



Theological Seminary of the Evangelical & Reformed Church

The Seminarian

Academic Year 1956-57

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THANKSGIVING VESPERS

A Thanksgiving Vesper Service will be held in the Chapel on Tuesday night, November 20th, at 7:00 p.m. Faculty, students, and their wives are invited and urged to attend. Let us give thanks to God for the many blessings we have received by worshipping in His Name.

On Tuesday night, November 27th, at 7:00 p.m., an Advent Vesper Service will be held in the Chapel.

"It is good to give thanks to the Lord;
to sing praises to Thy Name, O Most High." Psalm 92:1

DEAN NOTES

Thanksgiving recess begins Wednesday at 12:15 and ends with the first scheduled class on Monday, November 23rd. The last meal included in the "paid-for" series will be lunch on Wednesday, the next will be breakfast on Monday. Meals taken during the interim will be charged for at the rates listed on the last page of the Handbook.

Thursday and Friday, December 6th and 7th will be used as an orientation period for Winter Term classes. There will be one class period of each of the courses according to a schedule to be announced. Wednesday, the 5th will thus be the last school day of the Fall Term.

Martha Bean has been chosen as Assistant Editor of the Year Book. Barry Kern is Editor this year with Fred Irwin, last year's Editor, as Senior Consultant. Professors Gable and Dunn represent the Faculty on the Catalogue Committee. Suggestions as to contents or format may be given to any one of this committee.

Convocation lecturers for 1957 have been announced: On the Swander Foundation - Professor James Hastings Nicolls of Chicago; and on the McCauley Foundation - Dr. Armin Hauessler of St. Lucas Church, Evansville, Ind.

The Faculty has selected Dr. Fred Hoskins, Minister to the General Council of the Congregational-Christian Churches, as Commencement Speaker, and Dr. J. Charles McKirachan, pastor of Pine Street Presbyterian Church, Harrisburg, Pa., as the Anniversary Preacher for next May 28-29.

Hal and Ann Schoup attended the meeting of the Board of International Missions at Cleveland, Ohio, on Nov. 15-16, and were accepted as missionaries for service in Iraq. Rev. and Mrs. Jefferson C. Glessner, parents of Lois Kratz, who have served for many years in that field, will return this summer. Dr. Elmer Hoefer of St. Louis was elected to the presidency of the International Board, succeeding Dr. J. Otto Reller of Dunkirk, N. Y.

Charles Walker of the Fellowship of Reconciliation was our chapel speaker on Thursday. Rev. Joseph D. Huntler, of Broadway Congregational Church, New York, and Bill Fern, director of the Broadway Chapel Players, spoke to the Society of Inquiry in the Hafer Room about their ministry through the dramatic arts.

BOOKSTORE NEWS

Deadline for book bills is 12:30 p.m., December 7th. All students whose bill has not been paid by this time will automatically lose their dividend rights on these unpaid bills. The books from the Convocation display are now on display in the Bookstore and may be purchased before the close of the term. Dividends will be paid as soon as possible after the end of the term.

CHRISTIAN STEWARDSHIP AT THE SEMINARY

As most of you know by now, the Middler Class has voted not to have an auction sale in connection with the Middler Banquet this year. Since the auction has previously been one of the chief means of raising money for the benevolent budget, many have asked how the money is going to be raised this year. The question does not seem to be so much the availability of the money as it does the means of getting the money into the benevolent treasury. We might try Christian Stewardship. We are given opportunities during Lent and Advent to give directly. It is hoped that we will use these opportunities and increase our offerings so that all of our budget can be raised in this way. Only when the offerings were inadequate in past years did we resort to auctions.

It is the opinion of the writer that Stewardship by direct giving is the best, if not the only means of supporting the kingdom that is proper in Christianity. Indirect "giving" rather obscures the fact that we have "given" since we only trade one temporal possession for another. Even though that which we get in return is worth less than we gave for it, we have still not truly given. This method has been termed painless since the purchased article serves as sort of a consolation; but is the purchaser any better off spiritually for having given in this way.

Direct giving enables the giver to grow spiritually because he has given wilfully and cheerfully, and not because of coercion, or even persuasion. It seems that when we give in order to get, our whole motive is out of plumb. We are not giving out of gratitude for what God has done for us, but because "We'll buy here because here we will be supporting a good cause." Perhaps it is time for us to re-think our ideas on Stewardship. I think General Synod realizes the instability of churches whose financial foundations are laid on the proceeds of sales and suppers. The spiritual fabric may be a little thin, too. Pity the preacher whose salary must be raised by selling vanilla extract and Christmas cards. We need to read the money-changers' encounter with Jesus in the temple.

I realize that the pocketbook nerve is very sensitive, but it may be only an indication of the callousness of the rest of the system. I do not like to think of Stewardship as an obligation, but I do feel that man's obligation to God as a Christian is the 100% claim embodied in the two great commandments. Tithing is not the answer for two reasons. This 100% claim includes the Stewardship of all of life and, secondly, tithing is too mechanical and may become superficial.

Stewardship is not a narrow and mundane affair that has to do merely with money and with the mechanics of prying open unyielding money chests and deposit boxes, nor is it merely a get-rich-quick scheme for the church; but it begins with man's soul and his relationship to God. In its outflow it has to do with not merely his money, but with every part of the man - with all that he is and all that he has. It is a spiritual and holy thing, and the proper practice of Stewardship is a spiritual and holy thing.

The subject of Stewardship is so broad and all-inclusive that it can be divided in its treatment into several subdivisions, according to the various avenues in which it finds expression. Christians must always be concerned with the Stewardship of time, talents, influence, and possessions. However, for our immediate purpose let us consider only possessions.

There is a Gospel of possessions and we must not detour finance if we are to present the whole Gospel. Paul must have felt no descent from spiritual things when, in the same breath with an eloquent dissertation on the resurrection of Jesus and the glorious hope of immortality, he says, "And now concerning the collection..."

We are not our own and our money is not our own. Many rich, near rich, and not so rich go through life boasting about the things they call their own. The personal pronoun parades proudly through all their talk about possessions.

It is the Word of God that says, "The silver and gold are mine and the cattle on a thousand hills," "And lest thou say in thy heart, 'my power and the wealth of my hand hath gotten me this wealth', thou shalt remember Jehovah, thy God, for it is He that giveth thee power to get wealth." Property is divine trust. Life is not for self-indulgence, but for self devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then shall the kingdom come in power.

Van D. Grines

Some Brief Notes on the Swander Lectures

I. The Ministry and the Ecumenical Movement

In his first lecture, Dr. Jenkins described one of the main problems confronting the modern minister. As a spokesman for the ecumenical movement, the duty of the contemporary minister is to abrogate provincialism in the local congregation. He must adapt the thinking and experience of the Church universal and make it an integral part in the life of the particular church. While the hope of the ecumenical movement lies squarely on the shoulders of the parish minister, Dr. Jenkins also pointed out that the local minister is the custodian of a distinct denominational tradition. Not only is the local minister the focal and vocal point of the ecumenical movement, but also he exists within the context of a particular tradition which he feels has some validity of its own. Within this tension between his ecumenical spirit and his sectarian outlook, he must relate himself to contemporary society. This takes the form of service to others in which his primary task of rightly preaching the word and rightly administering the sacraments are connected to the ecumenical movement and the life of the local congregation. On his shoulders fall the real work and the main problem of the ecumenical movement. The parish minister is faced with the problem of effecting adequate church unions in the bond of the Holy Spirit.

II. The Theological Debate About the Ministry

Dr. Jenkins began his second lecture by referring to the importance of the question of episcopacy in ecumenical circles. His thesis hinged on the idea that this question has become one of the main problems in effecting church unions. After defining some of the major positions on this issue, he pointed out some of its positive values. Briefly, he proposed that it testifies to the minister as a definite part of the great Church, that it establishes a unique pastoral relationship between the parish minister and his immediate overseer, and that it tries to hold to the original testimony and foundations of the apostolic church. He then pointed out some of its weaknesses. Two of these are the danger of sectarian exclusiveness and the danger of concentrating too much power in the bishop. In conclusion, he proposed that the free churches need to re-define the function of the minister and his relationship to the Church and to re-orient our ministry more closely to that of Jesus Christ as known in word and sacrament.

III. Some Unpopular Thoughts on Communication

After outlining some of the traditional and contemporary approaches to the problem of communication, Dr. Jenkins offered some valuable contributions toward solving a few of the basic difficulties. The preacher's first responsibility is to God, and in translating the Gospel into the life of the people, the minister should be governed by careful exegesis. He cannot afford to trim the truth of the Gospel because it does not fit the minds of the people. The offensive and shocking quality of the Gospel is addressed first to the minister. If it has spoken to him, it can speak to his neighbor who is like him. Communication of the Gospel is possible primarily because God empowers it. The hopelessness of preaching can be erased only in an act of faith, and faithfulness rather than success is the test of the minister. Dr. Jenkins also suggested that preaching has to take the form of dialectic. Dialogue rather than declaration should be the means by which the minister confronts his congregation with the truths of the Gospel. Dr. Jenkins emphasized the idea of preaching as sharing which is not necessarily limited to the confines of the pulpit. Thus, it is imperative for the minister to identify himself with the people and to remain faithful to the whole Gospel.

IV. The Minister's Place in Society

Dr. Jenkins introduced his fourth lecture by placing the minister and the Church in their purely existential setting. The Church exists in the world and is subject to its laws and vicissitudes. Not only does the Church influence society, but also it is influenced by the setting in which it finds itself. In every facet of his existence, the minister, as the representative of the Church, is an external witness to the life of the Church as it encounters the world. He is independent in the sense that he has the ability to think for himself, and his special educational training makes him the most public link between the academic world and the rest of the community. But above all, he should be the standard-setter of the community. In a time of cultural confusion, he must judge the good and bad in all phases of his society and, through his own life, witness to that which is best. Thus, the minister needs to concern himself with all of the facets of his society whether moral, political, economic, artistic or religious.

V. Conclusion

Where I have distorted the ideas of Dr. Jenkins, I beg his indulgence and yours. I have tried to summarize the main points of the four lectures without presenting them in too much detail. If I have missed the point in some cases, it is my fault as a poor listener. Personally, I felt that the lectures were valuable to our understanding of the ministry, for in these days, it is becoming increasingly important to explicitly define what we mean concerning the Church and its ministry. I think that among others, Dr. Jenkins has made a definite contribution to our thinking on this subject.

George Fitz

The McCauley Lectureship

In an era when ecumenicity is the concern of clergy and laity alike, it is only fitting that the position of the Christian Church - the Protestant Church in particular - regarding the concept of Community should be laid bare, and thoroughly and critically examined. Recognizing the need for such an examination, Dr. O. Walter Wagner chose to devote the 1956 McCauley Lectureship to an analysis of this subject, entitling his two messages, "The Church's Limited Concept of Community" and "The Protestant Potential for Creating Community." Bringing to the lectureship a background ably suiting him to speak on these topics, Dr. Wagner presented them in a stimulating, sincere, and soul-stirring manner. "We must disturb the complacency of Protestantism," said Dr. Wagner at the outset of his series, and this he proceeded to do as his audience sat eagerly awaiting his next word, phrase and thought.

Analysis - evaluation - introspection are words that are often tossed about rather glibly in respect to the life of the Church. However, Dr. Wagner was successful in indicating to his audience the urgency of a "constant re-evaluation of the role of the church in the modern community." This is vital, he pointed out, if the 20th Century Christianity is to recover the concept of community that characterized the early church. 20th Century Christianity is a far cry from that of the 1st Century. The Church has lost its radiance, and its sense of social salvation. The early church was a true picture of community. Brotherhood of man was a prime concept, not only in its theological thinking, but in its practice as well. It elevated the poor, its ministers were "the people's preachers", and it was a champion of the "little man". On the other hand, the contemporary church picture shows us that the individual churches have lost rapport with the Church Universal. Its clergy have committed the sin of conformity. No longer does the church belong to the world, but to the peers, and it is composed of conforming, cultured, class-conscious Christians.

The Protestant Church's attitude toward labor has alienated the laboring class. Public relations experts have been set to laboring so that the year-book reports might look good, and increased emphasis on what this denomination or that one is doing has held the Universal Church back in its efforts to restore the community concept. The attitude of churches toward minority groups has done its share to block the pathway to true community.

The Church's task of preaching the Gospel is also a call to create true community. The Church is not responding to its commission if it fails in this venture, and failure here could lead to a weakening of its position and possibly a weakening of its voice. To find the answers to this issue, we must first recognize the four basic problems confronting our times, stated Dr. Wagner. These problems - population pressures, world-wide famine, widespread tension and turmoil, and a shrinking world - are creating the specific needs which Protestantism must meet. Protestants pride themselves on the practical programs of their Church. Through the social agencies abounding in the Protestant Church, a practical ministry - one of compassion - can be carried on, satisfying the specific needs of the times. Dehumanization is one of the factors arising from these four basic problems, and it is the job of the Protestant Church to stress continually the value of the individual, as he seeks to find his place in society. All men are children of God, are significant in God's eyes, and are co-workers with God. These are truths which the church can and must preach - for they will make an impact on men as they grope their way through this "age of anxiety", seeking to answer the question "What am I doing here?"

Throughout the lectures, Dr. Wagner emphasized the urgency of this effort. However, emphasis from one man is hardly sufficient to do the task at hand. It should be our sincere and constant prayer that we might interpret and apply his message at the grass-roots level, and that through the efforts of the individual churches the Great Church might find the solution to this - one of the largest problems looming before Protestantism today.

Mead M. Bailey

Here is another feature letter from our foreign correspondent, Dr. Englert:

"Church activities here [in Switzerland] afford many contrasts to those at home. For one thing, services are quite early in the morning. The usual hour is 9, a few at 8:30, one or two at 9:30 and the "late" service (Spät Gottesdienst) is at 10! Sunday School sessions follow, then, not precede the service as is usually the case with us. Only a few have evening services, usually at 8. There are also services on week-nights, except Saturday. About 6 or 8 Reformed Churches have a Wed. night service; I gather from the announcements about it that it resembles our mid-week Lenten services, with preaching or Bible study. A different Ref. Church each of the other week-day evenings (Mon., Tues., Thurs., Fri.) has a "meeting" on a religious subject. Here, I gather, a talk or address is given on some phase of the Christian life.

"In this city of 200,000 people, there are about 14 or 15 Ref. Churches, about the same number of Roman Catholic. One Lutheran Congregation meets in the Münster (Prot. Cathedral) at 3: P. M. and an Episcopal service in English is held there at 5:30. There are 4 or 5 Methodist "Chapels," 1 Baptist, 1 Hungarian Reformed, 1 Italian Protestant, and a scattering of small "fringe" groups.

"The Reformed Churches are divided between those which, like American Churches, have a regular pastor, and those larger congregations that have 3 or 4 pastors. The result is that, for these larger parishes, one has to look in the parish notice to find out who is preaching where. On the other hand, Pastor Thurneysen is almost always at the Münster, Pastor Buci, who is also on the Theological Faculty of the Univ., always preaches at St. Albans. Prof. Karl Barth, I have been told, preaches about once a year. I was fortunate enough to hear him at the Bruderholy Kapelle, a tiny mission point in the suburb where he is now living. I also heard that for years now he has been going to the city jail every Sunday afternoon to conduct services. I think it would be going too far to get oneself incarcerated just to hear the famous Barth preach!

"The Reformed Church in Switzerland is very 'low' Church. For one coming from the Reformed Church at home, the difference is quite noticeable. The older Churches are square auditoriums with balconies on four sides and pews all facing a small hollow square in the center where the pulpit (raised about 10 ft.) and a communion table stand. Most of the Churches have no choir so there is no processional or recessional hymn. At the conclusion of the organ prelude, the pastor in a black gown and white tabs (Geneva style) goes directly to the pulpit and 'conducts the service' from there. Actually, all it consists of is this: he opens the service with a Scriptural sentence, never our Trinitarian Announcement, announces the 1st hymn (seated), reads the Scripture, offers a brief prayer (congregation standing)--I have not heard a prayer yet over 3 minutes!--the 2nd hymn, sermon, brief prayer, 3rd hymn, announcements, benediction. As you see, there is no offering for the people give their alms at the door as they leave. Nor does the pastor go to the door to greet the people afterwards. In fact, the worshippers do not greet one another before or after the service. When they enter the pew, they stand for a moment in silent devotion. They hold their hats over their faces at this time.

"As far as I can gather, there are very few congregational activities as such. One pastor, Rev. Kirkhofer, is trying to have a monthly meeting for congregational fellowship, but is meeting with indifferent success. It seems Church over here is a building in which to worship the Lord one hour a week. Near us, the Ockolourpad Church, named for the Reformer, a new and modern building, has a beautiful parish house, but they have taken away a portion of it as a substation of the Post Office!

"All over--wherever we've travelled so far--we have seen very new and modern designs in Church architecture, both Protestant and Roman Catholic. Near us are 2 very new and very modern Roman Catholic Churches, one of them having a concrete bell tower about 8 stories high. St. Johannes (a Ref. Church near here) is also very modern.

"I have been told, on good authority, that the Swiss Reformed Church is about two-thirds followers of Barth's conservative theology and about one-third following the 'liberal' theology, the leader of whom is Prof. Buci, mentioned above. It is surprising and gratifying to me that here--in the home of neo-orthodoxy--so many have managed, in spite of Barth's tremendous impact, to remain liberals in theology.

"The preaching I have heard so far has been good: Biblical (textual or expository) and not confined to a manuscript, both of which are all to the good. The length varies but slightly from our practices; if anything, a bit longer, but perhaps it only seems longer because it's in German. Those I have heard so

(Continued on bottom of next page)

Juniors Beat Seniors

SPORTS

Last Thursday the Seniors met the Juniors on the Franklin and Marshall football field. It was the second time this season that the two teams had fought it out. The first time the Juniors defeated the Seniors by a score of 18-6. What is more, last Thursday's game was the last regularly scheduled game of the season. At the end of the first half, the game was scoreless. Deacon Westcoat, the Senior's coach, was unable to be present at this game. On the other side, Jim Jackson, the Junior's coach, was also absent. The two teams were unable to score in the third quarter. It was in the last quarter of the game that Junior Quarterback Captain Welsh passed to Bawel for the first touch-down of the ball game. Welsh then passed to Benner for the extra point. That gave the victory to the Juniors, 7-0. After the game, Junior Captain Welsh confessed, "The Seniors played a very good ball game. The fact that the game ended with the ball on our own five yard line and the Seniors in possession indicates better than the score does the closeness of the game."

The present Middler and Junior teams will have a chance to play each other again next year. Unfortunately, however, the Seniors have played their last football game as Seminararians. Next year we will not only miss the Senior team and their experienced coach; we will also miss Dave Koch, who has served us faithfully as head linesmen for the last three years. He deserves much credit for his assistance along this line.

This term's Bridge tournament is drawing to a close. The Fitzs' defeated Sayres and Gable and so the team of Rabert and Oliphant must now play the Fitzs' to determine the winner.

The Seminary basketball season is just around the corner. It is expected to get into full swing right after our Thanksgiving vacation. When asked about how things look this year, Coach Westcoat made the following statement: "We lost some good men last year and we're going to have to do some rebuilding. However, we think we have the horses and we're looking forward to a good year."

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Strike It Rich!

Did you know that you, too, can become the proud owner of a new 1957 Cadillac!? Just hold your hat and listen to the scoop: All you have to do is tell, in less than 10,000 words, how Barth became existentially involved!

Seriously, though, there are some fine contests in which Seminararians are urged to participate. While it can hardly be claimed that the winners of these prizes become rich, there is some remuneration. What is more, the research work involved in competing for these prizes enriches contestants' knowledge on the subjects involved. The prizes include the following: The Schaff Prize in Church History, The Jacob Y. Dietz Prize, The Spessard Prize in Christology, and the Prize in Sacred Rhetoric. Watch the "Seminarian" for further details.

--Fifth Amendment Existentialist

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Announcement

My wife didn't ask me to make this announcement, but here goes anyway: The Association of Seminary Women will present Dr. Francena Nolan of Pennsylvania State University on Monday evening, November 26, at 7:45 P. M., in the Hafer room. She will speak on "The Changing Role of Women in Society." Having spent two years doing research work on this subject and being known to many pastors for the one-week course at Penn State she offers to ministers, it is indeed appropriate that Dr. Nolan speak at our Seminary on this subject.

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far have used 'echt Deutch' with but few concessions to 'Baselan dialect' or 'Schweizen Deutsch.' Mrs. Englert attended a week-night service at which child care was the subject, entirely in the Baseler dialect with the result that she understood but little of the talk and discussion."

Yours,
(s) (Dr.) Donald Englert