

## THE SEMINARIAN

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### EDITORIAL

(H. Clayton Moyer)

The expression, "Life is too short to be small," has been used so extensively that for many of us it has ceased to have any significant value. Nevertheless, that statement is a valid one and we might do well to apply it to our life here in the Seminary. Perhaps the desire for praise and flattery is a reflection of our own smallness. Little people like to feed their ego with a steady diet of praise and adoration. But the capacious soul seeks truth and is aware of the fact that sincere criticism is of vast importance to such an objective. How fortunate we are to have among the laity such men as Elmer A. Jacoby who is willing to take a bit of time to make helpful suggestions to us who have dedicated our lives to the service of God and the Church. Mr. Jacoby has devoted fifty-three years of his life to the field of education. He has accepted our invitation to come here to the Seminary to speak to us about the training of a student for the ministry from the layman's viewpoint. In a letter to Dr. Frantz he made some excellent suggestions to the student preparing for the Christian ministry. We consider it a great privilege to have been granted the permission to reprint in full Mr. Jacoby's letter.

7946 Pleasant Ave.,  
Philadelphia, Pa.,

Rev. Oswin S. Frantz,  
527 W. James St.,  
Lancaster, Pa.

Dear Dr. Frantz:

I trust that as a layman of the Evangelical and Reformed Church I may be permitted to present certain conclusions I have reached in regard to the training students for the ministry receive. The opinions herein expressed and the conclusions reached are based not alone on observation and contacts within our own denomination, but on that of sister denominations and through conversations with leading lay members of those denominations. To put it briefly, I have concluded that the courses at most of the Theological Seminaries lack certain things necessary to prepare adequately a young man for the ministry.

- 1 - Many ministers have poor voice control. Voice culture and public speaking should be part of the curriculum.
- 2 - Many ministers after years of experience have a poor delivery. A pleasing voice and a good delivery cover defects in a good sermon

- 3 - Students should be impressed with the necessity of being "good mixers" and of adjusting themselves to different types of individuals. In my estimation these traits will do much to smooth a minister's path.
- 4 - Ministers should be instructed to study and understand the personality of the congregation. Congregations differ in personality as individuals do. A complete understanding of this condition is productive of results.
- 5 - Ministers are called to serve congregations and the service should be of a nature to enrich the members spiritually.
- 6 - Students should be impressed with the necessity of developing lay leadership. In many congregations this is a hard and thankless task, I know. However, it is one which increases the efficiency of a congregation.
- 7 - Young ministers need practical and concrete instruction in organizing---especially committees in the consistories which can be very helpful to a pastor.
- 8 - The matter of pastoral visitation is most important and unfortunately today this is being omitted in a large measure.
- 9 - Above everything else there should be a recognized call of God to enter the ministry which includes great personal sacrifice and some hardships and daily living that will impress people that they have been God-called into service.
- 10 - Lastly, a larger number of young men of outstanding ability should be encouraged to enter the ministry. Possibly this is largely a congregational responsibility. Lay membership should, no doubt, strive to make the profession more remunerative and more attractive.

I admit this is a big problem and it has many ramifications that a solution may be difficult.

The above statements are not made in a spirit of harsh criticism. Rather, it is giving vocal expression to thoughts that have long occupied my mind.

If in the future an opportunity should present itself, nothing would afford me greater pleasure than to sit down and discuss these questions in a friendly manner.

Sincerely yours,

Elmer A. Jacoby

The Seminary Basket-ball Team  
Grant Reinity

The schedule completed with a record of twelve wins as against two losses, the Seminary Basketball Team is in possession of first place in the Independent Inter-Mural League on the F and M campus. Close the heels of the Seminary is Second Floor Hartman with eleven wins and two losses and one game left to play. In case of a possible tie between the two teams for the league championship there will be a play-off to determine who will meet Phi Kappa Tau, winner of the Inter-Fraternity league, for the campus championship. This play-off is scheduled to take place after the Easter vacation and the champion will be crowned after winning two games out of a three game series. League losses of the Seminary came at the hands of Second Floor Hartman and Mayran-Delta, both by very close scores. In addition to the excellent league record compiled by the Seminary Dorm they have defeated the Junior Elks of Crispus Attucks twice while losing once.

Paced by the scoring of forwards Shirer and Settlemyre together with center Stan Dunn, the Seminary has been averaging close to fifty points per game to achieve their victories. In the guard positions Turner and Burns usually get the starting sign to fill out the first five. Other players include Bitz, Harrity, Mortland and Robbins. The team has been ably coached by Prof. D. M. C. Englert with Dick Aulenbach taking over the managerial duties.

Shortly after the Easter vacation the Seminary Dorm will enter an Inter-Mural Softball League composed of teams on the F and M Campus. Keep your eye on the bulletin board for further news.

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AS A SPECULATIVE THEOLOGIAN  
E. Spangler

I sit and gaze at bare and empty walls;  
I walk unthinking through the empty halls  
Of palaces unbuilt - and fail to see  
Through doors or windows to reality.

Without-----

Men live and work and die  
Hearts break,  
Souls waste away

Now lost in deathless wisdom of the ages,  
I slowly scan the yellow, hallowed pages  
Of tomes that recollect the inspiration  
That brought deliverance from annihilation.

And then,

The beauty  
Of a well-wrought phrase  
So numbs my sense

AS A SPECULATIVE THEOLOGIAN (continued)

That in my praise of it  
I miss its vital strength.

I overlook its one real claim  
To immortality,  
I glory in the lovely shell, the words,  
And, never understanding what they mean,  
Continue on my intellectual way  
To take another learned step in  
My fantasy.

And so I sit and gaze at bare and empty walls;  
I walk unthinking through the empty halls  
Of palaces unbuilt--and fail to see  
Through doors or windows to reality.

Within-----

I live and work and die.  
My heart doth break,  
My soul doth waste away.

For want of understanding  
I decay.

THE TASK OF THE CHURCH

Luther Binkley

The Church is very conscious today of the need for re-thinking the purpose for which it exists, and the goal toward which it should strive. I believe that in any discussion of the task of the church there are two dangers which one must avoid. The one obvious danger is to assume that the Church has no function to fulfill in the modern world. By some writers the Church is regarded as an outmoded institution which is lingering on as a dispensary of opium for the weak and uneducated people. Those of us who are in Seminary are convinced that the Church has a more vital part to fill in our civilization than to sooth the fears of timid souls with pious platitudes. We should bear in mind, however, that much of the criticism of the Church is justified. It is equally fallacious to conceive of the Church as the Kingdom of God. The Church is far from being a perfect institution and its limitations are such that although it maybe the forerunner of the Kingdom, it can certainly not be the Beloved Community of Love and Hope for which men have prayed. We ought to think realistically of the Church if we are to contribute anything to its advancement.

THE TASK OF THE CHURCH (continued)

When we look at the Church honestly we are impressed by what Dr. Visser't Hooft called The Wretchedness and the Greatness of the Church. The most obvious weakness of the Church is that it is a community of human beings, and human beings are finite and sinful. We should bear in mind that the Church does not consist of saints. Today we are faced with thousands of Church members who have no working conception of the function of the Church. As a result, in many sections, the Church has become a social club. Undoubtedly church members who think of the Church as a perfect society are shocked when they discover that the Church practices racial, social and economic discrimination. That social discrimination by churches can be confirmed by reading Pope's Millhands and Preachers.

The most distressing limitation of the Church is the result of insufficient and poorly trained leaders. It is common to regard a minister as a person of mediocre intelligence, and one even hears laymen question the spiritual sincerity of some pastors. When we remember that in 1935, a survey showed that only slightly more than 20 per cent of the ministers in 19 white denominations had been educated in colleges and seminaries, then we can appreciate some of the criticisms leveled against the ministers. Bennett in an article in The Gospel, the Church and the World reports that one of the faults of the Protestant ministers lies in their sermons which contain either "'dry rot' or an irrelevant idealism." The church will be improved only as more and more leaders become aware of the tremendous challenge facing the institution which they are serving. Bennett says, "It is not altogether the minister's fault but it is a symbol of his predicament that too often books are a luxury whereas gasoline is a necessity." Unless a minister has a definite purpose in mind, social activism will merely dissipate his energy. Nothing has shocked me more than to hear some ministers tell me that they are too busy to read any books on theology. I doubt whether many doctors or lawyers could long maintain an active practice unless they kept up with the latest scientific and legal findings. A minister is a specialist in theology and for his own sake should take time to read some serious works during the year.

I have already written too much concerning the wretchedness of the Church. We must remember that all is not dark; the light is still shining. The Church is advancing toward the goal of the Kingdom of God, but this advance does not take place on an escalator. Only as pastors and laymen strive for the purification of the temporal church and the advancement of the Kingdom will we achieve progress. The revival in seminaries is of utmost significance. We are learning that the Church does have a vital function to play in our world. It is to be the religious teacher of mankind, the prophet of social reform, and the organizer of an ecumenical religious fellowship which shall know no bounds. It is our duty to dedicate ourselves to the purification of the Church as well as to serve as pastors and preachers. There is no other organization

THE TASK OF THE CHURCH (concluded)

in the world which can meet the spiritual needs of mankind; it is our task to make the Church so efficient that the Kingdom may grow in depth and width. The Church has a tremendous task for it is the force which is working in the world to realize spiritual values. It is responsible for orienting man to think of God first, and self, second. The Church must try to get society to center its life on the inherent value of persons than on economic factors. All this is idealism of a sort. When I look at the Church I adopt what Father Tyrrell called "a provisional pessimism but an ultimate optimism." The Church is of the earth and yet, is of God. The Church is imperfect and yet potentially it is capable of perfection. The task of the Church is to bring man to God, yet God is seeking man! My optimism concerning the capacity of the Church for achieving its task is grounded on two pillars: (1) There is no other organization in our society which is capable of assembling sufficient consecrated resources for the task of spiritualization. (2) God is seeking to help man build a Beloved Community and any organization which is dedicated to his purpose is, in a sense, controlled by God. The invisible Church, which is never the same as the visible Church consists of all those persons who are striving to do the will of God. Fortunately, a large proportion of the members of the invisible Church are also members of the visible churches. With these sincere persons who are striving to become co-creators with God we must put our trust. The Church must redeem society, but first it must redeem itself.

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TWO CROSSES

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (R.V.) Luke 9:23.

Although our Lord carried but one cross to Calvary, we in life carry two. One is the cross of sin and selfishness. The other is the cross of Christ. The first is heavy and many there are that faint under the weight of it; the second gives strength and life unto men who are willing to bear it. We as Christians are not handicapped or burdened by bearing His Cross rather we are helped and blessed thereby. The Cross He bore was a cruel cross, a Roman cross the symbol of the world and of death. The real cross He carried on that fateful Good Friday was the cross in His heart because of the sin of the whole world.

To carry the same cross which Christ carried in His heart is our greatest privilege. St. Paul said, "If we suffer (with Him), we shall also reign with him." We carry that cross when we share the compassion of Christ for a lost world and when we follow Him in loving service.

(Selected)

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THE PASSION, DEATH AND RESURRECTION OF  
OUR LORD JESUS CHRIST

( John B. Zinn )

All of us are fully aware of the tremendous impact symbolism in Christian Art has had upon the Church down thru the centuries. Practically every major truth in the realm of the Christian religion has been represented in some form or another by the use of symbols. We are all familiar I am sure with the various symbols that represent God, the Holy Spirit, Our Lord Jesus Christ, the Gospels and the Church as well as some of the central teachings of Our Lord.

Among the many symbols which have a special significance and meaning for this particular season of the Church Year are those which deal with the Passion, Death and Resurrection of Our Lord Jesus Christ. Practically every detail of the records in the Gospels which tell the story of Our Lord's sufferings has been represented in Christian art by a symbol. Below I have recorded the most important of these symbols, those which are most likely to be seen in stained glass church windows, in carvings and other places within the sanctuary.

- 1 - A CHALICE AND A CROSS: represent the agony of Christ in the Garden of Gethsemane. The cross in this case is known as "the Cross of Suffering" or "the Cross of Agony," and is distinguished by the pointed ends. This symbol is often seen on stained glass windows.
- 2 - A LANTERN: is a symbol of Our Lord's betrayal which took place at night in the Garden. The proper reference to the incident is John 18:3 from which the symbol of THE TORCH is also derived.
- 3 - THE SWORD AND STAFF: is another symbol of Our Lord's betrayal. The group that came with Judas to seek Him out were armed, you will recall, with swords and staffs.
- 4 - PURSE AND THIRTY PIECES OF SILVER: Represents the price of Judas' perfidy.
- 5 - TWO SCOURGES (crossed like an X) against a WHIPPING POST represent the scourging and torture of Our Lord at the hands of the Roman Soldiers in the Armory. Symbol based on Matt. 27:26 and Mark 15:15.
- 6 - CROWN OF THORNS INTERWOVEN ABOUT THREE NAILS symbolize the torture and crucifixion of Our Lord. Frequently the three nails are used separately as a symbol of the crucifixion. Sometimes the initials INRI are inserted in the space enclosed by the thorns.

## PASSION SYMBOLS (continued)

- 7 - SEAMLESS ROBE AND THREE DICE: represents Our Lord's seamless robe or outer garment for which the Roman soldiers cast lots. The lottery being indicated by the three dice.
- 8 - A REED, SPONGE Arranged across a LADDER in saltier: A symbol of the Crucifixion. Usually the length of the ladder is exaggerated, as the crosses generally used by the Romans did not rise high above the ground.
- 9 - A PICTURE OF A ROPE: signifying the binding of Our Lord, before he was led into the presence of Annas and thence to Caiaphas.
- 10 - BASIN WITH PITCHER OR EWER: signifies the washing of Pilate's hands to declare his belief in the innocence of Our Lord.
- 11 - A CROWING COCK A symbol of Peter's denial of Our Lord.
- 12 - PINCERS HOLDING A SINGLE NAIL: signifying the lowering of Our Lord's body from the cross.
- 13 - A CRUCIFIX: Signifying the Crucifixion of Our Lord. While used mainly by the Roman Church it is found on Lutheran altars in certain sections as well as Anglo-Catholic and Episcopal. Appropriate for adorning the altar on Good Friday.
- 14 - EMPTY (Latin) CROSS symbolizes the victory of Christ over the Cross and the Grave,
- 15 - REED WITH HYSSOP & BOWL: used by Jews in a rite symbolizing purgation or cleansing. It has been thought that the Roman soldiers dipped a branch of hyssop in the blood of Our Lord and sprinkled it on the mob crowded about the cross, doing this in mockery of the ancient Jewish rite of purification.