

P9345
V642
COPY 1

LIBRARY
00751
THEOLOGICAL SEMINARY

THE

PRINCETON SEMINARY BULLETIN

Pastors, Prophets, and Politicians
Continuing Theological Education Today
The Church without Privileges

Mark O. Hatfield
William P. Thompson
Francis M. Dobiáš

Sermons:

The Great Adventure
No-Fault Morality
The Parable of the Prodigal Father
How Much Freedom Do You Want?
Our Mutual Hope and Our Common Task

John A. Mackay
Ernest T. Campbell
N. Bruce McLeod
George E. Sweazey
Bryant M. Kirkland

Four Questions on Youth Work

D. Campbell Wyckoff

Dialogue on Religion

William L. Eichelberger

Occasional Addresses:

The Frontier of the Spirit
Cracked Image
Unity under God of Past, Present,
and Future
Golgotha and My Lai
The Unchanging Ministry

James I. McCord
Samuel H. Moffett
Lefferts A. Loetscher
Daniel L. Migliore
Theodore F. Romig

May 11, 1971: An Autobiographical Essay

Robert B. Stuart

VOLUME LXIV, NUMBER 2

JULY 1971

The Princeton Seminary Bulletin

VOL. LXIV

JULY, 1971

NUMBER 2

Donald Macleod, Editor

Edward J. Jurji, Book Review Editor

Excerpta et Commentaria: Editor		3
Pastors, Prophets, and Politicians	<i>Mark O. Hatfield</i>	14
Continuing Theological Education Today	<i>William P. Thompson</i>	20
The Church without Privileges	<i>Francis M. Dobiáš</i>	26
Sermons:		
The Great Adventure	<i>John A. Mackay</i>	31
No-Fault Morality	<i>Ernest T. Campbell</i>	39
The Parable of the Prodigal Father	<i>N. Bruce McLeod</i>	43
How Much Freedom Do You Want?	<i>George E. Sweazey</i>	48
Our Mutual Hope and Our Common Task	<i>Bryant M. Kirkland</i>	56
Four Questions on Youth Work	<i>D. Campbell Wyckoff</i>	61
Dialogue on Religion	<i>William L. Eichelberger</i>	72
Occasional Addresses:		
The Frontier of the Spirit	<i>James I. McCord</i>	76
Cracked Image	<i>Samuel H. Moffett</i>	80
Unity under God of Past, Present, and Future	<i>Lefferts A. Loetscher</i>	83
Golgotha and My Lai	<i>Daniel L. Migliore</i>	86
The Unchanging Ministry	<i>Theodore F. Romig</i>	88
May 11, 1971: An Autobiographical Essay	<i>Robert B. Stuart</i>	92
BOOK REVIEWS:		
Ezra Studies, by Charles C. Torrey	<i>Henry S. Gehman</i>	95
Pseudo-Ezekiel and the Original Prophecy, by C. C. Torrey		96
Documents of Jewish Sectaries, by Solomon Schechter	<i>Charles T. Fritsch</i>	96
Jeremia, by Claus Westermann	<i>Bernhard W. Anderson</i>	97
Firmicus Maternus: The Error of the Pagan Religions, by C. A. Forbes	<i>Bruce M. Metzger</i>	98
New Testament History, by F. F. Bruce		99
The Good News According to Mark, by Eduard Schweizer	<i>David M. Hay</i>	99
Fifty Key Words: The Bible, by Julian Charley	<i>E. G. Homrighausen</i>	100
Apostolic History and the Gospel, ed. by W. W. Gasque & R. P. Martin	<i>James P. Martin</i>	102
Period of My Life, by F. R. Barry	<i>Norman V. Hope</i>	103
The Cambridge History of Islam, Vols. 1 and 2, ed. by P. M. Holt, A.K.S. Lambton, and B. Lewis	<i>Edward J. Jurji</i>	104

The Great Adventure

by JOHN A. MACKAY

The sermon was delivered at the Baccalaureate Service of the 159th Commencement of Princeton Theological Seminary, May 30, 1971, in the First Presbyterian Church in Princeton, by John A. Mackay, president and professor of ecumenics, emeritus. An alumnus of the University of Aberdeen, Princeton Theological Seminary (Class of 1915), and the University of San Marcos, Lima, Peru, Dr. Mackay has been for over a half-century a world-figure as churchman, missionary, and theological educator. He is the author of many distinguished articles, reviews, and letters and of thirteen books, including Ecumenics: The Science of the Church Universal (Prentice-Hall, 1964).

"What is that to you? Follow me."—John 21:22

DEAR Friends: To be privileged to address you on this occasion is for your speaker a most moving experience. And it is so for this reason: In the background and at the center of this commencement period, is the name Erdman, one of the most illustrious names associated with the town of Princeton during the present century.

How can I ever forget that nearly six decades ago, when I arrived from Scotland to study in Princeton Seminary, the personality, teaching, and friendship of Professor Charles Erdman proved to be one of the most creative experiences in my life! For this man became for a young Scottish student the finest pattern he had known of what it means to be a Christian. A Christian Dr. Erdman was in the fullest sense throughout his life, and not least during the time of discord and disruption which came in his closing years as a teacher in this institution. The crisis I have in mind, which involved both the Seminary and the church, came in the decade following my student days in Princeton, and while I was engaged in missionary service in Latin America. The life and witness of the great man

whose name will be memorialized tomorrow by a new edifice called Erdman Hall inspires an increasingly poignant question—what does it mean to be a Christian?

We are living in a period of revolutionary change and confusion. This is so both in the church and in the world. Symbolical of the situation that confronts us in these days is the disastrous and meaningless struggle that continues to go on in Southeast Asia. But, despite this element of tragedy, we should be aware that in the present era the Christian community has taken on a global dimension. Not many years ago, the Afghan government allowed a service of Christian worship to be held in the capital city of Kabul for the first time in that country's history. Through the influence of a graduate of this seminary, J. Christy Wilson of the Class of 1945, that historic event was made possible. And what shall we say of creative contributions to the Kingdom of God that have been appearing in recent years in Latin American countries, in India, Indonesia, Korea, and in many other lands? As regards Korea, though that country is torn asunder geographi-

cally, the Christian community is growing in a unique manner. Princeton Seminary graduates, let us rejoice with humility, have played a most creative part in this development. I think in particular of Samuel Moffett and his wife, Eileen, both graduates of this institution, who for many years have been missionaries in Korea, who are now vacationing on the old campus where they first met, and are present at this baccalaureate service.

In the perspective of what I have just said, this is an era of tragedy but also of hope and, in an exceptional manner, of challenge. It is in this background that we confront the crucial, inescapable question—what does it mean to be a Christian?

In the course of a public dialogue which I had some years ago in Santiago, Chile, with a distinguished Jesuit theologian, this question was addressed to my fellow panelist when the discussion period came: "Sir, what do you consider to be the main problem of your church today?" His answer: "We Catholics must make Christians." This was a most revolutionary reply, for in the Hispanic tradition it was not uncommon for a person to say, "I am an atheist, but I am a Catholic." Congratulating my Roman Catholic friend for his frankness, I remarked, "We Protestants too must make Christians." And I added: "Speaking as a loyal Presbyterian, we Presbyterians must make Christians."

Why is this so? Because the current situation is such that a host of church members, Protestant and Roman Catholic, are Christians only in name. We are confronted today with the ominous reality of religious nominalism. In recent years, since my retirement from

official church service, I have been living at the grass roots of churchly reality. I have been in close touch with people, and because of that contact I have learned more than I had learned for several decades before. I learned what it is the rank and file, and not the oligarchs and hierarchs, are thinking. A loyal churchman in Washington city said to me, "I have to confess that, if I were asked what it is my denomination believes I would not be able to reply."

It is clearly time to listen to Christ's words to inquisitive Peter, and to do so in the perspective of Christ's post-resurrection encounter by the Galilean sea with this man who, despite his eccentricities, was designated the chief of the twelve Apostles. In his conversation with Jesus on that crucial occasion, Peter was clearly obsessed with concern about his personal stature and future destiny, as compared with that of his fellow disciple, John. It was then that Jesus said to him in substance, "In the time ahead, Simon, what you have got to do is really to love me, and to prove your love by the fact that you follow me." For to love Christ in the full dimension of New Testament Christianity, is to "come" to him and to "follow" him, to commit one's total being to him, and to live one's life in absolute obedience to him. Personal faith in Christ as Savior and complete loyalty to Christ as Lord, are the two constituent facets of the Great Adventure upon which we will now concentrate our gaze.

I. Commitment to Christ

Commitment is a human phenomenon that is reappearing and taking on fresh significance in this revolutionary

time. It is being recognized that to be a true man, a true woman, is to be committed, totally dedicated, to something bigger than oneself. That something must go beyond egomania and the pursuit of personal security. It is important to recognize that there are people whose activity and philosophy of life appall us but who are very committed people. I think of Marxists and Communists whose ideology seeks a new order. I think of guerrillas who are dedicated to a philosophy of revolutionary change. And here is a contemporary paradox! In both Marxist and guerrilla circles the historic figure of Jesus Christ is being increasingly respected. Let this paradox be pondered in the perspective of the fact that in the realm of literature more books have been written about this personality than about any other, while in the sphere of art there are more paintings of Jesus than of any other personality in history.

Who is this person who is becoming so respected in new radical circles? How do we Christians identify him? He is the God-man, God manifest in the flesh, the one who twenty centuries ago became successively the man of Galilee, the man of Calvary, and the man of the Open Tomb, the Risen Christ who at intervals during a period of forty days established contact with Peter and other friends, the ascended Christ who sponsored the Pentecost event when the Holy Spirit brought into being a new community called the Church. History took a fresh turn. Unexpected horizons were opened for mankind by the proclamation throughout the globe of the "Good News" concerning him who was crucified, who became alive again, who remains everywhere present, and who continues his

appeal to all people, "Come to me"—"Follow me."

The primary answer, therefore, to the question, "What does it mean to be a Christian?," is to respond to Christ's timeless invitation, "Come to me." To do this is to become a new being, to experience *conversion*, spiritual change. Alas! Alas! In many church circles today the word "conversion" sounds meaningless and is even obnoxious. But conversion is native to Christian reality. Through commitment to Jesus Christ people become real men and women, God's men and women, members of the new humanity called the Church in its full spiritual dimension. They become "saints" in the New Testament sense; they become outgoing as God is outgoing, and are not transformed into an ingrown, self-centered, religious elite.

In the course of Christian history, the phenomenon of conversion has been dramatic in some personalities and in others quite undramatic. A fanatical Tarsan who persecuted the early Christians passed through a dramatic experience of conversion. In the wake of that experience, he became the profoundest interpreter and most devoted follower of Christ who ever lived. One of the most intimate traveling companions of this man Paul was a young lad called Timothy. In Timothy's life no mention is made of any dramatic conversion. He possibly did not know the hour, perhaps even the year, when he first became a Christian. It is a significant fact in this connection that Timothy's grandmother and mother were both Christians. One of the most dramatic events in Scottish church history was the conversion of five hundred people at an open air service in the Glasgow

area, following an unscheduled sermon preached by a devoted young minister, John Livingstone. This man remarks, however, in his autobiography that he himself did not know when it was he first experienced the reality of Jesus Christ in his life. But a Christian he was. And now in the realm of contemporary youth we witness the discovery of Jesus as an exciting spiritual reality and daily companion. Those "Jesus freaks," whatever they be called, or however much they be disdained in some church circles, must be taken seriously. They represent a new mood in the rising generation, a mood that gives fresh relevancy to the Damascus road of the man from Tarsus. In the background of conversion phenomena from New Testament times to the present this becomes clear: it is reality that matters, and not the moment or the process of spiritual change.

Let me repeat. What matters is Christian reality, total commitment to Jesus Christ. And when that commitment takes place, whenever or wherever, a new freedom results. The person involved becomes Christ's captive. It has been a response to an inward craving.

Make me a captive, Lord,
 And then I shall be free;
 Force me to render up my sword,
 And I shall conqueror be.

Calvin's famous crest, the burning heart in the open hand, and the words "my heart I give thee, Lord, eagerly and sincerely," take on meaning. So too do the words of a Middle Ages saint that profoundly influenced the spiritual life of Martin Luther, "I would fain be to the Eternal Goodness what his own hand is to a man."

Unfortunately, however, there have been and continue to be tragic substitutes for this Christian reality, this experience of commitment and freedom I have just described. Let me become specific.

A major substitute for Christian commitment and freedom is the dramatization of Christ and a subtle deification of feeling. In the Hispanic Catholic tradition the specter of Christ crucified and dead has tended to be the spiritual ultimate. The great Christian poet-philosopher, Unamuno, describes in an essay what he calls "The Recumbent Christ of Palencia." Palencia is a town in old Castile. This Christ, he says, is "death's eternity, the incarnation of death." It is a striking fact that in the cultural tradition of Spain, death in some form is an ultimate; there is no portrait or symbol of the Risen Christ. In the city of Seville the weeks of mourning which close on Easter Friday are followed on Sunday by the first great bullfight of the season. Sunday is not celebrated as the day that commemorates the Resurrection event (which is not celebrated or symbolized), but as the day when bullfights give exhilaration to the weary participants in the religious services of the weeks gone by. The bullfighter's stroke and the death of the victim provide the thrill that has been long awaited. In contemporary Protestantism we witness a liturgical dramatization of Christ. This is a delicate but crucial issue. Theatrical display, aesthetic symbols, emotional thrills become a substitute for personal commitment to Christ as a timeless reality and as a living Presence with whom it is possible to have communion on the road of life apart from anything liturgical. The latest symbol of Christ crucified

appears in the rock opera *Jesus Christ Superstar*. I offer but one comment. The cross is made the Christian ultimate. There is no allusion to resurrection and to a new creation. And, there is this phenomenon. Judas appears to have more significance than does the Crucified Christ.

We also confront today, as an interpretation of human reality, what may be called the theologization of Christ, that is the substitution of ideas about Christ for the reality of Christ. The ultimate theological requirement is commitment to divergent systems of thought rather than allegiance to the reality that thought defines. There has emerged the fascination of the changing, the enamoration of novelty, with little interest in, or sensitivity to, the changeless. Slight emphasis is laid upon response to Christ as a personal presence. The great commitment is to the cult of the uncommitted. The implication is that to be a really great thinker one should not be committed to any one idea in particular, but only to the assumption that the ultimate is change.

It is in this background, however, that we witness a dramatic spiritual upsurge in the realm of youth and in other concerned Christian groups throughout the world. There appeared recently in *Life* magazine an article on a new spectacle in the world of youth. A revolutionary experience of God has found expression in the top popularity of the hymn, "Amazing Grace." For many thousands of young people it has become a very exciting thing to be Christians, devotees of Christ, in the context of daily living, and acting with relevancy to current problems. Fresh spiritual excitement of a very responsible character has recently been witnessed also in the movement

called Neo-Pentecostalism, a movement in which both Roman Catholics and Protestants are involved. There is also a trend on the part of many loyal church people to meet together for fellowship and worship outside the official church structure.

II. *On the Road with Christ*

We are confronted, therefore, by this inescapable question: Whither bound? What is the road to take? It is a time to listen to Christ's mandate, "Follow me"—"Go with me." Let it not be forgotten that there is something beyond commitment to Christ. It is life with Christ on the road to the Kingdom. And this involves struggle. Following spiritual graduation, and beyond the discovery of the meaning of piety, the words of Christ sound forth and must be taken seriously, "Be my witnesses." And Christian witness means action in the role of a servant.

The servant image as the pattern for life is at the core of the Christian religion. A brilliant young Oxford don, H. A. Hodges, was an agnostic. He felt that he could not with intellectual honesty believe in the reality of God. One Saturday afternoon as he strolled down Oxford's main thoroughfare, his eyes were fascinated by a painting that he saw in a store window. It was Jesus washing his disciples' feet. His heart and mind were gripped by the scene, and he said, "If God is like that then that God shall be my God." Young Hodges became a Christian, and in recent decades he has come to be regarded as one of the leading Christian philosophers in the English speaking world!

What the feet washing scene teaches is that Christians must be willing to become actively involved in the lowliest

tasks. As it was with Jesus, himself, so it was with his greatest follower, the man from Tarsus. Following an experience of being in the "third heaven" and of becoming the hero in a Mediterranean shipwreck, when he, the crew and his fellow passengers got ashore on the island of Crete, he set about gathering sticks for a fire. He did not sit around to be adored as the great hero of the dramatic episode they had experienced in the past two weeks. In performing this act he showed himself to be in truth, "a servant of Jesus Christ." As Paul designated himself in beginning his great Epistle to the Romans, in the Christian tradition, the reality of service means that all who bear the Christian name must undertake to do whatever needs to be done in the environment and situation in which they find themselves. They must manifest the servant spirit in the parish, in the home, in business, and in all human relations. They must be willing, in the spirit of the servant Christ, to take seriously whatever issue confronts them. For them the meaning of life dare not become just to have a good time. And, of course, this means to be concerned for people, to care for people in the total dimension of their being. Most germane to the human situation today is that great saying of the Catholic philosopher, Von Hügel, "Christianity taught us to care; caring matters most."

To care for people is to give top priority to the communication of the gospel by word and action. This means to engage in evangelism. At a Christian gathering on the Mount of Olives which I was privileged to attend in 1928, this statement on evangelism was adopted: "Our message is Jesus Christ. He is the revelation of what God is and of what

man through him may become." The chairman of the committee that drafted the Jerusalem Message was a great evangelist, William Temple, who afterwards became Archbishop of Canterbury. It was out of an Anglican gathering in England that there came in that same period the finest definition of evangelism that I know. It reads thus: "To evangelize is so to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Savior, to follow him as their King, in the fellowship of his Church." What Christendom needs today is an evangelical renaissance. By that I mean a rediscovery of what the Christian gospel signifies in its full spiritual dimension, and also what it signifies to give it dynamic expression in every facet of human existence.

But if the Gospel is to be given full expression and make the impact which God has designed, this must happen. It must be humanized in the most vital sense. That is to say, those who take the Christian gospel seriously must show concern for the human situation in its total dimension. This means concern for social justice and for true international relations. To humanize the gospel means that a nation in the Christian tradition must act in such a way that its political policy is consonant with Christian principles. I think of the situation in Brazil and the involvement of our government in facilitating the emergence of the present Brazilian régime, which is one of the most tyrannical régimes in Latin American history. It is, moreover, a tragic fact that our country's attitude toward Brazil has not been inspired by concern for the many millions of impoverished people in that

country who live a dehumanized life. Those people live in subjugation to the great God Mammon, who holds the ultimate power and authority. Who is Mammon? John Milton in his great poem, "Paradise Lost," describes him thus:

"Mammon led them on—
Mammon, the least erected Spirit
that fell
From Heaven; for even in Heaven
his looks and thoughts
Were always downward bent,
admiring more
The riches of Heaven's pavement,
trodden gold,
Than aught divine or holy else
enjoyed
In vision beatific."

My conviction is that today in our country and in other countries Mammonism is a more serious threat than Communism.

In the Latin American situation we have reason to thank God for the Christian witness of that great Brazilian, the Roman Catholic bishop, Helder Camara. Let us also thank God for that eminent Colombian sociologist, a Presbyterian by tradition, Orlando Fals Borda. In a profound study of the rural masses in his country, Fals Borda has stated that we witness today among the dispossessed millions in Latin America a movement from "fatalistic resignation to revolutionary expectation." Symbols of this new mood are the Colombian priest, Camilo Torres, and the guerrilla, Che Guevara, born in Argentina—both of whom lost their lives. More and more I reach the conviction that, unless governments in the Western hemisphere take seriously the tragic condition of the Latin American masses, the living God

of the Hebrew prophets will bring into the contemporary scene the counterpart of that pagan monarch whom Jeremiah, speaking in the name of the Lord God of Israel, called "Nebuchadnezzar, my servant."

If Christians are to make a creative approach to human welfare in this revolutionary time, it is imperative that, whoever they are or wherever they live and work, they win a right to be heard. To win this right they must adopt what in Biblical perspective is the incarnational approach. In a fresh context "The Word" must "become flesh." A remarkable manifestation of this approach was undertaken decades ago by a small group of Pentecostals in Chile. Those dedicated Christians made themselves loved by the rural masses whom they visited and served. By what they were and did they opened up the way for an enthusiastic response to the Christian gospel which they sought to communicate. A phenomenal spiritual movement resulted and today Pentecostals play a decisive role in Chilean affairs.

The need, however, is not only for intelligent Christian zeal such as has been manifested by Pentecostals in Brazil and Chile. Needed also in increasing degree is the pursuit of Christian unity. In the course of the past decade I have been much impressed by the cordiality which I have experienced from Roman Catholic friends, laymen and churchmen, in Latin America and North America.

But let us be clear about this: Unity must be for mission. The Christian goal dare not be grandiose ecclesiastical structures. The Church's peril today is grandiosity, both organizational and architectural. When I visited many years ago one of the great cathedrals in Paris, a

friend said to me, "This is not a monument to God's glory. It is a monument to God's memory." Woe betide us, moreover, if our supreme objective in contemporary Christianity becomes organizational oneness! This question confronts the churches: Unity for what? Let it never be forgotten that unity must be for mission and not mission for unity. It is a challenging fact that today some of the most dynamic missionary efforts are being carried on outside the historic churches by people who are themselves loyal church members. In this connection let us thank God for the so-called "underground church," and for the many spontaneous prayer groups of loyal church people.

I will conclude by restating the ultimate Christian imperative. What is this imperative? It is that we seek to establish the lordship of Christ. Jesus Christ will have the last word in history. There is valid ground for a theology of hope; there is no need for pessimism. "Jesus Christ is Lord." He shall reign for ever

and ever. There is a true messianism which should inspire us, and which goes beyond so-called "humanistic messianism" and "messianic humanism."

Jesus Christ is in the Great Adventure. Let it become more and more for each of us an exciting thing to be a Christian. Forgive me if I say—and do not think that I am being merely sentimental or romantic when I say it—my one regret is that I am not a member of the present graduating class . . . a member of your generation. For your generation has a tremendous job to do as you face tomorrow. As you confront the time ahead, be sure that you listen to Jesus Christ as your Savior, Leader, and Companion, who continues to say "Come to me—Follow me."

Beloved friends, embark on the Great Adventure, and in doing so remember the words of the great musician, Handel: "He shall reign for ever, and ever, and ever." Yes, Jesus Christ will have the last word in history.