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S E M I N A R I A N

Vol. XXIII

September 20, 1961

No. 3

WORSHIP PROGRAM DEFINED

At a special meeting called on the evening of Sept. 12, a statement prepared and adopted by the faculty regarding the worship program of the Seminary was presented to the student body. Dr. John Reumann had previously been chosen as the faculty's spokesman for the occasion. Mimeographed copies of the statement were made available.

The faculty statement concludes a series of student and faculty committee deliberations on worship at Mt. Airy. It states that the chief task of the Seminary is other than that of the congregation, i.e. education for the Ministry. "Its purpose is education and not salvation. It is based on the pursuit of scholarship in the order of creation and not the means of grace in the order of redemption." Yet the Seminary is concerned to "build up men in Christ." Hence, worship and counselling. The statement emphasizes the responsibility of the whole faculty in directing the worship program, but a committee of three of its members will implement this responsibility for the whole.

The statement puts forth the belief that most students relate themselves more or less permanently to some congregation. Hence, the Seminary need never offer the means of grace. Pastoral concern dictates otherwise, however. Holy Communion will be celebrated at the beginning and end of each quarter, so long as such celebrations do not overlap times when most parishes offer celebrations. Wider use of worship materials is planned and preaching by seniors introduced. In toto the statement broadens the pattern of Seminary worship, while decreasing the frequency of Holy Communion, and places more emphasis on faculty responsibility for the worship life of the community. The first practical result of these revisions was seen today as Ass't Prof. Robert Bornemann instructs the community in the second setting of The Service.

Sam Seminary Reports...

MINISTER CALLED SUPERMAN

Today I was in New York for a meeting of psychiatrists, psychologists, and other people working with pre-ministerial students. Dr. Harold G. Seashore, Director of the Testing Division of the American Psychological Corporation, informed us that superman was not dead but that "today's clergyman is (expected to be) a superman." If indeed flying and a fast change of clothes are not part of the minister's repertoire, he at least must be able to preach and balance a budget with equal ease. In looking for men for the ministry, this "jack-of-all-trades" requirement still holds much weight. But it is, in fact, impossible to find in any one person the psychological qualifications a clergyman is expected to possess. Perhaps greater specialization is the answer.

Seashore admitted that the "black-sack-coat men are needed to make the wheels go around in the ministry" but advocated less conformity among those selected to prepare for ordination. Indeed the conformity which we attribute to secular man has also reached us. A ray of hope emerges in the increase in number of the parish workers and the church business managers. Now maybe we can start testing for specialization.

HALL CHAIRMEN ELECTED

Most of the halls in the main dormitory have elected their chairmen. The list to date reads: A Hall-Richard Weller; B Hall-Tom Davison; C Hall-Craig Landis; D Hall-Richard Hafer; E Hall-Wes Hamlin; F Hall-Henry Maertens.

BADMINTON CLUB AVAILABLE

David Wartluft, chairman of the athletic committee, announces that he has a key for the Wissahickon Badminton Club for any students who wish to use its facilities.

UNITY, BY GEORGE!

"Preparation" sums up rather exhaustively, I think, our job as seminarians. The academic side of this preparation is most stressed on the campus, but there remain many others—from voice training to voiceless meditation. The diversity of our preparation and the relative importance of its aspects are worthy of far more consideration. Here, however, I would like to discuss what might be called the "psychological" preparation for the ministry.

Church assignments may indeed give valuable practical insight, but they are also opportunities to witness and experience what it means personally to be a minister; they are foretastes of the social or psychological life situations to which we aspire. Also "psychological" in character are the subtle influences of a community like ours, at once so unified in purpose and confession; and so diverse in thought and experience.

To this body of "psyche-preparing" influences I earnestly desire to add a series of Seminarian articles, of which this is the first. This is to be a sort of "ecumenical notebook" where the prayers and actions toward the unity of the Church of Christ may be recognized and assessed. I call this a "psychological" endeavor only because the road to unity is so long and troublesome. At this point our most positive step toward unity lies in recognizing its necessity and fervently praying for it.

Unless this limited goal, for the time being, becomes our own, discouragement will be our only reward. This task is obviously too big for man or the churches: yet let us never forget that with God this and all things are possible. If our hearts and minds will begin preparing now in hope and prayer, the victory of love is inevitable.

George Weckman

Ed. Note: Each week Mr. Weckman will be writing his reactions to developments on the ecumenical scene. Comments upon these articles are welcomed.

DISTINGUISHED PREACHER RETURNS

"Love it!" said Dr. Paul Scherer when asked how he felt about returning to Mt. Airy after an absence of 41 years. He succeeds Dr. Edmund Steimle who resigned this year as professor of homiletics. Interestingly, Dr. Steimle succeeds Dr. Scherer as Brown Professor of Homiletics at Union Seminary, New York City where Dr. Scherer resided for the past fifteen years.

The Scherer family, which includes five generations of pastors, one of whom was the first secretary of the ULCA, is well-rooted in the ULCA. Majoring in classics at the College of Charleston, South Carolina, Dr. Scherer graduated magna cum laude. In this city he received his M.A. degree from the University of Pennsylvania and his B.D. from Mt. Airy, the class of 1916. Following graduation, he became the first "teaching fellow" at the seminary. Dr. Scherer recalls two "brilliant students, marked men from the beginning"—H. Bagger and R. Synder! He then served as ass't pastor of Holy Trinity Church in Buffalo returning to Mt. Airy as an instructor the following year.

From 1920-45 he served as pastor of Holy Trinity Church, New York, and his fame as "one of America's outstanding preachers" spread. During this time his sermons were collected and published, many available in our library. For 13 years a radio preacher, he has delivered sermons and lectures to universities and seminaries throughout the country, and in 1943 gave the Lyman Beecher lectures at Yale.

A scholar as well, Dr. Scherer is the holder of many honorary degrees and from 1942-57 served as Associate Editor of Exposition for The Interpreter's Bible.

The entire community, especially the middler class, welcomes their distinguished graduate!

DR. SCHERER'S BOOKS

Collections of sermons: When God Hides, Facts That Undergird Life, The Place Where Thou Standest, For We Have This Treasure, Event in Eternity, The Flight of Freedom

Representative Thought: Love is a Spend-thrift

Editorials

NOTA BENE

HOW SO 'PEACE'?

A professor with whom this editorialist had occasion to study was especially fond of the expression, "How so...?" Any and every part of speech might fall into that deadly blank. ("How so 'deadly'?" Deadly because of the frank compulsion to define!) Dag Hammarskjold's death on Sunday shook the world's various definitions of the word "peace" once more. It was entirely to be expected that the Western powers should eulogize on Hammarskjold's courageous work for peace, and that the U.S.S.R. should insist that he was no peacemaker. It's all a matter of definition. "How so 'peace'?" The strange part is, there's not even a clear definition among the Western nations. Certain common factors may be isolated—economic stability, equal rights, representative government—but then, few of us, Christian or not, can put any kind of ultimate trust in such things. Communism has its definition—perhaps not the pat one we so often imagine, but a very real definition. The Church also has its definition: "that peace which the world cannot give." Embarrassingly, the Church is caught in the "in-but-not-of" paradox. So the Church cannot afford not to have its best men in the highest seats of secular authority. But is there a point after which peacemaking is godless peacemaking? And what about "wars and rumors of wars"? Do we fight these wars as Christian people, or do we wait with calm assurance while our world is torn to shreds? Or do we somehow do both? Perhaps the difference between sitting with Bertrand Russell in Trafalgar and sweating with Hammarskjold in Africa is precisely the difference between enlightened humanism and Christianity, faith put in action and the action of faith put in God. Somehow Christ found peace in the anguish of the cross: can we, His disciples, expect an easier road?

A number of students have spoken to the editors regarding writing for The Seminarian. For many this was a generalized interest without particular focus. For their benefit, then, it seems advisable to state the kinds of help The Seminarian needs. Book reviewers are in special demand. Anyone may submit a brief review (200 words or so) of any current book. Those who want suggestions may consult with the editors. Someone is needed to write a regular worship column. There is need for articles reflecting upon and criticizing current writings in newspapers, magazines, and programs on television and radio of a more serious nature. Articles expanding upon and/or criticizing ideas discussed in classes are acceptable. Artistic and devotional literature of prose or poetic form are especially needful. In short, there are few bounds to what can be done in a journal of this sort. Expand, use your imagination, don't be afraid of ideas. If your interest lies in the area of office work, typists are always welcome. Office hours for The Seminarian are Monday, 1:30-2:30; Tuesday, 12:30-3:00. Those interested should consult with the editors at those times if possible.

FOOTBALL TEAM OPENS SEASON

This coming Saturday, Sept. 23, Eastern Baptist Theological Seminary will be the scene of the opening game of the Mt. Airy football team's 1961 season. The game starts at 10:00 a.m. Those interested in watching the game should contact Ed Keyser for more information.

"As it is the special work of a shoemaker to make shoes, and of a tailor to make coats, so it is the special work of the Christian to pray."

Luther, Table Talk