building to hear a Washington attorney give a "thumbnail" sketch of the civil rights bill and the progress made in that direction thus far. Controversial sections included those relating to voting rights, housing, and free access to places of business and amusement. At the conclusion of the discussion, the group walked to the Longworth House office building to sit in upon a meeting of the House Committee of which Lancaster County's Representative Paul Dague (R-Pa.) is the chairman. Denominational members of the seminar then adjourned to their respective and pre-arranged meeting places for dinner, the United Churchmen enjoying the dinner-hour fellowship, preceded by a brief service of worship, at the First Congregational United Church of Christ, of which the Rev. David G. Colwell is pastor. The evening was spent again at the New York Avenue Presbyterian Church with Mr. Harold Vogel of the U.N. Food and Agricultural Organization and Mr. Byron Johnson of the Agency of International Development (AID) speaking on the World Food Congress' "Freedom from Hunger" campaign, and the agricultural and world trade situation, respectively. It was pointed out that, even though new channels for distribution of farm surpluses abroad are constantly being sought, the problem which remains is that of adequate transportation, distribution, and storage facilities in the countries to which these surpluses are sent. Lack of refrigeration often prevents the shipment of regular butter as we know it, and it must, therefore, be transformed into butter oil which will not turn rancid in warm countries.

The Thursday morning session was devoted to the discussion of the film "The Captives" and also of the remarks of the Rev. John Matthew of the Department of Town and Country Church of the United Presbyterian Church in the U.S.A. on the "Findings from the Appalachian Consultation", both of which were concerned with programs for alleviating rural poverty here in the United States. Although efforts have been made to industrialize the areas of low income employment and of subsistence farming, the proud resistance of the people to leaving their land and even refusal to the extent of surplus food and relief income stand in the way of substantial self-improvement. Lack of purposefulness of life have resulted in non-initiative and insufficient education. It is in this area where the Church could bring a witness to the purposefulness of a whole new way of life in Christ. The rest of the morning was spent with Mr. Stanley M. Knebel of the Office of Farm Labor Service of the Department of Labor discussing farm labor issues and developments, especially with reference to the welfare of full-time farm employees. Luncheon, served by the ladies of the church followed, with a recapitulation and summary of the seminar being offered by Dr. Bartholomew.

Those attending from Lancaster were Dr. A. C. Bartholomew, Miss Jocelyn Bartholomew, the Rev. Horace S. Sills, Larry Fish, Dick Hemann, David Johnston, Clifford Kuzwayo, and Jim Livingston.

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#### EXECUTIVE COUNCIL REPORT

With the reorganization of the Society of Inquiry, a suggestion was made that a report be placed in the Seminarian covering any pertinent and important business considered at meetings of the Executive Council of the Society. This monthly report would give students and organizations of the Seminary community an opportunity to become more familiar with the activities and concerns of the Society of Inquiry.

In addition to this report as a means of communication between members of the student body, individual students and rep-

representatives of the various groups may attend any Executive Council meeting and they are urged to do so whenever possible.

At the regular Executive Council meeting, held February 4, there was a discussion of the new Society governmental structure. It was decided that the former Apartment Council and Dormitory Council be combined to form the Seminary Council. This Council will deal with questions and problems that may arise between those living in the dormitory, apartments, and off-campus housing. Representatives have been elected and the Council is functioning.

A Calendar and Scheduling Committee has been formed and it will be responsible for the scheduling of meetings and activities of students and organizations in co-ordination with the scheduling of events done by the Administration and Faculty. It is the hope of the Executive Council that meetings and activities can be arranged to give everyone full opportunity to take part in the different areas of Seminary community life with a minimum of conflicts. It is suggested that students and organizations wishing to schedule a meeting or activity, contact a member of the Calendar and Scheduling Committee. The Committee members are: Genevieve Piercy - Chairman, Merlin Getz, Don Engle, and Don Arey.

The subject of the Benevolent Budget of the Society was discussed with the Council voting favorably that an offering for benevolent purposes be taken at Wednesday evening Lenten Services. It was decided that a possible Wednesday morning offering to be received during Lent be discussed with the various classes. (The classes have passed this resolution and an offering for benevolent purposes is now a part of the Wednesday morning worship service for the Lenten Season.)

In connection with Student-Faculty relations, a subject discussed at the Fall meeting of the Society, it was suggested that students might wish to invite faculty members into their homes for an evening of discussion and fellowship. It was emphasized that these "get-togethers" be held after the dinner hour and preferably after eight or nine o'clock.

A most generous offer was made by

Calvin Rex to: the Seminary community to visit the Cleft Palate Clinic and see the work that is being done there with the children. The offer was warmly accepted by the Council with a request that Calvin be contacted to see if a schedule might be worked out for a visit to the clinic.

--Don Arey--

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#### CIVIL RIGHTS TAPES AVAILABLE

At a meeting in January the Vital Issues Commission approved the purchase of an exciting, taped account of the struggle for civil rights in Birmingham called "BIRMINGHAM: A TESTAMENT OF NON-VIOLENCE." The tapes are now available to students for their field work, for discussion groups at the Seminary, and for personal listening. The three tapes are divided into six, one-hour programs:

PART I: "A HAPPY DAY IN BIRMINGHAM" After 38 days of non-violent direct action demonstrations, agreement is reached between elements of Birmingham's Negro and white communities.

PART II: "THE KLAN, TWO BOMBS, AND A RIOT" An orgy of violence--its prelude and aftermath. Exclusive actuality recordings of the Ku Klux Klan cross-burning rally and the bombing and rioting which followed--made on the scene by WRVR's news team.

PART III: "MOTHER'S DAY, 1963" The Mother's Day reactions of Birmingham citizens, both Negro and white, to a night of violence and rioting. Comments by local clergymen, church-goers and other citizens on this fourth Sunday after Easter. That night--a rally outside the "Birmingham Wall."

PART IV: "BACK TO SCHOOL IN BIRMINGHAM" Negro student demonstrators, as they return to school following their release from jail and tell of their treatment in jail and their part in the movement. One week later: expulsion from school, reaction, revised tactics.

PART V: "KEEP BIRMINGHAM SOUTHERN!" Local white citizens and community leaders react to integration efforts and events

in the direct action campaign.

PART VI: "BLACKS AND WHITES TOGETHER"  
This final program summarizes and brings up to date the major events in the Birmingham story and presents the views of both leaders and opponents of integration. Results of first efforts and prospects for the days ahead.

"BIRMINGHAM: A TESTAMENT OF NON-VIOLENCE" is an actual recording of some of the action which took place in Birmingham in the summer of 1963. These tapes will provide subject matter for meaningful civil rights discussions. The Vital Issues Commission looks forward to a series of listening and discussion sessions for our students with these tapes as resource material early next term. These tapes are presently available by contacting Larry Fish.

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#### LETTER TO THE EDITOR

It seems to be the thing to do these days to take pot-shots at the worship life of this community. This in itself would be a rather stimulating thing if one condition were met. That condition is this, that the students of this seminary would, in some sense, take worship seriously.

There seems to be a mass exodus from our beloved halls as the bell tolls, instead of a proper influx. The major problem seems to be voiced in the following remarks, "That service is so high I get nose bleeds. I just can't worship there." Or, "I've got so much work to do, I haven't got time to worship." or, "I have to leave coffee break early, so I've got to get there in time to relax a little." Now these criticisms may be justified, but they do not condone the practice of ignoring the opportunity for worship. "What is so important about worship?", one might ask. I submit the following points for your perusal.

1. The Christian, as an act of his faith, from a joyful heart, must necessarily want to give the pouring out of his own praise and thanksgiving in worship of God. The Protestant can only see this act in the collected community; to have one's own mountain-top experience must seriously be questioned.

2. Because we all participate in man's sinful state, the regular habit of daily worship must be cultivated in the individual. Excuses may be offered in all sincerity, but most of those who do not attend do so because no habit is ground into them.

3. An individual, if he wills to, is able to worship God in any setting of liturgical practice which does not fundamentally contradict his own beliefs on the nature of God and the nature of worship. For instance, if you don't like to chant, there is a tiny possibility that Psalms might be read, aloud or silently.

4. We all, as members of this community are looking forward to the time when we will be leading a congregation in communal worship week after week with inevitable certainty. I might suggest that if we can not see the rationale of worship now, while we are still in Seminary, how is it going to become any sort of reality in our lives and the lives of our people in the cold, cruel world. One might as well drop worship as irrelevant to the faith. You who cry that the parish is relevant, take note.

5. Finally, it is tacitly assumed in these hallowed halls that the Pastor is the individual who bears the sorrows and cares of all his people. If there is such a spiritually strong individual who is able to carry this load on his own hook, God bless him. As for the rest of us, I think it is agreed that we need help, the help of a daily encounter with the Source of our faith.

These points, I think, bear out the urgent character of worship. When the students of this seminary take seriously the reasons for worship, then and only then do they really earn the right to criticize the form of worship. And also, then and only then do the powers that be have a mandate placed upon them to take away the stumbling block from the true worshipper.

--Ralph Cook--

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From all ignorance, insecurity, and uncertainty,  
Deliver us, GOOD LORD.



## TEST YOUR BIBLE KNOWLEDGE

What kind of Bible student are you?  
How many questions can you answer correctly?

If you answer all, you're pretty smart; 15, you're a good student; 12, about average; 10 or below, you're in low gear.

1. Who was the most patient man?

Who was the strongest?

2. Who was the wisest?

Whose life was the longest?

3. Who "was not" for God took him?

Who was cast into the sea?

4. Who begged a man to set his people free?

5. Who for his crime had no home on the earth?

6. Who refused to return to the land of her birth?

7. Who was Judah's first king?

Who was Israel's last?

8. Who befriended a poor man whom others had passed?

9. Who thrice suffered shipwreck?

Who acted as spy?

10. What boy heard the Lord call and said, "Here am I"?

11. Who had a vision in which was a sheet?

12. Who, cast into a furnace, suffered not from the heat?

13. Who played the harp and wrote many a psalm?

14. Who spoke the wind and the waves to calm?

15. Who asked a question of Jesus by night?

16. Who climbed a tree because he was small of stature?

17. Who made a coat for a favorite son?

13. Who won a great victory with 300 men?

See answers on following page.

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## REPORT OF SPIRITUAL LIFE COMMISSION

### FOR THE "SEMINARIAN":

The Mid-Week Lenten Services are being held each Wednesday evening in Santee Chapel, beginning at 7 P.M. They will continue through March 18, at which time the Holy Communion will be celebrated, beginning also at 7 P.M.

A reminder of the Service of Holy Communion held each Friday morning at 7 A.M. in the Chapel.

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### STAFF

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Marilyn Kirk

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The Seminarian, the student body paper of the Lancaster Theological Seminary, is issued monthly during the school year. It is published the first week of every month. Any articles for publication, should be typewritten, double-spaced, and placed in the mailbox of either editor by the third week of the month. The next issue will be published on April 4th. All articles should be in the hands of the editors before that date.

# ANSWERS TO BIBLE QUIZ

- |  |                                       |
|--|---------------------------------------|
| 1. Job                                   | 10. Samuel                            |
| Samson                                   | 11. Peter                             |
| 2. Solomon                               | 12. Shadrach, Meshack and<br>Abednego |
| Methuselah's                             | 13. David                             |
| 3. Enoch                                 | 14. Jesus                             |
| Jonah                                    | 15. Nicodemus                         |
| 4. Moses                                 | 16. Zacchaeus                         |
| 5. Cain                                  | 17. Jacob                             |
| 6. Ruth                                  | 18. Gideon                            |
| 7. Rehoboam                              |                                       |
| Hoshea                                   |                                       |
| 8. The Good Samaritan                    |                                       |
| 9. Paul...Caleb and Joshua<br>and others |                                       |