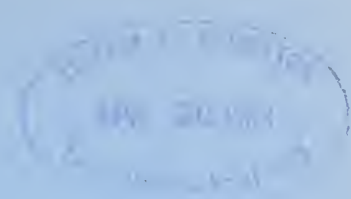


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THE
✓ PRINCETON
SEMINARY
BULLETIN

The Inauguration of James Iley McCord
as President of

Princeton Theological Seminary
March 29-30, 1960

VOLUME LIV, NUMBER 1
JULY 1960

SERVICE OF WORSHIP

March 29

in Miller Chapel

9:00 a.m.

Prelude "Cantabile"	CÉSAR FRANCK
Call to Worship	DR. CHRISTIAN
Processional Hymn No. 28 "Let us with a gladsome mind"	MONKLAND
Prayer of Adoration	
Prayer of Confession	The Hymnbook, page 10
Assurance of Pardon	
Old Testament Lesson	ISAIAH 6:1-8
Gloria Patri No. 545	OLD SCOTTISH CHANT
New Testament Lesson	ROMANS 12:1-8
Anthem "Now, Let Every Tongue Adore Thee"	JOHANN SEBASTIAN BACH
Prayers of Thanksgiving and Intercession, followed by the Lord's Prayer	
Hymn No. 432 "I Love Thy Kingdom, Lord"	ST. THOMAS
Sermon "A New Mind for Our New Mission"	DR. MILLER
Recessional Hymn No. 256 "O Lord of life, to Thee we lift"	FOREST GREEN
Benediction	CHORAL AMEN
Postlude "My Jesus Calls to Me"	JOHANNES BRAHMS

LEADING IN WORSHIP: The Reverend Frederick E. Christian, D.D.

The First Presbyterian Church, Westfield, New Jersey

PREACHING: The Reverend Arthur Miller, D.D.

Moderator of the General Assembly of the United Presbyterian Church

ORGANIST AND CHOIR DIRECTOR: David Hugh Jones, Mus.D., F.A.G.O.

P A N E L

“The Seminary and the Church's Mission”

March 29

Miller Chapel

10:30 a.m.

Invocation by Dr. William J. Wiseman
First Presbyterian Church, White Plains, N.Y.
President of the Alumni Association

MODERATOR OF PANEL: Dr. Eugene Carson Blake

STATED CLERK: General Assembly of the United Presbyterian Church

Dr. Glenn Warner Moore
Secretary of the General Council

Dr. Kenneth G. Neigh
General Secretary
Board of National Missions

Dr. John Coventry Smith
General Secretary
Commission on Ecumenical
Mission and Relations

Dr. William A. Morrison
General Secretary
Board of Christian Education



March 29

Miller Chapel

2:00 p.m.

President McCord, presiding

Prayer by Dr. Margaret Shannon
Associate General Secretary for Ecumenical Relations

Address

“The Seminary in the Ecumenical Age”

Dr. H. Richard Niebuhr
Sterling Professor of Theology and Christian Ethics
Yale Divinity School

SERVICE OF INAUGURATION

March 29

Princeton University Chapel
Dr. Peter K. Emmons, presiding

4:00 p.m.

Prelude "Prelude and Fugue in F Minor" Georg Friedrich Handel

Processional

Prayer of Invocation Dr. Emmons

Hymn No. 24 "All People that on Earth Do Dwell" Old Hundredth

Old Testament Lesson Psalm 111 Mr. Timothy Held
President, The Student Association

New Testament Lesson Ephesians 4:1-13 Dr. Otto A. Piper
Helen Manson Professor of New Testament

Anthem "Come Down, O Love Divine" Ralph Vaughan Williams

Ceremony of Inauguration—Dr. Emmons

The Action of the Board of Trustees

The Approval of the General Assembly

The Subscription to the Formula

The Official Declaration of Inauguration

Prayer Dr. Charles Edward Brubaker
Tabernacle Church, Philadelphia

Charge to the New President Dr. John Alexander Mackay
President Emeritus

Inaugural Address "The Seminary and the Theological Mission"
Dr. Jas. I. McCord

Hymn No. 295 "Christ of the Upward Way" Sursum Corda

Benediction Dr. Jas. A. Jones
President, Union Theological Seminary
Richmond, Virginia

Recessional

Postlude "Fugue in C Major" Johann Sebastian Bach



THE PRESIDENT AND THE PRESIDENT EMERITUS



THE INAUGURAL ADDRESS

THE RESTORATION OF PIETY

CHARGE TO PRESIDENT JAMES I. McCORD

JOHN A. MACKAY

PRESIDENT McCord, or, laying aside academic proprieties, let me say simply, my dear friend Jim.

Before I admonish you, let me hasten to welcome you as the fourth President of Princeton Theological Seminary. I congratulate you on your official installation into office. I congratulate the institution that one of your competence and vision occupies the chief seat of leadership. I envy you the challenge that confronts you, and the opportunities that beckon you on the campus and in the church, in the world of culture and on the frontiers of Christ's Kingdom.

I

A feeling of uneasiness combines with a sense of *unworthiness* as I give this traditional charge.

I feel uneasy because what I now do runs counter to a principle which I have cherished as sacred. It has always appeared to me presumptuous that one who has occupied an office should undertake to instruct his successor how he ought to discharge the responsibilities connected with that office. I have been willing to emerge from the shadow sphere which I consider the appropriate dwelling place of a predecessor, even though he bear the designation "Emeritus," only because of your very gracious insistence that I articulate a few thoughts as you formally enter upon your new office.

The sense of unworthiness to which I refer has its source in an abiding

sentiment which never leaves me. It is said that some things of significance happened in the history of Princeton Seminary during the past two decades. Such things were due to God's overarching Providence, to an unusual combination of historical circumstances, to ideas whose time had come, to a governing Board of vision and devotion, to a Faculty of competent and loyal comrades, to a unique student body, to a worldwide host of grateful and generous alumni, and to a church community which, during these last decades, became aroused to the importance of theological education and accepted responsibility for the support of its seminaries.

The third President was no more than the agent of the common will for the common weal, a simple instrument in the hands of the sovereign Lord of the Church and of the World, Jesus Christ, the Son of God, the Saviour.

II

Twenty-three years ago when it was my lot to pass through the experience through which you, James, are passing today, I chose as the subject of my inaugural address, "The Restoration of Theology."

Those were days when theology, the "Queen of the Sciences" was very largely in exile in the Americas, both in the life of the church and in the sphere of culture. In the intervening period much has happened in both realms to give theology a new status.

Much more needs to be done to domesticate our Lady, so recently returned from her Babylonian captivity. Above all must the Queen learn to do what the King himself did, who is the central theme of all theology, namely, to take the "form of a servant," that she may the better look at the life of man in the light of God. In the truest sense, theology today, aware of her high dignity and eminent role, must learn to be the servant of all men. She must speak their language and shed light upon their problems, so that she may win them to find truth and meaning for their lives in the "Word that became flesh."

What still remains to be done if the restoration of theology in our time is to become creatively effective for life and for thought in the Church and in the World, is both thrilling and momentous. And I rejoice, James, that you have the vision of contemporary need in this regard, and, also, that you see clearly the important role of the Reformed theological tradition in the human situation today.

And yet at this juncture in human history something appears to me to be even more important than theology. I am committed more than ever, as you well know, to the restoration and transfiguration of theology, and to the cultivation of all true learning. But there is one thing which takes precedence in my concern. The thing I have in mind, and which I now share with you, to whom God and the Church have committed the destiny of a great institution of sacred learning, is this. The hour has struck to restore, to reinterpret and to rehabilitate the concept of Christian Piety.

III

What is Piety which, in the Charter and Plan of Princeton Seminary, is conjoined with learning as one of the two realities to which theological education is committed? Piety has to do with life as learning has to do with thought.

In these years the term Piety, which is native to the very concept of religion and does not belong exclusively to the Christian religion, is being disdained and rejected. Taboos place it in quarantine. Jeers and anathemas proclaim its sentimental, egotistical irrelevancy to the life of our time. It is equated with pietism and piosity. And yet what the classical term "piety" was minted to denote is the timeless reality of man's intimate relationship to God and his devoted obedience to God.

In Christian terms, "piety" is designed to connote a life in which God is all and in all, together with its consequent implications for life in its wholeness. To be truly pious means in classical Christianity to be a "New Man in Christ," a member of the New Humanity, a God-like person, an individual who has experienced the reality of spiritual change and gives expression to it in daily living.

Let us freely admit, and mourn the fact, that the conception of piety has been degraded in manifold ways. So-called "pious" people have become irrelevant. If we cannot redeem the name, let us mint some more adequate term to express the ageless reality. But what remains is this, the reality and the relevancy of a personal, redemptive, day-by-day experience of the living God amid all the turmoil and complexities and issues of life.

The time has come to stress in

church and in culture the reality of new being, ontological change, the meaning of sainthood in contemporary terms, and what it means to be "God's men and women" today. The new man and his life is a Pauline, Johannine, Augustinian, Lutheran, Calvinistic, Edwardian, Witherspoonian reality which is deeper than, is presupposed by, and is relevant, to the entire life of mankind in church and society. It is a reality which must be brought into being, and must be cultivated and guided when it comes into being.

IV

Let me venture to enunciate, and do no more than enunciate, four special reasons why Piety must be restored to a place of eminence in thought and life, and why theological seminaries should take the lead in its restoration.

1. *The ecumenical unity and mission of the Christian Church demand it.*

Deep down in the historic tradition of every branch of the Church Universal sounds the devotional music of the new life, of the inner life of the soul in communion with God. The strains of this melody cross all confessional and denominational boundaries, Roman, Eastern Orthodox and Protestant, both classical and sectarian. It sounds in sonorous liturgy and in the uncouth devotions of the Pentecostal meeting.

Nothing, literally nothing, can be more ecumenically unifying and edifying than an inter-church sharing of the reality and music of the life of God in the soul of man. For after all, where the Lordship of Christ begins and must reign forever is in Christian souls. Otherwise all discussion of Christ's Lordship in the Church and in the World can be mere impersonal ab-

straction. Moreover, it is clear that a true, dynamic sense of mission means a sense of God's reality, call, and holy comradeship on life's road.

2. *The new philosophy of Existentialism requires, on the part of Christians, a rediscovery of the soul of man.*

Here is a philosophy which for the first hour in the history of human thought starts from the inner life of man and its problems. God's existence is denied, the idea of an essence in human nature is rejected. But, if man is to have a future and his life is to be worthily human, he must seek agonizingly what it means to be a man, commit himself to it, and become a ceaseless crusader for it. A new image of man must, therefore, be created.

Existentialism, which must be taken seriously as an attempt to confront the realities of our time, can only be met creatively by men and women who have a vital experience of God, who have been given a new vision of human possibility, and who, in the light and strength of the Divine, become relevant to the human.

3. *The new religion of our time whose God is the analytical and whose name is Psychoanalysis, challenges Christian faith and the Christian Church.*

How can we ever forget, those of us who were privileged last year to listen to that distinguished Harvard Professor of Psychology, David C. McClelland? Psychoanalysis and its deity would never have the vogue they do, he said, if the Christian Church had not largely failed to solve the problem of man's inner life with its anxiety and brokenness.

4. *Finally, bold leadership in the Church and the emergence of fearless, creative statesmanship in national and*

international life make imperative the restoration of Piety.

The spiritual mood I have in mind is not withdrawal into the inner recesses of the soul or the sanctuary—there to abide. The Piety which is most relevant to our time is that experience of being grasped by the Living God which came to the life of that young French humanist, John Calvin. Piety made Calvin the great theologian of the Holy Spirit. It made him, also, the

man who confronted tyranny in the church and society, the man whose thought gave birth to the Reformed tradition, and whose spirit became incarnate in early American democracy.

Yours, my beloved friend, is the knowledge, the spirit and the opportunity to champion in these crucial years the New Order of Piety which the Christian religion enshrines, and which the contemporary situation requires.