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A UNITED MINISTRY TO A DIVIDED WORLD

The Inaugural Address

By

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When an educational institution convokes an assembly for the purpose of inducting into office its chief executive, it might be quite appropriate for the program of such a meeting to be consecrated entirely to important internal affairs. But today The Chicago Theological Seminary, in keeping with its well-established tradition, has instead elected to make the Inauguration of a new administration an occasion for opening wide its cloistered doors, for gazing afresh upon the church and the world in which it would serve. It has set this afternoon's events in the context of Ministers' Week, one of the high points of the year, the time when those who instruct congregations in the basic doctrines of the Christian faith and those who explore those same doctrines as theological professors gather together as colleagues in the teaching ministry of the Church to enjoy a period of sustained conversation and reflection. It has invited many sister institutions in the fields of religion and education to participate in this ceremony through their distinguished delegates, to make what could be merely a formal rite a day of meaningful encounter. The presence of so many friends of the Seminary and the Federation of Theological Schools here at the University of Chicago, eminent representatives of the churches, colleges, univer-

sities and cooperative bodies that make the daily work of this theological centre fruitful, further encourages us to set these festivities in a quite broad perspective.

During the last two weeks of December our family set about the re-discovery of America in a thorough-going fashion. Day after day our leisurely ship, the "Santa Maria", ploughed across the lonely middle Atlantic waters which that adventurous Christian mystic, Christopher Columbus, was the first man ever to behold. It was quite moving to recall how he contemplated alternately the beauties of this tropical sea and the glories of the daily liturgical offices of his faith. From the bridge of his fragile bark, prayer-book in hand, he faced with incredible confidence the great reaches of the unknown. The lonely waters of the middle Atlantic, so often hushed and silent, seem consciously to hold themselves ready to receive and reflect all the magnificence of the sky. Moving slowly westward across their immense expanse, it was good to brood upon the miracle of the Americas and the mystery of the distinctive destinies for which Providence inscrutably preserved them.

In such a setting I sought to bring together the lessons learned in that Old World of European Christendom disappearing behind the eastern skyline and the insistent questions posed by the dynamism of the New World of American Christendom shortly to rise above the waterline to the west. Invited to don an awesome mantle, to hold firm the helm of a vigorous American theological school and to guide it as a loyal unit in a noble fleet that sails under divine orders on an imperative mission, I felt two concerns rise dominant

over all my thinking: How can The Chicago Theological Seminary, in a time when human history seems to be approaching its climax, serve the Lord faithfully, humbly, and therefore creatively where He has called it into life: How can teachers and students here on the Quadrangles really join with the churches to bring to this dangerously divided world a united Christian ministry?

I am delighted that my practical, pastoral meditation on these matters may serve for many this afternoon as a modest preface to the systematic treatment of the vaster theme upon which my dear friend and theological mentor, Professor Daniel Day Williams, will be speaking in the Alden-Tuthill Lectures of this week on "The Gospel of Reconciliation and a Divided Humanity".

#### I. A Theological School's Great Love

The very form of the two questions which dominate my mind in this hour, questions to which no one will expect this address to bring more than the fragments of an answer - reminds us that the Seminary, like all theological schools, is not self-employed, autonomous. It is a community of men and women in sworn service of truth - truth that bears a name. "God, God, God! - nothing other than God!" were the opening words of an unforgettable lecture at the Paris Faculty of Protestant Theology, given by the late and very great French pastor, Pierre Maury, Doctor honoris causa of our own Seminary here. Yes, the great love of a true theological school, always and forever, is the eternal Lord whose glorious Being it contemplates, and whose wondrous Will it searches out. "Thou, O Lord, hast said, 'Seek ye my face'. My heart saith to Thee, 'Thy face, Lord, do I seek!'" (Ps. 27:8).

To contemplate in our worship nothing other than God, to look for nothing besides God at the end of painstaking research projects that take long months or even years, truly to study divinity in every field of the curriculum for the Bachelor of Divinity degree -- does not by any means signify a lack of concern for general culture or an irresponsible attitude towards society. It is the distinctive characteristic of theological study to examine all things in God, in their relationships not only to each other but to their Source, their Creator. This is the sense in which, with Pierre Maury, we affirm that the proper study of theologians is "none other than God". Even when they devote their minds to the most exacting technical subjects - linguistic, historical, aesthetic, psychological, political or administrative - all Christian scholars surely hope for the grace so to do in the spirit of perpetual adoration.

That 14th Century saint of the Orthodox Church, Gregory Palamas, a very controversial figure who knew full well the villainy of which human beings are naturally capable, dared to say of humanity touched by grace: "Man is illumined already here on earth, and he becomes a complete miracle. He competes with the heavenly hosts in everlasting song; he lives on earth like an angel; he leads all creatures to God." Is there not a nostalgia in our 20th century seminaries, so often ensnared in cultural determinism, for such a confident vision of both God and man? And now we are startled to find that an author in Soviet Russia allows one of his characters, an agnostic, to say: "One must be true to Christ ... Man does not live in a state of nature but in history, and history as we know it now began with Christ ... (with the) beginning ...

of centuries of systematic work devoted to the solution of the enigma of death ... Everything necessary has been given us in the Gospels ... It was not until after the coming of Christ that time and man could breathe freely ...."

Such radiant agnosticism, from such a source, enheartens us all, inviting us to sing our faith in tones no less exalted. For the uncreated, everlasting kingdom of God, through which alone all the finite kingdoms of the world of nature and the world of man receive their true meaning and purpose, is the central reality of Christian experience. It could not be otherwise, for this is indeed the heart of the Good News which Jesus Christ Himself brought to mankind. In this age of unprecedented human power and peril, the personalities of countless individuals are troubled with deep inner conflicts. Manifest injustice poisons the social life of nations and races. Millions of individuals are exhausting and embittering themselves in the pursuit of an illusory happiness, so brittle that it crumbles at their touch. A wave of anguish is stirring in the churches, a deep longing to help. But to be able to serve as an instrument of healing, we must ever remember that the beginning-point of our Christian ministry to human need remains today what it always was: "Seek ye first His kingdom and His righteousness, and all these things shall be yours as well." (Mt. 6:33). We know therefore that as our Seminary moves forward in this second century of its work, the fundamental test of its fidelity will be exactly what it always has been down through the years - its passion to make men see the unshakable reign of God over all the realms of time and space.

## II. The Seminary and the Laymen of the Church

No theological school in America - and certainly not our Seminary here - can be rightly understood in abstraction from the churches which have given it birth and with which it collaborates through both its pure research and its training of future ministers, teachers and church workers of every sort. Yet it is wrong to think of the Seminary as the servant of the churches: theological teachers and pastors in the churches, faculties and congregations, are yokefellows of the same Master, engaged in a common service. If God, in all His forms, is the omnipresent subject of theological study, the Church of Christ is the fellowship of adoration and action in which specifically Christian theological study arises. But it is the whole titanic world of man, with its glory and its shame, which is the object towards which all theological study in the Christian Church is oriented, with the hope of its redemption and sanctification.

The particular fellowship of adoration and action in which The Chicago Theological Seminary has been formed is, as everyone knows, that of the American Congregational Christian Churches. Generations of Congregationalists have given their best thought, whether as Directors and Advisors or as Professors and Administrators, to its development. Their work, together with the generous financial support of many persons and the confident prayers of many congregations, has undergirded its life and enabled it to prepare religious leaders, in accordance with its old charter, not only for the Congregational Churches, but for many others, here at home and overseas as well. We who are gathered

today in a fully interdenominational setting and who are joined together by a common ecumenical aspiration, are glad to render homage to the contribution which the inventive Congregational fellowship has always made to the life of the Middle West. As I bade farewell to the General Secretary of the World Council of Churches in Geneva a few weeks ago, he graciously reminded me that in the crucial period for the formation of the modern ecumenical movement, that of the great Oxford and Edinburgh Conferences in the 1930s, no more effective ecumenical study group existed anywhere in the world than that right here in Chicago, on these Quadrangles, under the inspiration of President Albert W. Palmer, the memory of whose irenic character inspires and blesses us still.

With this historical background it is not at all surprising that the Seminary and the Federated Theological Faculty today participate eagerly in the work of many specialized ecumenical commissions, bodies which endeavor to render visible in many areas of life the Lordship of Christ in His whole Church and over the whole world. Now one of the fresh ways in which the theological community here at the University of Chicago may be able to make an important contribution to the ecumenical movement in the near future is with regard to the rising demand for a more adequate doctrine of the church and a more comprehensive notion of its ministry. When voices are heard, even in the hierarchically organized Roman Catholic Church, calling for a valid doctrine of the "laity" and its role in the total life of the church, we of the gathered church, the covenant tradition must gird ourselves to enter into what may be a promising inter-church dialogue.

Here where theologians and students belonging to a score of active, voluntaristic denominations work daily together, we have an opportunity and indeed a duty to make our understanding of the church clear to the world. Baptists, Congregationalists, Disciples, Methodists and Unitarians, like the American Lutherans, Presbyterians and Reformed, whatever their particularities, are similar in this: whenever the word "church" is pronounced they see at once the whole congregation and the whole fellowship of Christ throughout the earth. This is to say that their churchmanship, which is certainly open to many other criticisms, could hardly be termed either clerical or parochial. They hold fast to the vision of a holy city in which every inhabitant is an active servant of God.

To be sure, from Reformation times to the present most Protestants have, with Martin Luther, laid great stress on "the universal priesthood of all believers". In many of our denominations every member is therefore both a minister and a layman, even though some are especially set apart and trained to serve as pastors. The theory is that the tie between pastor and people is fraternal rather than paternal. But our theology and our practice in this domain, as in so many others, do not always accord. Must we not confess that in many of our churches the "priesthood of all believers" tends to be a concept that lacks substance? Was not New England Congregationalism, for example, known in later colonial times as "a speaking aristocracy in the face of a silent democracy!"? The elaboration of a fresh, dynamic doctrine of the complementary roles of the ordained and the non-ordained members of the church



could be the signal for the release of great new waves of energy in the church's service to the world. It might lead local churches and denominations to feel that one of their most urgent tasks is to create opportunities for their laymen to bring their down-to-earth problems into the local fellowship for serious discussion and submission to the guidance of Holy Writ and corporate conscience. It could give rise to conscious, concerted efforts by lay people, trained and backed by their churches, to make their professional activities actual ministries of the Church in the world for which it prays. I wonder if we at the University of Chicago, where theologians and scholars in many other disciplines have so often collaborated in projects of research and training, are not called to make a significant contribution to ecumenical thinking in our time on this whole subject.

I know that in our generation it is becoming a platitude to say that the Church is present in society wherever church members exercise their occupation. But sometimes the implication of this view is that if the Church does not use this situation to make a positive contribution, it simply misses a fine opportunity. The reality is that the Church can never fail to make use of this chance which is given it by the presence of its members in every sector of society. In the conduct of their work-a-day life Christians always bear witness, but their witness may align the Church on the Lord's side or against Him. A brilliant young Swiss thinker has shrewdly asked whether it is not at least as important for a diplomat as for a pastor to have an accurate grasp of the Christian doctrine of man. Can a Christian layman possibly make his

work as lawyer, politician, advertising man, trade union or industrial leader a veritable witness to the faith if he has never really studied theology? Our Faculty, already pledged to support the world mission of the Church with advanced training for teachers of missions and experienced missionaries on furlough, may feel called to work out ways in which a certain number of students for the non-church professions may study basic theology, for a term or a year, focusing upon the theological foundations of their future career work, whether at home or abroad.

In the case of men and women already in full career and beset with baffling spiritual or moral issues, other forms of encounter are easy to envisage, bringing together representatives of specific occupational groups with some of the theologians of the Church. As you know, this kind of meeting has been greatly encouraged in post-war Europe through the establishment in various synodical districts of specialized conference centres, known generally as "Evangelical Academies". Situated somewhere "between the Church and the World", these institutions have sought to overcome the handicaps that exist whenever established churches have for decades been out of touch with many of their nominal members, and where theological faculties, constituting departments of public universities, never have had close intercourse with the people of the churches. But here in our own country we can do much in the field of lay-training through the scores of seminaries which, arising as the voluntary creations of church people, have always remained close to the congregations. All that is required is that the seminaries and the churches

broaden their vision of the purpose of a theological school, recognizing that training for the ministry includes not only education for the pastoral and teaching ministry but also the equipping of laymen for their exposed ministries on the social, economic and political battlefronts of our age. We have, here in the United States, a tradition of week-end or summer conferences, of work-shops and seminars which could readily be expanded, given continuity and a firmer structure. An institution like The Chicago Theological Seminary, for example, tied into the life of many hundreds of congregations in the whole Middle West, might well experiment with a modest year-round program of brief institutes in which various professional groups, aided by a team of University faculty members, including theologians, could confront in specific terms the challenges which a given field of work poses to the Christian conscience. Surely everything of this sort undertaken in years past has been as instructive for the academic participants as for the other occupational groups that came to the campus for such programs. A moment's reflection suffices to suggest how much enrichment could occur in the life of both Seminary and Church if a regular, well-articulated series of institutes brought successive professional groups together all through the year.

These are but a few of many possible undertakings to which we could set our hands if we feel that the Seminary has a new duty in these times - to help lay church members, both men and women, take an even more active part in the total ministry of the church to the world. Obviously I do not know at this time exactly how and when we can press forward along these lines, but first conversations with fellow-teachers as with Board members encourage me to believe that

this campus may contribute richly to the development of a broader doctrine of the church and to that rise of vigorous lay Christianity which is so fervently awaited by many in the present day.

### III. Church Members Under Special Vows

Even great insights can, of course, be caricatured by their ardent protagonists. In this matter of the rebirth of the lay ministries of the church in the world, I have been most helpfully put on my guard against distortion by the shrewd irony of my neighbor at table in a French Protestant conference on lay training. In the course of our getting acquainted during the meal, I asked him if he were a laic, i.e., a layman. "Oh, no!", he quickly responded, "I am just a minister!"

Just ministers - - -. Happily, the leading thinkers about the lay apostolate, the renewal of the church's work-day witness in the world, are all men who have come to spiritual maturity through the Church-struggle against Hitlerism on the European Continent, or in more recent life-and-death struggles of the Church under dictatorships of the Right or totalitarianism of the Left. In all of these combats, they have been bound in closest comradeship with ordained ministers and priests. They know that the very possibility of lay Christian witness and action in the world grows out of that great given fact in the Church's life - a trained corps of ministers of the Gospel who are men under special vows. Whatever else a theological school can and should do in the years just ahead, it remains its primordial task to form for the full-time, the life-time ministry

such men as the Lord, in His mysterious Providence, sets apart for this work and no other, in season and out, when general interest in religion wanes as when it waxes, whether fidelity to Christ leads right to a cross or straight to a crown.

There is no need in this present gathering to recall in all its riches the classic Protestant understanding of the pastor as minister of the Word and Sacraments. I do want, however, to tell you how very much the ordained ministry has come to mean to me personally in the course of a dozen years of fraternal service among the churches in Europe. For it is this growing vision of the true glory of the Gospel ministry which has led me back to my Seminary with gratitude in my heart for all it taught me in earlier years, and with a strong desire to help new generations of theological students sense more keenly the marvels of the calling which is theirs.

One of the revealing experiences of my life was the first ordination service I went to in Huguenot France amid the conditions of disruption and scarcity that prevailed in that land at the close of World War II. With a fellow minister I cycled pantingly ten miles up rugged lava-studded hills to the village church where the candidate was to be ordained in the presence of his black-garbed peasant parishioners. To my surprise, I found that some thirty other ministers, young and old - some of them the most distinguished in the land - had found their way by exhausting public transportation to this remote corner, in order to welcome a new brother into their pastoral corps. A common historical memory, unspoken, brought them personally close together as did the solemn Scriptural liturgy of the ordination service. Instinctively they recalled the long century in the Wilderness after the Revocation of the Edict of Nantes, the period during which their ministerial forebears were driven by conscience to live as outlaws

and hunted men.

Their spiritual forefathers trained for the ministry over the mountains in free Switzerland and then returned to serve their illegal congregations, holding camp meetings in the pine or chestnut forests, celebrating Protestant marriages, baptizing Protestant children and giving the Body and Blood of their Lord to faithful multitudes with sentinels posted to spot the persecuting "Dragons" of the King, the Gestapo of the age. These learned men and hardy prophets, who travelled by night and under aliases, needed but to be recognized as Protestant ministers and to be charged with no other crime than this, their ministerial standing, in order to wind up their lives as galley-slaves or to burn them out as martyrs on the nearest city square. No wonder that the Seminary in Lausanne, whose alumni under these circumstances often perished before the age of forty, was proudly known as "The School of Death!" No wonder, either, that still today, the ordination of a Huguenot minister rallies not only all the local people, who close their shops and abandon their chores to flock to the church, but also every fellow-minister for miles around. When the candidate kneels for the prayer of ordination, all the ministers present, cloaked in their sober Geneva gowns, come forward to extend their right hands over the bowed head of the kneeling novice, ardently praying for God's blessing upon the new member of their venerable and tested company. When the spoken prayer is concluded, the candidate rises, and as he moves in silence all around the circle of his fathers and brothers in Christ, each presses upon his cheek the apostolic kiss of brotherhood and peace.

You will not be astonished that in such a pastoral corps all distinctions of theological tendency or ecclesiastical position have but relative importance.

Neither will you be astonished to learn that it is axiomatic now as during the years of persecution that whatever a brother minister needs to carry out a mission, be it hospitality, material aid, or simply patient fellowship and understanding, is graciously placed at his disposal. In a church with memories like these, be it the Reformed Church of France, the Spanish Evangelical Church, the Waldensian Church in Italy, or the faithful congregations that gather all over Eastern Europe in these present times, the pastor, in his material abnegation and his exposed situation, is held not only in affection but in veneration by the whole people of God.

In this description, I have been unpardonably and, it may seem, unprofitably long. What has all this to do with our problems and our needs here in the United States? If elsewhere ministers may have inherited such an exalted concept of their office and such a modest amount of self-interest, well and good. But how can American youth - even candidates for the holy ministry - be expected to set great store by such virtues as simplicity, solidarity and saintliness, when they are drenched from their infancy in an atmosphere of public relations, prominence and prestige? Is it not the iron fate of the American churches to compete for attention in this noisy Occidental Bazaar which, in scholarly language, we call a "pluralistic society"?

As I take up my new work at the Seminary I certainly do not know the answers to these and many other questions. All that I am sure of is that the Gospel knows no rules decreed by iron fate. It will be truly exciting to learn from and with colleagues and students here in Mid-America how to be an honest minister of that Gospel in ways that are relevant for this new Age of Discovery and Conquest.

I venture to believe that several developments here in our land in this tense century have opened our eyes to the costly nature of loyalty - absolute loyalty to Christ. The spirituality of no American congregation may have exactly the same tone as that which our family encountered our last night in Spain, in a little Evangelical group, meeting in the crowded kitchen of a primitive parsonage because police-seals hold fast-closed the doors of their sanctuary across the hall ever since 1952, and this in spite of every petition for simple tolerance. No Seminary in our country has, because of its dynamic evangelism, been closed by government influence like four schools that I know well in certain European countries. I doubt that any theological professor or dean in our country has through external influence been quietly manoevered out of office and replaced by another more acceptable to the dominant forces in society, some one who would not at certain moments awkwardly insist that Church and Seminary must obey God rather than men. (The enemies of the Church are often quicker than the faithful to grasp the fact that a theological school is a moral power-centre of tremendous potential. Those who would regiment the minds of men see at once that the enslavement of a nation can never go forward unchallenged as long as the Seminary or the University remain free). If we in the United States are learning once again, as for example in the present movement toward more righteous relations between the races, that conscientious Christian action may be hazardous, we are nonetheless buoyant in our confidence that the whole thrust of our American tradition guarantees the ultimate victory of fair play and human rights. But ministers here, just as those in tragedy-laden lands, must be inwardly prepared to lead their flocks steadily forward, whether through the Valley of Despair or through Vanity Fair, to the glorious kingdom.



The Lord has called his whole Church to undertake a great and many-sided ministry. He has placed those who shape and give structure to this divine service among men his ordained servants with their special vows, in exceedingly different but always dangerous places. It is their whole life, life-long commitments which undergird the witness of the laity and give to the total ministry of the Church its stability, accuracy and endurance under trial. The Lord has called into being various and sundry "Schools of the Prophets" - and it may be that these are exposed to the most insidious perils of all. Nevertheless, the work of the ministry remains one of the living treasures of the Church Universal. It is good that knowledge of its varied experience be transmitted from land to land and from church to church. Our Seminary, with its World Church Fellows, and our Federated Theological Faculty with its international teaching staff, will continue to help many American Christians to see the surpassing beauty of the pastoral vocation, and many Christians of other lands to understand the colossal challenges that confront American ministers today.

#### IV. Challenge to Disunity

The whole mission of the Church, declared the Apostle Paul, is to exercise in this created but fallen world a vast ministry of reconciliation. Christ's disciples are sent as His ambassadors to beseech all men to accept God's free pardon, to rejoice in their reconciliation with Him, and to walk the ways of peace together. I am sure that all here who can are eager to contemplate this week, under Professor Williams' guidance, the whole theme of that cosmic reconciliation to which Paul alludes when he affirms that Christ victorious will reconcile all things, whether on earth or in heaven, to the benevolent will of

his father. What we are forced to underscore in our present examination of the practical conditions in which this ministry of reconciliation is undertaken among men in the severe handicaps which today beset the Church in the fulfillment of its pastoral responsibility for the souls of mankind.

The world of the nations is divided into two, if not three, great hostile formations. The Church itself, one by its origin and its very life principle, is in fact divided into many unreconciled parts. Ideological division of the world's peoples poisons men's minds and dooms modern civilization. Through the annihilation-power now at the disposal of governments, political division has come to threaten even the matrix of all population and civilization, the human habitat itself. Moreover, ecclesiastical division among Christians - genuine, hostile divisions and not mere differentiations - places souls in jeopardy, both the souls of the faithful who cannot come together to the table of their common Lord and the souls of the un-Christian masses of the world who cannot see above their high walls of internal division the God of concord and peace whom the churches proclaim. In the face of such dangerous divisions without and such dismal division within, it is no wonder that Christians hardly know how to carry forward their mission of reconciliation.

This is not the occasion for the advocacy of specific action-programs with regard to any one of the social, racial, economic or international problems that currently beset and baffle our nation. We may, however, rest assured that this Seminary which has given American Christianity so many pioneers in Christian social action, some of honored memory and others in full combat at the present hour, will continue to encourage prophetic spirits in its midst.

Indeed, we may safely predict that if a certain ill-founded complacency were to cast an ethical "smog" over much of our national life, the winds of the Spirit would but blow more fiercely here on Chicago's Midway. I am persuaded that able minds and courageous souls will continue to arise among us, God-given watchmen over the city and scouts of the Promised Land. Their insights will be subjected to the most rigorous criticism of their colleagues, corrected and corroborated within the team. But even when unanimity does not, cannot, group the whole academic community around their banner, if they speak and act for conscience's sake, they can absolutely count upon the understanding and the intercession of their fellows. A university exists to render homage to truth; a seminary lives to honor God; and the conscience of a disciplined man is, here on earth, the most sacred of shrines, the place where divine truth is most surely heard and heeded.

Amid all the disorder of our times, Christians have, however, not only lone prophetic tasks to carry out, but also a corporate service to give to the world. Wherever nation is arrayed against nation, class against class, or race against race, the church must startle the adversaries by its refusal to break apart on these sin-infested lines of human division. The time of exclusive one-class and one-race churches, like the time of purely national church-establishments, belongs to a tragic and now dying past in which the inherent radicalism of the Gospel was systematically denied or betrayed. The identification of the concerns of the Church with the interests of the State, the intimate union of throne and altar, has, however, left a mind-set hard to overcome. For example, some government officials in Eastern Europe, taking it quite for granted that the Church is always the natural tool of the State where it resides, are most

sceptical about the disinterested relief which churches in the west have offered their brethren in areas of known distress or disaster. But when churches have been helped in spite of their official statements hostile to the very lands from whence their help came, a most significant witness, as well as substantial relief, has been given. Unconditional assistance to churches and populations in need, the gift whose donor is willing to be ignored or even calumniated, provided only that human suffering be the less, has a testimonial power beyond any which "a good press" could possibly attain. Everytime that the Church ventures forth, even timidly, on the road revealed by the silently Suffering Servant of the Lord, this is really news and it somehow becomes known, bringing encouragement and faith to many.

Whether we consider interchurch aid or global evangelization, whether we examine the combat for religious liberty or the effort in behalf of underdeveloped economies and underprivileged peoples, if we look at the battle for higher personal or public morals at home, or if we think of the immense struggle to prevent war between the nations, we are overwhelmed by the evidence that any ministry which Christ's followers would bring to man in his 20th century predicament must be a united ministry. We dare not be individualists or sectarians in proclaiming Christ's sovereignty over all contemporary demons. As we seek to transmit his healing power to ailing, failing mankind, we are bound together by the cords of his uniquely creative love.

Jesus Christ is himself the sure foundation of this united ministry of the church, Jesus Christ in his living, life-giving presence in our hearts and in our congregations. As Professor Torrance of Edinburgh has recently said, "Everything that the Church is as Church, it owes to Christ and derives from

His grace ... It is only through participating and sharing in Christ that the Church is to be regarded as His Body, as His image and likeness among men, as the expression of His love and truth, as the reflection of His humility and glory, as the instrument of His Gospel, as the earthen vessel that holds His heavenly treasure and holds it forth for all men to share freely ... (living) out in their midst the reconciled life, drawing them into its own fellowship of peace with God and with all men". The united ministry which we are called to exercise in the world begins within each local congregation, each denomination, each council of churches, whatever its geographical scale. In the measure that the various and varied units of the Church feel themselves held together in working harmony by the Spirit of Christ in their midst, they may hope to become effective instruments of his peace in the total life of mankind.

Over against the actual disunity and even strife which all too often mar the life and witness of the churches, The Chicago Theological Seminary and the Federation of Theological Schools in which, with its old friends and neighbors, the Seminary has now been privileged to live through fifteen inventive and constructive years, seek to be faithful to this vision. This Federation is itself a promising child of the whole movement toward Christian unity. It is dedicated to the education of religious leaders spiritually capable of exercising a united ministry in communities and on campuses where distinctive church traditions meet. The Federation is not, as everyone knows, an artificial union or a synthetic "Church" in which the different denominational heritages are somehow fused to produce a new plastic, pliant Christianity. On the contrary, it is a cooperative, a costly undertaking of four independent and mutually

respectful institutions, and the health of the Federation is ever in direct relationship to the vitality of the four schools which have chosen to set it up. Like the new United Church of Christ with which the Seminary, through its Congregationalism, is so intimately related, the Federated Theological Faculty earnestly endeavors to find the way of rich diversity within abiding unity which the Lord patently intends his people to follow. And the Federated Theological Faculty shares with all other sectors of the University of Chicago the conviction that a profound unity undergirds all human knowledge and personality. It is pledged to use every force at its disposal in the great mission of the University - the rescue of man from his ignorance and folly, the renewal of man's sense of his own wholeness and that of the universe in which, with reason, his life is set.

In the measure that we who comprise the responsible boards, committees, officers and teachers of this centre of theological learning, let these general principles guide us in our daily decisions, the students who come to study divinity in this place may find not only technical information and training, but an exhilarating style of life. For an academic community that is thus responsive to the major chords struck by the fingers of God and to the minor chords awakened by the plight of man is surely safe from campus parochialism, with its false problems and unreal issues. Students of many backgrounds, belonging to many different churches, may hope to live here in an elemental atmosphere in which the towering realities of human existence dominate their daily view, as little obscured as possible by the clutter of activity for activity's sake. Here they may expect that the whole tide of the common life will help them rise above that sad affliction experienced by us all ... gnawing

self-concern. Here men and women are formed to minister together to the needs of those around them, both those nearby and those afar. Here, whatever our denominational family, we are committed already today to that vision of perfect unity in freedom which is the sure destiny of the Church in the years to come.

When we fix our minds on truth, when we rest our hearts in God, our very being is flooded with confidence in the future. But when we regard the severe limitations of our own intelligence, courage, patience and good will, we are humbled and we falter. At such a moment as this, it is good to meditate the words of John Calvin, where he says:

"Let each one face his own infirmity and, realizing his weakness, let him take heart and go forward. Let it be his constant concern to draw ever nearer to God. For it sufficeth not to have made a beginning, and it sufficeth not to have continued, unless we bear in our hearts to the day of our death that we must grow. Otherwise we should certainly be dazzled by our own pride, and that would destroy all the grace which we had previously received ....

"We are not our own: our own minds and wills do not determine the advice we give and the things we do ... We belong to the Lord: may his will and his wisdom govern all our actions ... We belong to the Lord: let us live and die in Him."

May this be the firm resolution of all whose high privilege it is to live and labor in this place.