

The

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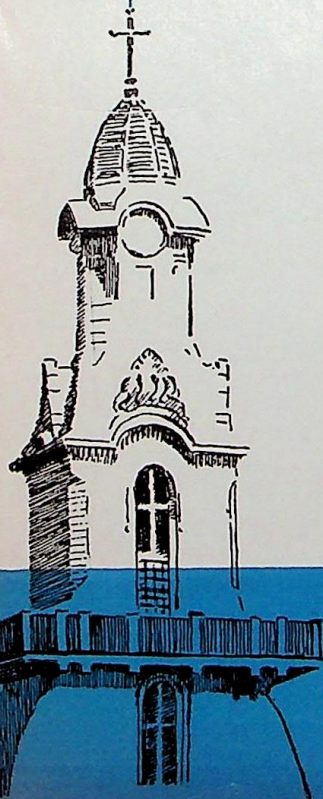
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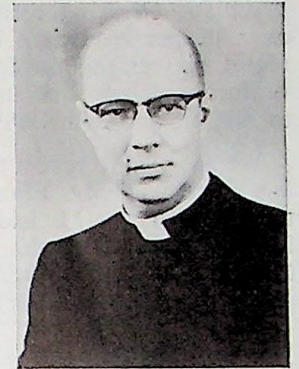


THE

PROTESTANT EPISCOPAL THEOLOGICAL
SEMINARY IN VIRGINIA

From the Dean's Desk . . .

I take great pleasure in announcing to all alumni of the Seminary that the Rev. Thomas Hudnall Harvey, S.T.M. has accepted his election as Assistant Dean and Director of Development. He is now rector of Grace Church, Sandusky, Ohio. Mr. Harvey is a native of Missouri, a graduate of Missouri Valley College and of the Virginia Seminary in the Class of 1941. He began his ministry in a Missouri mission and was thereafter a chaplain in the army for three years. Following World War II he returned to this Seminary for a year of graduate study and received the degree of Master in Sacred Theology in June of 1947. After his graduate work he became the Rector of St. Matthew's Church, Charleston, West Virginia, and served there for ten years. Mr.



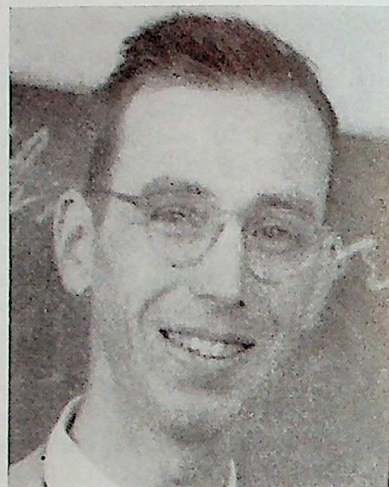
MR. HARVEY

Harvey is a thoughtful, responsible and able clergyman. He has demonstrated his effectiveness as an administrator. He joins our staff with the highest recommendations of the Bishops under whom he has served and of the Wardens and Vestrymen with whom he has worked. We commend him to the alumni with the utmost confidence as we have commended our alumni to him as he undertakes to win and maintain their support of the Theological Education Offering. Mr. Harvey is married and has three children. He and his family will occupy the Zabriskie home where the McCormicks have been living for three years.

Mr. Harvey is succeeding an unusually able man who has fulfilled his duties remarkably during the three years he has been with us. The Rev. John Newton McCormick became the Administrative Assistant to the Dean and Director of Promotion in June of 1957. Members of the Board of Trustees do not like the title "Director of Promotion" and have replaced it with what they feel is the more palatable "Director of Development." The office of "Assistant Dean" instead of "Administrative Assistant" will enable Mr. Harvey to represent the Seminary on many occasions when my schedule will not allow me to do so. I want to report personally to the alumni my gratitude to Jack McCormick for his constant and ready willingness to shoulder and carry through with the many assignments I have given him. Not only the Theological Education Offering but the College Conferences on the Ministry, the Conferences on the Ministry for Married Couples, the orientation periods at the beginning of the year, the Seminary Days in October, the Commencement Exercises at the end of the year have all improved in their quality and efficient arrangements as a result of his work. I am most indebted to him, wish him Godspeed as Dean of the Cathedral in Bethlehem and am ever so grateful that a man of comparable stature, Mr. Harvey, will take up where Mr. McCormick leaves off.

I must report that the Rev. William G. Frank, who for four years has been an invaluable member of the faculty, will leave the Seminary to enter the George Washington Medical School, to work for a medical degree and to specialize in psychiatry. Mr. Frank feels that there should be persons in the Church thoroughly trained in both theology and psychiatry so that the relation between these two fields may be explored on a deeper level than has been possible in the past. While we deeply regret his resignation from our faculty we wish him Godspeed in his venture which will be undertaken at great sacrifice and deprivation both to himself and to his wife and children.

We are glad to report that the Board has elected as Mr. Frank's successor the Rev. Barton M. Lloyd, rector of St. Stephen's Church, Birmingham, Michigan, who will return to the Hill as Associate Professor of Pastoral Theology. Mr. Lloyd was born in Tokyo, Japan, the son of an alumnus who was then a missionary in Japan. After receiving his A.B. degree from the University of Virginia, he graduated from this Seminary with the Class of 1948. Then followed two years as Assistant Minister at St. Paul's Church, Charlottesville, after which he served as Instructor and later as Assistant Professor of Pastoral Theology here from 1950 to 1956. He will resume his teaching with the additional understanding gained only from parochial experience. We are delighted to welcome Mr. Lloyd back into our midst, knowing of his deep loyalty to this Seminary, of his academic competence and fine Christian spirit.



MR. LLOYD

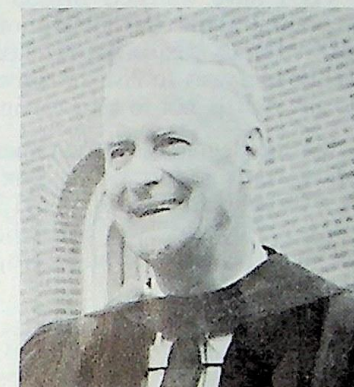
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"Friend, Come up Higher"

By CLIFFORD L. STANLEY

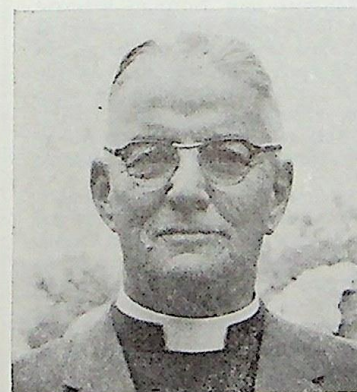
(Editor's Note: On Monday evening, May 23, a dinner was held at the Seminary honoring our beloved President of the Board and Bishop of Virginia, Frederick D. Goodwin. Retiring on January 1, 1961, Bishop Goodwin has presided at his last Annual Meeting of the Board and Commencement exercises. Many were the words of appreciation and praise which were showered upon him that evening. We thought you might like to have this sample.)

One of the noteworthy things in Anglicanism is the relation that has existed between the great Diocese of Virginia and this Seminary. Through the relation the vitality of the Diocese and its involvement with everyday life have flowed into the Seminary. Through it, the Seminary has opposed diocesan parochialism and reminded the Diocese to be a bearer of meaning as well as an organizational magnitude. The so-called "Virginia churchmanship" has been a joint product of the two, with each one helping the other to be faithful to this beloved way of being a Christian.



DR. STANLEY

Many people in both organizations have played their part in the relationship, but the relation has lived in a special way in the person of the Bishop.



BISHOP GOODWIN

At once Diocesan and President of the Seminary Board, Virginia bishops, it might almost be said, have received a dual consecration for a dual task, "the care of all the Churches," on the one hand, and the dream and opportunity of this remarkable school on the other.

Since the Seminary's founding the Virginia bishops have served it according to their gifts and their conscience. The record of the institution is their praise. But in my private history book one stands out, in a manner approached by one other, perhaps two others.

I say this not because he is closest to us and most easily seen, or because he is the one we desire to honor. I have known three of the Bishop-Presidents; I have inquired and have read about the others.

This man, to use well-loved words, has served "above and beyond the call of duty." I have seen him here many times; at every time of day and in all sorts of weather. I do not see how any man can be the same always, but he has always seemed the same — always ready for a laugh, single-minded, persistent, knowing where the ball was at all times, no matter how fast the play.

Out of his labors and those of a myriad devoted colleagues has emerged a school with faculty so enlarged, with so many more students, buildings, expanded income and other changes as to constitute a great Chapter Two of its life. So massive has been the size of the accomplishment that it has raised critical problems about the quality of the operation and the maintaining of continuity with the past.

As I have watched Bishop Goodwin at work in our interests I have wondered about the motivations of men. Why should this man give us his body, his weariness, his keenest thought, his will of flint against what he thought was foolish or wrong, his blood, his heart? Why does a man do this? It is not to be explained. It is only to be wondered at.

To the degree that I can speak for the Seminary, as the faculty member whose roots go furthest back in time, I now wish to acknowledge the work of which I have spoken and in all solemnity to express thanks for it. For this man and for the other humble men of the world are reserved the most beautiful of all words, and now is the time to say them, "Friend, come up higher."

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Russell Cary Montague

Born August 18, 1877, Died May 18, 1960

Though not an alumnus of this Seminary, Dr. Montague was a staunch friend of this institution, visiting and speaking here on a number of occasions. Our alumni will be interested in the following editorial tribute from the *Richmond Times Dispatch* of May 20, 1960.

A more joyous worker in the vineyard of the Lord than the REV. DR. R. CARY MONTAGUE never lived. Despite physical handicaps that would have soured a lesser man, he spread cheer wherever he went. In jails, in the penitentiary, in hospitals or other institutions where he preached as Episcopal city missionary, his contagious chuckle raised the spirits of all who heard him, and his deep dedication inspired them to accept his spiritual message.

As city missionary for 35 fruitful years, ending in 1952, DR. MONTAGUE brought comfort and inspiration to thousands. He preached an average of 15 sermons a week over a long period, and few clergymen ever had a more profound influence. When he retired from his missionary post, he devoted his life until the day before he died to evangelistic work.

In the nature of things, prior to his retirement, DR. MONTAGUE concerned himself with persons in trouble of one sort or another. No one could have been better equipped to cheer despondent souls, to kindle new hope, and to set the erring on the right path.

A keen student of human nature, and blessed with a well nigh incom-

parable sense of humor he won the confidence of prisoners in jails or inmates of homes for unfortunate girls by telling them the latest funny story from his apparently inexhaustible supply.

Afflicted over a long period with poor vision and hearing, he never let these handicaps discourage him, and his example inspired others. His extraordinary memory enabled him to remember verbatim long passages from the Bible and the Prayer Book.

The affection and admiration in which he was held is illustrated in a poll taken some years ago by officials at Pine Camp. It showed that his sermons were more popular with the patients than any radio program. DR. MONTAGUE chuckled that he was much cheered over having defeated both Amos 'n' Andy and the World Series.

The accolade given him by these patients is indicative of the influence which this extraordinary man wielded over all who came into contact with his buoyant and deeply religious spirit. So great a force for good, so consecrated a life in the service of others, has seldom blessed this community.

Commencement Address

NEW DIMENSIONS OF THE MINISTRY

THE REV. SAMUEL H. MILLER
Dean, Harvard Divinity School



In Ernst Cassirer's study of the Enlightenment he draws attention to the extraordinary effect which the Copernican revolution had on the consciousness of man. The sudden rearrangement of space, the dislocation of the earth from the center of things, the tremendous expansion of interstellar space all left man with a new awareness of his inferiority and smallness. Over against this disclosure of bewildering vastness in the external universe, there was little in his inner world to balance it. The uncomfortable burden of this imbalance was probably more influential than any other historical factor for the rise of romanticism, by which man redressed the pressure of outer space by the affirmation of an equally infinite inner world, producing the Faustian man of limitless hungers and endless possibilities. With romanticism, man weighted himself to stand against outer space.

But now in our time, several new breakthroughs have come, which in spatial terms have their spiritual counterparts or challenge. Man has been thrown off balance again; his equilibrium in nature has been upset; his inner and outer worlds have been thrown out of adjustment. Interstellar space to a contemplative like Pascal may have been frightening, but now the speculative wonder turns to practical fear when we reach out and dent the moon and circle the sun with our missiles in the hope that we may soon send men on astronomical junkets. The awful terror of man's rivalry with man, now brings the stars under the dread sign of Mars. Once we could say, "When I consider the heavens." When I look at the heavens, the work of thy hands, the moon and the stars which thou hast established, that they were all beyond the power of man to twist to his uses or infect with his madness, but that day has passed. This new space is a new burden, a new fear.

Moreover, the inner space of man has been extended. In the last 100 years the researches of Freud and others have opened up to our conscious thought a depth of the human psyche of which we were only dimly aware. Now we not only know it is there, and quite impossible to ignore, but its significance, an uncanny power and an elusive mystery, concerns us at every level of our life and in all the manifest activities of our world. Morals and religion have been reassessed, politics and business have been

reoriented, art and literature have been radically changed. A new dimension of human consciousness has opened up within us, as undeniable as it is embarrassing. What we mean by man, what faith has to do with this realm below reason, what effect redemption or grace has upon these forces, are new burdens for us to bear. This inner space has created its own discomfort from which we cannot escape.

Moreover, the science, industry and business which comprise the great revolution in which our culture has taken on a technological character, have produced a new kind of society, a society of such vastness that a new dimension of community has come into view, as challenging, embarrassing, and as burdensome as that of interstellar space or subconscious psyche. What with global transportation and communication systems, and an economic web of universal scope, the old tribal, racial and national limits have lost their natural effectiveness. The breakthrough has broken the shell of old parochialisms and unquestioning loyalties in the light of "one world." All our ancient prejudices and hostilities are now raised to incredible heights; all our inherent littleness now faces the strain of a vast extension of power in a world-society where all nations, all races, all religions are now forced to be aware of each other, not at the edges of their separate domains, but pervasively everywhere. This new social and political dimension is also a burden, and as distressing morally as the opening of the skies and the deepening of the psyche.

The Change

The effect of these new dimensions of life in the world on religion has been profound, and much more disturbing, I suspect, than we have been willing to admit. All the dialectical forces in religion have become operative, driving us in opposite directions often at the same time — toward tradition and toward experiment, toward theology and toward the arts, toward the shelter of church and toward unstructured efforts to recover contact with the world.

Fundamentally, the effect on religion in general can be seen more specifically in its effect on the minister. He is literally caught between two worlds. Living in the one, he finds what is most precious to him relatively incommunicable. Like Absalom, what he would give is not acceptable. No better picture can be painted than the one suggested by Halsman, that virtuoso of the camera, who has delighted us with the pictures of famous men and women whom he had persuaded to jump for him while he took their pictures in mid-air. This is the characteristic pose of the minister today — in mid-air; the contemporary image of one who has no solid ground on which to stand. He, like religion, has left one world and is in mid-air, for there is scarcely a place in this one where he can safely land. The gist of it, less pictorially, is simply that the world in which religion formed the basic structures of imagination and reality, of morals and society, has disappeared, and the world in which we are now suspended is one where science forms the base of our confidence both in thought and in practice, individually and collectively. Karl Jaspers put it nicely, "The epochal consciousness has turned a somersault in the void."

The Effect

It may seem as if it were merely a melodramatic gesture to say that the end result of this radical extension of space in the spirit of man was a new godlessness. It seems silly to make such an assertion in America where religion is rolling on to new and higher accumulations of popularity, finances and propaganda. The word "God" is more secure in America today than perhaps any time in its whole history. And yet it is just possible that we may be in a particularly sheltered spot, historically. Our securities, material and otherwise, have not yet been disturbed, but how firmly established the American people are in spirit is another matter. Certainly for four-fifths of the world, for Europe, Asia, Africa, the old ways are being washed away by torrential changes. The old gods no longer suffice. The truth is one of the most dynamic currents of thought in the western world at the present time, of immense influence among the intelligentsia as among the younger generation, is what has been called "religious atheism." Epitomized in the work of Camus, Weil, Kafka, Nietzsche, and others, it is equally indicated by the poignancy of what Buber calls the "eclipse of God." We are not concerned here with the brash superficiality of atheism; as Camus himself has said, "Irreligion is rather vulgar and trite . . . I do not believe in God, but that does not mean I am an atheist."

No, this lack of God is profounder than a repudiation of God. It becomes a bit clearer in Bernano's word where his priest in *The Diary* says no one loses faith; he merely ceases to live by it. So it is with God. We do not repudiate Him; we merely cease to live by Him. And the reason for it is not hard to find. The new dimensions of our life make the image of God which we have inherited at least questionable, perhaps irrelevant, or even ridiculous. As Whitehead put it, "The progress of religion is defined by the denunciation of gods. The keynote of idolatry is contentment with the prevalent gods." We are seeking to reaffirm God under conditions which demand a new set of terms.

What has happened to disposes us of the vigor of God is precisely that in the new dimensions characteristic of our epochal consciousness we are not yet able to perceive His power and presence. Interstellar space has robbed our imagination of any easy place for God; the spatial base of His intelligibility is lost, and we are as yet incapable of thinking of Him non-spatially. Similarly, the subconscious dimensions of the psyche are indeed a Sheol of what seems to be only demonic cleverness and libidinous darkness. In the demands of a world society our piddling tribalisms and pious prejudices are so patently inadequate for a destiny which the comfortable projections of ourselves in our deities that we are frightened by the ordeal of enlarging our own imagination to embrace the God of all. The eclipse of God, the disappearance of power from the realms of faith, the lack of a radiant and spontaneous evangel (for which we have substituted publicity), are in themselves the signs of our failure to see this new world with its new dimensions, bound together by any essential integrity or meaning. If we cannot see that, we cannot see God.

The Burden of the Ministry

The first thing which this revolution demands of the ministry is greater honesty, and by honesty I do not mean some measure of moral respectability or financial solvency. I mean the much rarer gift of honest sight, the ability to see and feel and know what it means to live in the twentieth century. The extraordinary loss which we have all suffered in the death of Camus is simply that he was a rare exception in the human race — he was honest. He reported the human condition with transparency. Few things tend to impair such honesty more than organized religion. Job, another honest man, is one among the ten thousand. As for Jesus, he is much too honest, even for a systematic theologian.

The false gambit of our gospel is too often the presumptive notion that we have all the answers for this world. The truth is, we may have faith, but the forms this faith must take before it provides this world with a vision of unity by which it may pull together its vast and uneasy contradictions still remains to be achieved. We give the impression now that we are talking fast and almost all the time about answers which were sufficient for previous epochs instead of struggling with the concrete issues opened up by the new dimensions of the contemporary revolution.

Honesty in this kind of situation is not only seeing what there is to see, but involves the spiritual modesty of reckoning with the true limits of resources, of refusing to presume answers where there are none as yet, of fearing pretensions in spiritual matters, of whitewashing God, of failing to treat tragedy with seriousness. Honesty means humility, the sense of the inexplicable, the bounds of our humanity, the terrifying *hubris* of glibly speaking as if we were God and knew His mind.

The second burden of this epochal revolution is the demand for a new dimension of faith, which implicitly means a larger burden of doubt. Faith and doubt are inextricably involved in each other. The assumption of faith without doubt is simply that, an assumption, and nothing more. The doubt which makes real the new dimension of required faith today is that which rises from those vast structures built by science, politics, business, which have not yet been redeemed for meaning and life, but continue to affect men adversely and to threaten them with disaster. Doubt is our inability to see God. The burden of sustaining a world, large areas of which still seem impervious to revelation, is heavy indeed, but it must not be disavowed. This is our cross, and without it there is no way to renewal or resurrection, to faith or to freedom.

Our problem of faith today has been accurately described by Bonhoeffer's insistence that the Church be not located at the periphery of life where we stand with our back to civilization and culture, but at the very center of the town. It is not in extracurricular mysteries, or super-erogatory advantages, that faith must prove itself. Today faith must validate its stance in the very area where it seems superfluous, namely, in the natural. For centuries, Protestantism has been satisfied with what seemed to be the monopolizing attraction of the doctrine of redemption, but now it is obvious that that is not enough. We must confront the whole realm of science, the world of nature, and affirm its meaning in terms of

God's purpose. The doctrine of creation, reconsidered and interpreted in the light of science, is an urgent dimension of our ministry.

Similarly, man's nature must be reassessed, and intelligently, in the light both of historical individualism and of the Freudian unconscious. Man's new Mündigkeit or adulthood is not a thing to be overlooked or casually subsumed under a prescriptive formula of previous centuries. To rethink God, in the light of current demands in this revolutionary age, means inevitably to reconstruct with new insights and larger concepts the burgeoning contradictions in man's own nature.

The third dimension of our ministry in this radical change of man's world is the dimension of worship. I think it is not unfair to say that despite her many works, Protestantism has not produced a great liturgy, that is to say, a public work by which and in which the unity and meaning of the total life of the community is elicited. To know God is to know something of that in "which all things work together for good;" not to have a grasp on that unity is to worship blindly, piecemeal, subjectively, traditionally. To worship is to achieve imaginatively a sense of total meaning, to have at hand images of such magnitude and profundity as to suggest the unity which forever eludes complete or final comprehension.

It is true that theologically the image at the center of our worship is that of Christ crucified and Christ resurrected. This is our major image by which the ultimate purpose of God in the unity of our history and world is revealed. What we must face, however, is that there is a great hiatus, a non-conducting vacuum, between the image with which we affirm the positive nature of suffering and the present world where suffering, even inconvenience, is looked upon as an unmitigated evil. Until we can reveal in some way the affirmative power at the heart of suffering, disclose the essential validity of suffering as normative and not psychopathic, manifest man as the being capable of transforming suffering, we shall be at a loss as to how to make Christ on the cross as anything but a substitute for this age in which men prefer cushions to crucifixes, and tranquilizers to transfiguration.

Let it be said honestly and humbly, unless the Christian church can so order its celebration of God's reality in such a way that men will find life itself in all its new dimensions illumined by judgment and grace, in short, unless we find an image large and powerful enough to elicit our full response of trust in a world as vast as ours, worship will be little more than an aspirin for uneasy consciences, but scarcely a vision of a new heaven and a new earth.

Lastly, in the fourth place, these burdens which I have described will inevitably rest back upon a new dimension of daring asceticism, a new kind of asceticism, in which the minister will count his source of poverty the source of blessing. What I mean by this is simply that the minister must regain, and often at a great cost, his humanity. Do not mistake it — it may seem bizarre to say that one is not born human; one achieves humanity by a rigorous discipline. If I am not mistaken, this is what the beatitudes describe. They are the final simplicity attained in clarity and joy only after the purgation of much distraction at lower levels of our

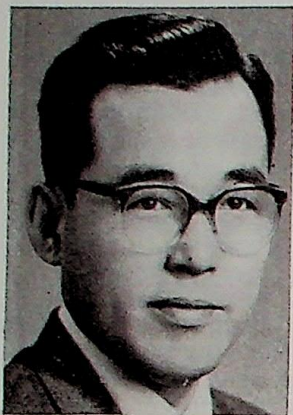
mortal pilgrimage. In our time, the principalities and powers are bent on depriving us of our humanity. As Karl Jaspers describes the situation, "In the false clarity which is created by the consciousness of technique, and of man's life as the consciousness of the production of all things, the true inwardness of the indubitably unconditioned is lost." In this particular epochal consciousness it is difficult to maintain a sense of what it means to be human. Without this, one cannot be honest, or have faith, or worship God. To come to oneself, to be undeceived about oneself and the world, and thus to be able to know one's need and be open to the possible, to that which waits, to the coming of a Kingdom by which this world is at last fulfilled, this is our humanity, the path by which we approach our God.

The burden of such new dimensions is surely great and our strength is indeed small. If the poor are blessed, then in our poverty as we stand before this imponderable world of agony and power, we crave to find the blessing. How it shall come, I do not know, but that it will come, once we have confessed our poverty, I have no doubt. Clinging to our false possessions and gesturing madly and pretentiously we have no hands for the gift God waits to give us.

Let me close with words from T. S. Eliot, who spoke them in an address concerning *The Cocktail Party*. "That at which I have long aimed, in writing poetry: to write poetry which should be essentially poetry, with nothing poetic about it, poetry standing naked in the base bones, or poetry so transparent we should not see the poetry but that which we are meant to see through the poetry, poetry so transparent that in reading it we are intent on what the poem points at, and not on the poetry, this seems to me the thing to try for."

Of course this is about poetry. I hope Eliot, and even more, I hope you, will forgive my paraphrase: "That at which I have long aimed, in preaching religion; to preach religion which should be essentially religion, with nothing religious about it, religion standing naked in its bare bones, or religion so transparent we should not see the religion but that which we are meant to see through the religion, religion so transparent that we are intent on what it points at, and not on the religion, this seems to me the thing to try for."

In brief, the burden of this new ministry is the very burden of religion itself. It ought to make us honest; it should enlarge our faith to receive the revelation of His working in new dimensions of the world's life; it should culminate in a service of divine worship, where we see all things subsumed in one great image, the very shape of glory, by which we may be saved from our own limitations. It is a great burden, and in bearing it, we shall surely know what it means to be human, yet in our poverty we will find a blessing which the princes of this world can neither give nor take away.



Beholding His Glory

Sermon at the Missionary Service,

May 24, 1960

THE REV. JOSEPH M. KITAGAWA

Associate Professor of the History of Religions, University of Chicago

I am sure those of you who are familiar with the close historic relationship between Virginia Seminary and the Church in Japan understand why I, who was raised in Japan and am now teaching in this country, consider it a great privilege to participate in your annual missionary service. Standing here in this chapel, I feel the spiritual presence of Channing Moore Williams, Henry St. George Tucker, and many others from this seminary who dedicated their lives to the work in Japan and elsewhere. Also, I am as proud as you are to have in our midst an alumnus of the seminary, the Right Reverend David Makoto Goto, who has been recently consecrated as the new Bishop of the metropolitan See of Tokyo. So, on this occasion, when the trustees, faculty, graduating class and friends of the seminary gather together, we have every reason to thank God for the glorious tradition of this institution. Let us not, however, allow ourselves to use this as an occasion only for self-approbation for what has been accomplished in the past. Such a temptation is more real when the tradition of the institution is great and noble, as indeed is the case with this seminary. Rather, this must be an occasion for all of us to dedicate ourselves anew to the service of God, and to reflect once again on the meaning of the Christian world mission in our time.

This is a memorable and happy day, especially for the graduating class. More than two decades ago I too sat where they sit today. But much to my embarrassment I recall only dimly the pious pep talk so eloquently delivered by a pompous parson. I looked in bewilderment at the mystery of this process that is supposed to mark a turning point in one's life. Before you receive your diploma, you are considered immature, uninformed, and not responsible. Then suddenly, by a strange alchemy, graduation and ordination are supposed to make you a competent leader, pastor and shepherd, on whose shoulders rests the future of the Church. But I knew then how unprepared I was, as I know now how unworthy I am, to share Christ's ministry, and yet by the grace of God we are called together with all other men and women, clergy and laity, to witness, to preach, and to teach in His name. The Gospel of Luke (4:16 f) tells how Jesus went into a synagogue in Nazareth and read from the scripture:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book . . . and began to say to them, "Today this scripture has been fulfilled in your hearing."

And he calls us, imperfect and unworthy as we are, to share His work, for "the harvest is plenteous but the labourers are few." In our ministry some of us remain in familiar home territory; others, like the Apostle Philip, are called "to get up and go" to unfamiliar territories in far-off lands. In either case, we have the satisfaction and joy of sharing Christ's ministry and "beholding His glory."

I fear, however, that all too soon the new graduates of the seminary will experience other aspects of the ministry. Their bubbling enthusiasm can be so easily crushed and their ideals shattered by the hard facts of parish life or the seemingly slow progress and endless report writing in the mission field. You may have seen a recent cartoon in which a prosperous rector admonishes a young curate, saying, "Young man, if you want to get on in the Church, you must avoid controversial subjects such as politics and religion." This, to be sure, is a caricature, and yet there is a grain of truth in it. The Church, so we are taught in the seminary, is the Body of Christ, the colony of Heaven on earth, the worshipping and witnessing family, and, in the current lingo of our Christian Education Department, a "redemptive community." How, then, can there be such a vast difference between what the Church is supposed to be and what it actually is?

Idealists and romanticists among us often tell us that the trouble with the Church today is that it is too big, too secular and too highly organized. Many of them have a nostalgia for the early Church, not realizing that even in the days of the Apostles the Church was not free from internal strife, division and controversy. The late Bishop Johnson of Colorado used to tell us that God so loved the world that He did not send a committee or an organization but His Only Begotten Son. But it seems we cannot escape organizational structure so long as the Church remains in this world. Warren H. Turner, Executive Assistant to the Presiding Bishop, cautions us about the dangers inherent in the institutionalization of our missionary endeavor. But he knows and we know that the Church has all the earmarks of a bureaucratic organization, and our seminaries train their students willy-nilly to become "ecclesiastical organization men," to paraphrase William H. Whyte.

Whether we like it or not, we must recognize that today we are called just as much by our ecclesiastical organization as by the Almighty. Nor may we live under the happy illusion that just because the Church is a "religious" organization it is free from the problems confronting other organizations. The preaching of lofty doctrines alone is not guaranteed to bring about a harmonious and dedicated community of saints. In reality, our vestries and our diocesan and national committees act very much like a group of men and women who might be operating any other

organization or corporation. Our candidates are selected and examined not always by spiritual criteria alone. Dr. Paul Clasper, a Baptist missionary in Burma, comments that if the Apostle Paul were to apply as a missionary candidate today he would have a hard time being accepted by a denominational mission board. For one thing, Paul was a single man, which might be interpreted as a lack of ability to adjust. Furthermore, "his relationship to the staid elders of the Jerusalem church and his altogether unbalanced letter to the churches in Galatia would probably reveal an incapacity to work with the cautious and 'solid' legalistic element with which he would certainly have to deal, both in the missionary fellowship and in the life of the national church." Of course, we respect our prophets, even though they make us uncomfortable. But, in the main, both in the East and in the West, the churches are plagued with the notion that the one who is called to the Lord's work must be a kind, friendly, rather conventional, middle-of-the-road extrovert — the epitome of genial mediocrity.

We still profess to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. We mean everything we say, but alas, we want to do these things according to the rules of the game acceptable to our society and to our churches. We want our clergy and laity to "behold His glory," but within parochial, diocesan and denominational frameworks. There is much truth in White's observation that the seminary student who ends up in a church hierarchy is the blood brother of the business trainee off to join Du Pont or any other organization man; both have "left home, spiritually as well as physically, to take the vows of organization life." And like many of its secular counterparts, the ecclesiastical organization which demands of its clergy and laity creative insight and great vision tends to perpetuate a system that smothers them. We in the Anglican tradition are proud of the policy we have inherited from the Church of England, the Church which has produced Kingsley and Maurice, as well as Gore and Temple. But these are rare exceptions in the history of the English Church. Lord Shaftsbury once wrote: "I can scarcely remember an instance in which a clergyman has been found to maintain the cause of laborers in the face of pew-holders." He went so far as to accuse the majority of the clergy of being "timid, time-serving, and great worshippers of wealth and power."

One might argue, of course, that outsiders' criticisms of the clergy are seldom fair. Nevertheless, we must admit that those who go into the Lord's work are under constant pressure to conform to the organizational ethos, be it parish, diocese, denomination or party within the church. It has been said with some justification that what saves the church at home is its overseas missionary work. For instance, a foreign missionary experience has stimulated the imagination, courage and creative initiative of many of our great leaders. Yet, in our own time, when the churches in the former mission fields are developing their own bureaucratic organizations, foreign missionary personnel are no longer as free as their predecessors were in exercising initiative and leadership. To be sure, there is

still a romantic aspect of overseas work to lure and challenge able young men, and missionary personnel can maintain their alertness by constructive use of the furlough, for example. But many denominations are alarmed today by "the ease with which a missionary can stagnate and so early in his career reach a stage of arrested mental and spiritual development." On the other hand, many overseas missionaries complain that they are caught not by one but two bureaucratic organizations, to say nothing of the restrictions imposed upon them by the governments of the lands in which they serve.

No one thinks for a moment that it is possible to do away with the organizational structure of the Church. Even the Apostle Paul himself, were he alive today, would have to submit to a series of examinations. No doubt his extraordinary claim to a personal encounter with Christ on the road to Damascus would be enough for our examining chaplains to send him to the psychiatrist's couch. This is the price we have to pay for the institutionalization of our church; and it is in a sense lamentable, but it cannot be avoided altogether. We are certainly not trying to abolish the ecclesiastical organization. What we do need, however, is a kind of periodic check, aimed to correct some of the church's more obvious organizational defects. This problem is not unique to the church organization. Early this year the citizens of Chicago learned that having a well organized police force was not necessarily an asset. Some of the law enforcement officers, who were supposed to be arresting criminals, were found helping some of them. This is an extreme example of "displacement of goals," a common pitfall in all institutions. Those of us who are involved in the Ministry are often preoccupied with the operation and maintenance of our parishes, missions and institutions, at the expense of the original purpose of these organizations. In the absence of periodic reexamination and reevaluation, both from within and from without, our instrumental values may become terminal values.

Related to this problem is the fact that those who are singularly oriented to the organization tend to respond not to the reality of a situation but to the meaning this situation has for the organization as such. The most dedicated churchmen often become victims of this type of "self-fulfilling prophecy," based on "a false definition of the situation evoking a new behavior which makes the original false conception come true." It is a form of self-hypnosis that paralyzes one's perception. The question becomes crucial when a false definition of the situation is rationalized by petty doctrinal orthodoxy and rigid sacerdotalism. We have often seen this type of subtle twist, even in the missionary program of the church.

Today, as Christians and as Anglicans we take pride in the phenomenal expansion of the Christian world mission during the last century. In the words of Professor Latourette: "Never has any other set of ideas, religious or secular, been propagated over so wide an area by so many professional agents maintained by the unconstrained donations of so many millions of individuals." Unfortunately, much of our present-day thinking on missions is still based on the 19th century definition of the missionary task, aimed

at the transplantation of the Western ecclesiastical structure in the traditionally non-Christian part of the world. In this effort, the missionaries of the last century tended to absolutize the church organization and also to confine God's activities to within its structure. Even today the clergy and theologians are tempted to pontificate about the destiny of the people outside the church. It is relatively harmless for our seminaries to argue in their all night bull sessions about the question of "continuity or discontinuity" between the Christian faith and other religions. But in actual confrontation with people of other faiths, how dare we judge and condemn others just because they were not born and raised into Christian families? Wasn't it St. Paul, who, in trying to witness to God's mighty act in Christ and history, stated the matter boldly by affirming that "as many as are led by the spirit of God, they are the sons of God"? It was God who called Abraham from his home to his journey into the unknown, and it is He who calls us today upon our journey to the frontiers of human existence. Canon Max Warren with rare sensitivity and insight admonishes us: "Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy. Else we may find ourselves treading on men's dreams. More serious still, we may forget that God was here before our arrival." It is not fuzzy syncretism or a watered down Gospel that we want. We must somehow break through the inadequate and stereotyped missionary propaganda line of the last century, based on wishful thinking and a dogmatic definition of the church's missionary task. In the year 1938 the International Missionary Council met in the little town of Tambaram near Madras, India, and discussed the fundamental issues then confronting the Christian world mission. In 1961, the third assembly of the World Council of Churches will meet in New Delhi. The two decades between Madras and New Delhi have witnessed revolutionary changes in the entire world scene. Are all these events to be classified simply as "non-theological factors," or are we to look directly into these revolutionary dramas of the contemporary world for the revealing acts of the Lord of History?

The world mission of the church is a fundamental responsibility for us as clergymen and laymen, and not merely in its organizational aspects or in terms of missionary budgets and study programs. We would be sorry churchmen indeed if, because of ecclesiastical bookkeeping, we should lose our sensitivity and perception for beholding the glory of God, even though His mysterious ways are far beyond our intellectual comprehension. Not that the organizational problems of the church can be neglected; they certainly must be faced realistically and, I might add, "critically" by individuals within the church. The church as an organization must also make every effort to encourage creativity and experimentation in its ideas and programs, some of which may appear impractical, controversial and risky. Any organization, ecclesiastical or otherwise, must learn that it cannot exist without individuals whose fidelity to the basic aims of the organization allows them to look critically upon its ethos and procedures. For this reason, the author of *The Organization Man* urges the individual to learn how to "fight" the organization, "not stupidly, or selfishly, for the defects of individual self-regard are no more to be

venerated than the defects of co-operation. But fight he must, for the demands for his surrender are constant and powerful, and the more he has come to like the life of the organization the more difficult does he find it to resist these demands, or even to recognize them."

It is a perennial temptation for those who are called to the Lord's work to confuse the instrumental goal of the ecclesiastical organization with the terminal goal of the Christian world mission. How easy it is for us to accept a one-sided dogmatic definition of the situation that confronts us, and how easy it is to confuse Christ's ministry with our own. Bishop Leslie Newbigin tells of one experience in India, for example, when he was asked by a man to instruct him for baptism. After a year of careful instruction the man was ready to be received into the church. But the man asked Bishop Newbigin whether it would be all right for him to be baptized by another pastor, for some personal reason. "Of course," said the bishop, "it does not make any difference by whom you are baptized." As he said it, however, the bishop felt a flicker of disappointment in his heart, and he realized that he had succumbed to the temptation of thinking of this man as the product of his own missionary work. How easy it is for us as individuals and also as members of the church to claim the accomplishments of Christ's ministry as our own. "Thine is the kingdom," we pray, "and the power, and the glory, for ever and ever." And yet, in our ministry it is difficult to resist the temptation to seek our own glory or the glory of our church unless we dedicate ourselves constantly to "One who is *other than* the organization; One who uses, judges and transforms the [ecclesiastical] organization, but who is never identical with it." Only such a deeper loyalty and dedication may enable us to behold His glory, however imperfectly and partially. And only such a vision will enable each one of us — each "ecclesiastical organization man" — to be a faithful participant in the divine enterprise on earth.

Grant us, if Thou wilt, pure hearts and steadfast wills to bring these things to pass, O Thou who livest and reignest, Father, Son and Holy Spirit, world without end. Amen.

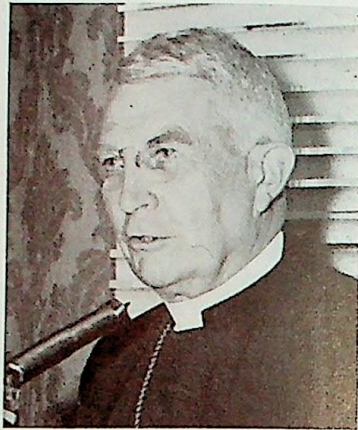
(NOTE: Quotations are taken from Paul D. Clasper, "The Denominational Missionary and the Organization Man," *Foundations*, II, No. 1 (January 1959); W. H. Whyte, Jr., *The Organization Man*, the paperback Doubleday Anchor edition; Robert K. Merton, *Social Theory and Social Structure*, 1949; and Max Warren's "General Introduction" in Kenneth Cragg's *Sandals at the Mosque*, 1959.)

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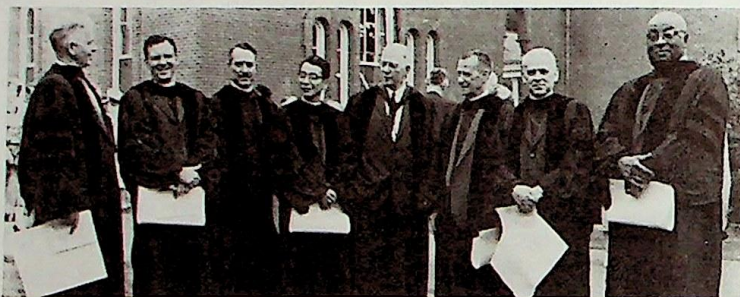
Commencement 1960



Dean Trotter addresses alumni and friends at the Commencement luncheon.



Bishop Powell of Maryland, presiding at the festivities at the Alumni Luncheon.



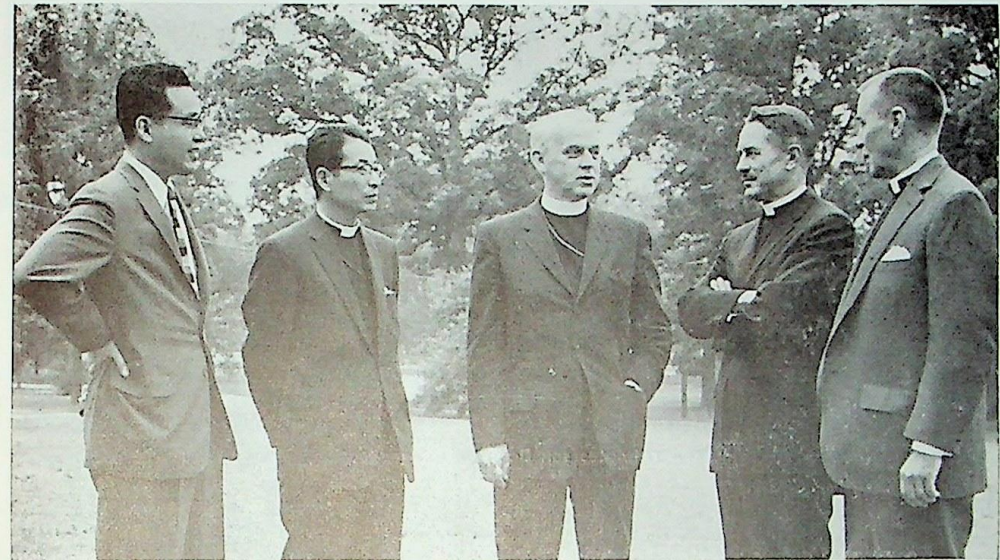
Dean Miller of the Harvard Divinity School (fourth from the right) flanked by recipients of honorary degrees. From left they are: The Rev. Peyton R. Williams, Bishop Fraser, Dean Charles Higgins, Bishop Goto, Dean Miller, the Rev. Kermit Castellanos, Presiding Bishop Lichtenberger and the Rev. John E. Culmer.



Senior Class President, Dave Bowman, makes a point as he presents his Class to the Alumni body.



Bishop Remington, retired Bishop of Eastern Oregon, presents the Remington Cup to graduating senior Stu Tuller. On the right is last year's winner, Will Spong.



Distinguished guests stop and talk with Bishop Lichtenberger before the Service. From left they are: The Rev. Joseph M. Kitagawa, preacher at the Missionary Service; Bishop Goto of Japan; Bishop Lichtenberger; Dean Higgins, of Trinity Cathedral, Little Rock, Arkansas and the Rev. Kermit Castellanos, of All Saints' Church, Beverly Hills, California.

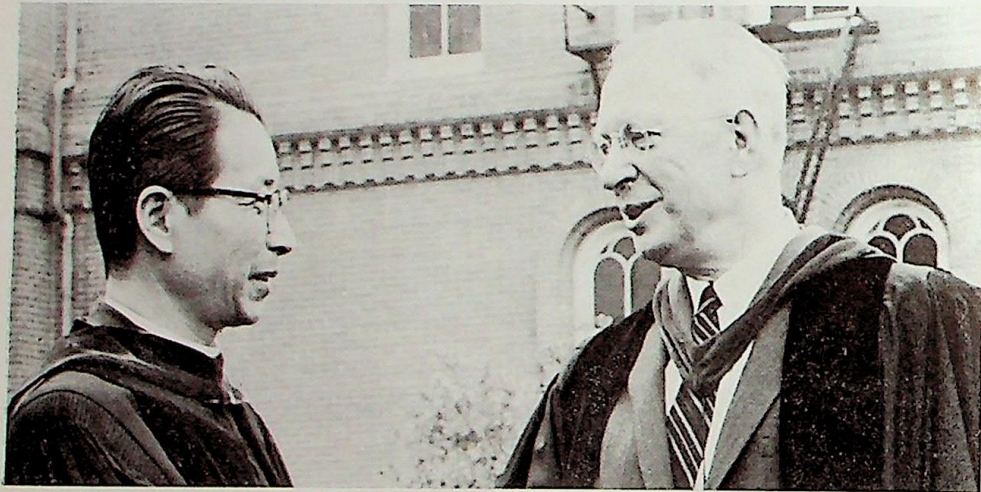


Bishops Lichtenberger and Goodwin chat with Warren Turner before the Service.

Commencement 1960



Bishop Carpenter of Alabama congratulates son Doug on his graduation, shown here with his lovely wife Marietta.



Bishop Goto and Dean Miller exchange greetings after the Commencement exercises.



The Rev. Charles Leavell speaks on behalf of the Class of 1930.



Bill Mead speaks for the Class of 1950.



The Rev. George Cleaveland extols the merits of the Class of 1920.



Reunion of the Class of 1930.



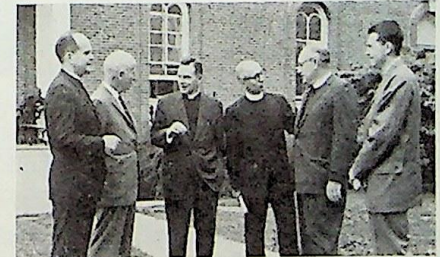
Members of the ten-year Class gathered at lunch.



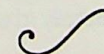
A view of the assembled guests at the Alumni Luncheon.



Dr. Stanley and daughter Ann talking with Bishops Carpenter and Remington.



A spirited discussion before Commencement. Pictured from left are: Board Members Sydney C. Swann and A. Hallam Christian, the Rev. Richard Beasley of Roanoke, Dean Robert Shaw of Buffalo, N. Y., Board Member Frank Rowley and Peter Fulghum, who enters the Seminary in the Fall.



The Clergymen's Stake in

PROBLEMS OF ALCOHOL AND ALCOHOLISM

By **EBBE CURTIS HOFF, Ph.D., M.D.**

(Editor's Note: Dr. Hoff is Medical Director of the Division of Alcohol Studies and Rehabilitation, Medical College of Virginia, Richmond, Virginia; Professor of Neurological Science; and Dean of the School of Graduate Studies of the Medical College of Virginia. He received the degrees of Ph.D. and M.D. at Oxford University and was for several years a research fellow and member of the faculty at the Yale University School of Medicine. He has been in Virginia since 1946 and his research activity deals primarily with neurological mechanisms of psychosomatic disorders. He is a member of the Joint Commission and Society on Alcohol of the Protestant Episcopal Church in the United States of America.)

Problems associated with the use of alcohol beverages are more and more the subject of publicity in newspapers, magazines and professional literature. Articles about these problems command attention. The conspiracy of silence of a few decades ago seems to have given way to an almost compulsive need to lay bare in stark, even morbid detail the difficulties of indulgent drinking, alcohol dependency and alcoholism. Frightening statistics are printed on the role of alcohol in highway and industrial accidents, absenteeism in industry, juvenile and adult crime and disease and death from alcoholism. We have been told that alcoholism is a kind of illness or symptom of illness and that alcoholics are sick rather than just weak-willed people. Therefore, the correct approach to their effective rehabilitation has become a medically oriented one. Doctors, social workers, nurses and members of the other health professions are being asked to look upon the care of alcoholics as an important commitment — as a public health responsibility not to be evaded. Hospital administrators are urged to accept alcoholics in general hospitals like any other patients needing and deserving medical treatment.

Pressure has also been applied to require the clergyman to face the problems of alcohol and alcoholism in his parish ministry, in his counseling and in the educational program in the church. I suspect that many clergy — like many physicians — find themselves not a little overwhelmed at having added to the already long list of their jobs, another category of tasks for which they feel that they have not really been adequately trained.



Not unnaturally, they look with some alarm at the prospect of dealing with alcohol and alcoholism — with problems which may appear to be so unrewarding and may involve the unwary in so many sensitive situations. The young priest today listens wistfully to a retired parish minister reminisce that there really was not an "alcohol problem" in his church before World War I. The young man is not so sure this is true; nonetheless he may wish regretfully that these problems had not invaded the body of the church so deeply.

Dramatic statistics aside, it is a fact that alcohol problems can seriously effect the lives of people so that a clergyman who would do a good job has an opportunity to help people with them. Actually, the opportunity is a rather exciting one. Alcohol is a major, wide-spread example of the social psychological and religious pathology of our time. Far from being a kind of special or peripheral concern it is, in truth, close to the center of the human situation and the human dilemma. Intelligent professional work with alcohol may lead the discerning clergyman, more directly perhaps than in any other way, into valid, constructive participation in the current efforts towards positive mental health.

Alcohol is the oldest of those chemicals which tranquilize, sedate or offer transcendence from the world of present reality. People seek and have sought this kind of chemical comfort from alcohol and other naturally occurring drugs for centuries. Alcohol is perhaps the most interesting of these substances because it does so many things and has so many different meanings for so many people. Basically an anesthetic, alcohol has a peculiar stepwise action upon the central nervous system, numbing first the so-called highest intellectual functions, then interfering with general sensory and motor actions, the special senses and coordinating mechanisms and finally abolishing the nervous regulation of breathing itself. As this anesthesia proceeds, lower functional controls are released, allowing uninhibited behavior, exaggerated and inappropriate emotional states and exalted moods. The effects of alcohol upon the person are really very like the experience of oxygen lack in ascents to high altitudes; one is really out of this world.

I believe that the clergyman has a profound stake in the study of alcohol and its effects because of the very fact that it disengages human beings to a greater or lesser degree from reality. Within the next few years we may expect from the laboratories of the pharmaceutical chemists the advent of many synthetic drugs with more and more specific actions upon the mind. Alcohol is correctly thought of as the one of many chemicals exerting psychopharmacological actions. Many new drugs will be added to the categories of ataractics (tranquilizers), mood elevators, mind changers, mind "manifestors" and chemicals that mimic psychosis and even induce what may be interpreted as religious experiences. There are already some drugs in all of these categories although we are only in the pioneer states of such research. Psychopharmacological agents have great potential for good in treating and preventing disease (though many therapeutic mistakes will be made) and uncalculated possibilities for destruction as we advance in our capacity to control and even determine human thought and emotion. There will be the ever-present temptation of a police

state to seize this power to override human responsibility and freedom. It is distinctly possible that man may give himself over to chemically determined psychology, morality and religion. Through this catastrophe, probably more likely than by nuclear explosion, may come the long-predicted end of our species.

If we place alcohol in its proper setting in the psychopharmacological area and alcoholism in its setting in mental health, I believe we begin to appreciate the true dimensions of the subject matter of this article. In this light, it may be worthwhile now to focus upon some of the principal issues.

First, what about drinking? An historic attitude in Judaism and in the Christian church is that beverage alcohol, as one of God's good gifts, may be rightly and temperately used: that is to say, with due responsibility, giving joyful thanks to God for the modest relaxation of tension and the mild enhancement of social relationships which it offers. This cannot be said for a second category of drinking: the indulgent, gluttonous use of alcohol. This category is not easy to describe; it lies between responsible use and the irresponsible, compulsive, uncontrolled drinking which is the characteristic symptom of alcoholism. It is always possible that a person presumably an indulgent drinker may actually be given over to the pathological drinking of alcoholism. Research does not show how the two may be clearly distinguished. It is believed indeed by some that the indulgent use of alcohol leads to alcoholism but this has not been proved. While there would, of course, be no alcoholism without alcohol it cannot be stated that drinking is a cause of alcoholism and therefore that alcoholism is self-imposed. We do not sufficiently well understand the elements involved in the etiology of alcoholism but there appears to be a constellation of psychological, social and metabolic factors. The alcohol itself is but a contingent factor.

People drink for a variety of motives. For many, wine and other alcoholic drinks are a part of the good life to be enjoyed in the home and shared with friends — the condiment of a gourmet meal in the gracious atmosphere of "candlelight and silver." Cultural and traditional patterns also deeply influence alcohol use, as in prevailing Jewish custom in which drinking — both sacramental and social — is not only sanctioned but encouraged and provided for in the education of the people. The motive of social intercourse is also paramount and it is perhaps a pity that the term "social drinking" is used so loosely in our society as if to include all alternatives to alcoholism. Actually, drinking can really only be called "social" if interpersonal relationships are facilitated and if the drinking itself is decidedly secondary to the social objectives. Drinking by people together in groups, therefore, does not necessarily constitute social drinking. The extent to which the drinking hampers or destroys social intercourse measures the deterioration of the social character of the drinking. Social drinking ought, therefore, to be defined only as that use of alcohol beverages which promotes social relationships and the term "social drinking" should be restricted to those drinking occasions in which the social relationships are the primary goal and the drinking secondary and supportive. A party in which the main purpose is to drink lies outside the definition of social drinking and falls under some other category such as psychological drinking.

People drink with many other motives: to unwind and relax the tension of their days, for prestige reasons, entertaining in business, to conform with and behave like those they would emulate, and to relieve the boredom of a dreary, purposeless life. The drinking of alcoholism is more complicated and we shall give attention to it a little later.

It may be instructive to consider drinking among young people. For many adolescents, as for some adults, alcohol is a status symbol. One has the impression that among many adolescents, alcohol is a symbol of maturity, virility and revolt from authority. Drinking among young people is group behavior and in many teenage groups, to be able to take the "jolt" of strong drink is a badge of acceptability, like sex and driving a car. To be able to drink is seen to be the mark of adulthood. Of course, the defects of these symbols are obvious and education for young people should make this clear. Within the church, as in the school, and especially the family the true meaning and process of maturing can be taught and exemplified. In part, alcoholism can be described as an error in growing up and prevention of alcoholism is probably most effectively accomplished at home, church, school and other settings that permit and foster growth. To grow up is to grow in our capacity, day by day, to face and to accept the stresses, the pains and joys of living. The fortunate child learns to do this as he receives and gives love in a world that has meaning and significance for him. Thus he becomes liberated from many of the blocks to the exercise of responsible free-will. There is much in our society now that seems to deny that this is a meaningful world and alcoholism is only one of man's pathological reactions to frustration, anxiety, guilt and depression that overwhelm him in a world without purpose.

Alcoholics constitute a mixed group of sick people. So far as we know now, there appears to be no definitive "alcoholic personality" and research as yet has not found any characteristic, underlying pathological process. Some mentally and emotionally ill people become alcoholics and there are some mental and metabolic disorders that seem to stem (albeit indirectly) from alcoholism. Whatever else may be wrong with alcoholics, they have in common a loss of control of alcohol use. Alcoholics do not really *drink* in the ordinary sense; they *inject* themselves with alcohol which becomes for them both a medicine and a poison. This pathological use of alcohol is compulsive and irresponsible and is of a different moral order from the drunkenness of non-alcoholics.

Whatever may be said about the medical problems of alcoholism, one ought not to neglect the fact (which should deeply interest clergymen) that alcoholics seek escape from intolerable realities and they may attempt through alcohol to create a more acceptable world of their own. Basically, they are engaged in a quest that has a religious dimension. They seek an exalting state that lifts them out of their agitation and depression and above their problems, disappointments and failures. Or they may seek obliteration of consciousness altogether. A tragic dilemma of the alcoholic is that the escape he achieves is temporary and is succeeded by an onrush of problems when he sobers up or by frightful symptoms if he continues to drink. Alcohol fails to maintain him securely at the state he likes best.

Also, the transcendent experiences that the alcoholic has through drinking always fall short of fulfillment. He never quite finds what he seeks. This is because alcohol is actually an anesthetic and therefore the moments of clarity and vision are succeeded by a progressive fuzziness. An alcoholic emerges from his drinking bout not only assailed by guilt, remorse and pain, but also by a tantalizing inability to recall and to contain the desirable parts of his experience. He brings nothing positive from it to his daily living; so drinking can never help him to grow and mature.

An alcoholic thus finds himself more and more isolated and alone — more than ever closed in on himself and beyond the reach of ordinary admonition, encouragement and appeal to reason. The plight of an alcoholic serves as a prototype — clearly etched for all to see — of the trouble of every man separated from God and his fellows. His "chemical religion" is but one of the inadequate faiths to which human beings cling to support their own self-centered needs.

Since the alcoholic's illness involves a religious need, his recovery in a true sense is a religious experience. Indeed, it has features in common with Christian conversion and may be a special instance of it. Whatever the help given the alcoholic by the psychiatrist, internist, social worker or pastoral counselor, he really does not make strides toward recovery until he recognizes his own powerlessness and begins to trust in help from a power greater than himself to restore him to sanity. An alcoholic who can be aided by the church to a day by day trust in God has a resource through which he can rejoin the human race and learn to live humbly and even joyfully in this world, imperfect as it is at the present.

Those wishing for more information on the subject of this article may obtain helpful suggestions and guidance by writing to the Rev. Robert Seiler, 110 West Franklin Street, Richmond 20, Virginia. In particular, a reading guide entitled "Sources of Information About Alcohol Problems" is available. "Alcohol, Alcoholism and Social Drinking," an official publication of the Joint Commission on Alcohol of the Protestant Episcopal Church, and other literature are obtainable from the Rev. Arthur E. Walmsley, 281 Park Ave., South, New York, New York. The National Commission on Alcohol, 2 East 103rd Street, New York, New York, and the North Conway Foundation, North Conway, New Hampshire, are valuable sources of helpful information to clergy.

Our Mission . . .

THE AGING

By

THE REV. ROBERT S. SEILER

V.T.S. 1952



The period of history through which we are now passing may someday be remembered not only as the "Space Age," but also as the "Time Age." In recent years not only has *man* extended himself into space, he has also extended himself into time. In his book "The Struggle of The Soul," Lewis J. Sherrill has said: "Older people are beginning to constitute a sort of new continent in the modern Western World of population." We in the Church have a special responsibility to explore this new continent of population — our aging people — and to meet the challenge it presents.

There are over 16 million men and women over 65 years of age in the United States today. They make up about one in eleven of the entire population. This is in striking contrast to about 1 in 48 back in 1950. There are going to be more of them, since this rate of increase is more than double that of the population as a whole. Thanks to improved medical care and living conditions, people are living longer. During the last half-century, more years have been added to the lives of individuals than in the previous 2,000 years of history. About 65% of the people over 65 years of age have passed their 70th birthday, and the proportion of elderly people in this "upper-upper age bracket" is increasing.

A century of progress in the quest for health has netted a dividend of more than a quarter century of length of life. So far, however, the great gains have been in the conquest of contagious diseases that affect the human organism in early childhood and youth. Not so much has been done to conquer the great killers of the aged. In order of destructiveness these are: vascular diseases which cause hardening of the arteries, coronary occlusion, stroke, hypertension, cancer, skeletal lesions, nervous and

mental disorders. However, according to Dr. Edward Bortz, we have enough information at our command to control about 50 percent of the sickness being caused by these conditions. On the basis of experiments Dr. Bortz predicts "that the average span of human life is going to approach the hundred-year mark."

As we approach this new continent of population, we must think not only of those who need our ministry today, but also of the rapidly increasing number of older people who will need our ministry in the next few years. It is high time that our churches tool up to meet this challenge.

The Hazards of Old Age

As a starting point it is essential that we understand the hazards of old age. Those across the nation who are studying the needs of our older people all agree on the main problems:

Loss of employment due to age restrictions — The employment barriers because of age are unrealistic. Mandatory retirement at 65 is not only demoralizing but is a tremendous waste of productive manpower. (As an aside it is interesting to note that age 65 was originally selected by Bismark in the 1880's when he set up the first government retirement program. Back in those days 65 was a ripe old age which few attained.)

Loss of sufficient income — A large segment of our aging population does not have sufficient income to enjoy the later years. They live out a life of fear due to the diminishing value of the retirement dollar. Sixty per cent of all older people have incomes of less than \$1,000 per year, another 20% between \$1,000 and \$2,000 and 20% more than \$2,000 a year.

Loss of health and the high cost of medical care — There is a greater incidence of illness among the aged than in any other group. The fear of a chronic illness or disability is a constant threat to enjoyment of the later years. Financing the cost of medical care is challenging the best minds of the nation. It is no longer a question of whether, but how to provide against the economic hazards of hospital, nursing home and medical care in the later years.

Loss of adequate housing — The large house in which a woman brought up her family may no longer be safe for her to live in alone. The good boarding houses of another era are now almost extinct in most American communities. Suitable housing for the elderly at prices they can afford is still a fond dream for most older people.

Loss of family and friends — Old age is typically a widow's world. There are at least three single women or widows to every two men over age 65. Many older people have children living in distant parts of the country or even overseas. Death or moving has taken many old friends away.

Loss of a meaningful way to use leisure time — The increasing amount of free time has little meaning unless interesting, enjoyable and worthwhile programs are developed. Women will have to find a new focus for their life other than child rearing and care. Men will have to think in terms of living 15 to 20 years beyond the age of retirement. They will have to learn to use leisure more fruitfully.

We might sum up our thinking about the hazards of old age by saying that this period of life is characterized by being a period of loss. Loss not only in the realm of the material, but also loss in the realm of the psychological and the spiritual. On the one hand are the economic losses and the physical impairments which hamper the lives of many aged people, on the other hand are the losses of relationships and purposes which are the deprivations of the spirit.

C. G. Jung, the psychiatrist, has said that man does not fear death as much as a loveless old age. Lovelessness in this sense implies not only being unloved, but not loving. The Church has always taught that a sense of the all-encompassing love of God is the firm spiritual foundation for all people, but especially those who face the end of life. Yet it is difficult for a person who feels rejected by man to have a sense of the love of God. Those who have dealt with numbers of old people in a relationship of depth know that they frequently feel rejected by family, friends, employer — by society itself. The church must take positive action if it is not to be included among the forces of rejection.

The Mission of the Local Parish

How then, can our parishes minister to their older people, so that the church will not be another force of rejection in the community? The first task, of course, is to know itself. Some parishes do this by making an age profile of the parish and finding out how many members fall into different categories. For the Episcopal Church as a whole across the nation, it is estimated that 17% of our communicants are 65 years of age or over. Does your parish fall into the average? Do you have a large number of oldsters, or is your parish in a new suburb which may have literally no communicants over 45 years of age? Having completed an age profile the next logical step would be to analyse how the existing programs of the parish are geared. Is the major emphasis on children and youth, or families? Many of our older people no longer live in family units and therefore may feel excluded by the existing programs of our parishes.

The next step for the local parish church is to be itself — the family of God, where every human being is known as a child of God and a person of worth in His sight. This means that part of the mission of the Church is to help the aging person to regard himself in this light. For "in the economy of God there are no useless persons."

A parish aware of its age composition and accepting its challenge and responsibility will want to act. This will involve a two-pronged approach. On the other hand involving the aging, insofar as possible, in the total program of the parish, and on the other hand developing programs to meet their special needs. Large parishes can do this on their own. Smaller parishes may find that this is a fruitful ministry to be carried on in cooperation with other denominations in the community. As we think of a range of possible programs, some now being carried on in various parts of the country, it is important to remember that over 95% of our older people will remain in our communities, less than 5% will go in Homes for the Aged or other types of institutions.

Loneliness plagues many of our older people. They may be well housed and well fed, but they can still be starved for companionship, for contacts with the world around them, for meaningful activity and for counsel and help in coping with infirmity and loneliness. Dr. Niles Carpenter, of the University of Buffalo, has written an excellent pamphlet on "Volunteer Visiting for Elderly People," which has been published by the Department of Christian Social Relations of the Diocese of Western New York. In it he points out how volunteer visitors should be carefully picked, trained and supervised. Further, he describes ways in which these visitors can meet the needs of the elderly, especially the shut-ins or partially shut-in. Those who question the elementary need for such a service as friendly visiting should realize that where volunteer groups fail to meet the need commercial groups often take their place. An example can be seen in a telephone calling service, Reassurance, Inc., initiated in Saginaw, Michigan, which insures, for a monthly service charge a daily telephone call to an elderly person living alone.

Many of our elderly people are not shut-ins and can easily take part in activities planned in the parish hall. The Diocese of Washington, aware of the vast number of retired people living in the Nation's Capital, has spearheaded the development of "Super-Sixty Clubs." Meeting once a week or more frequently, groups of older people are engaged in a variety of activities. Lectures by doctors on health programs after 70, or discussions of current political issues, always prove to be a hit. In one parish the Drama Club gave Romeo and Juliet a few years ago. Romeo was 88 and Juliet wouldn't tell her age! The average age for the orchestra that plays for the square dancing in another church is 73. In another group can be found oldsters stuffing envelopes for the parish mailing or a worthy community agency. These clubs and others like them across the country are for many the answer to gnawing pains of loneliness and they provide the meaningful activity which has helped to make their retirement years fulfilling ones.

In addition to programs directly geared to the needs of our older people, there always is the need to help the entire congregation, through the medium of preaching and teaching, to develop positive and realistic attitudes towards the aging. Those who feel that our programs should

be directed mainly toward helping children to face life need to be reminded that we also have the task of helping older people face eternity. Ultimately God is as concerned with how we show respect and understanding of our older people as He is with how we care for children. Well planned programs on preparation for retirement, to help those in the middle years to begin to face the varied changes that will be ahead of them, can bring real dividends in terms of an easier adjustment later on.

Another task of the parish is to understand the community resources so that it can effectively act as a referral center for those who have financial, medical, housing or other needs. In many cases, parishes will find themselves in communities that do not have adequate resources for its older people. The Diocese of Washington, realizing that the "Super-Sixty Clubs" did not meet all the needs of its older members and that community services are lacking, has now embarked on a new service known as Sargent House. This center, open five days a week, provides a place for the aging to drop in to get away from their loneliness. A wide variety of activities are available with the help of twenty active volunteers. A limited amount of counseling is given as requested and this house also serves as a referral center. Many parishes or dioceses are not in a position to start this type of service, although it might well be developed by some of the existing City Mission Societies. This presents an opportunity for church people to work with others in the community to develop the needed type of specialized services. Beside counseling aimed at helping the aging meet a variety of problems, some communities are now developing other services aimed at helping oldsters remain in their own homes.

One of these, known as "Meals on Wheels" provides well balanced nutritious food to the homebound and to those who, living alone, just don't have the incentive to prepare proper food for themselves. Another program growing in significance and number is the foster home placement for older people. Exactly as the name implies, an elderly person becomes a member of a family other than his own, usually under the supervision of a social worker from a family agency, public welfare department, or hospital. Surprising success is reported from a few states, including New York, North Carolina and Virginia.

As the parish works more intensely with older people, it will find that some services cannot be provided by the church or by community agencies. Old Age Assistance, is provided by government but in most states is not adequate to enable an older person to live out his life with dignity. Medical care for our older citizens is a burning political issue this year and some reasonable solution must be found to this problem that leaves so many destitute. Particularly with the great increase in medical skills in treating older people, it is necessary that some means be found to help our older people receive the treatment that we know will assure them of a healthier and happier life. Many states will place older people in their State Mental Institutions because there is no other place for them.

Doctors all agree that some type of special facility for our older citizens should be developed. These and other needs will only be met as our church people carry their faith out into the political structures of the community and work for the programs that they feel are essential. In all of our thinking about the aging, it is important to remember that 95% or more will remain in our communities and look to the ministry of the parish church throughout the remainder of their lives. Next, we will think about the ministry of our church homes, but we must not forget that the great bulk of our ministry to the aging is the task of the local parish.

The Mission of the Church Home

Homes for elderly people have been operated by the church for generations. Some have provided a high standard of care and a real sense of security. Some of these older homes have been sponsored by city parishes, most have been related to a diocese. In the last decade, as our church people have become more aware of the needs of our older people, groups have sprung up in scattered dioceses all over the country planning and building new homes. Most of the newer homes have been related to dioceses, but some, such as in Jefferson County, Alabama, have been sponsored by a group of parishes in the Birmingham area.

In planning homes today it is essential that we recognize the complexity of the situation facing us. On the basis of experience it has been found that there can be no single type of housing for the elderly for there is no twenty-year period of life which brings greater physical change than the years between 65 and 85, except from 1 to 20. No single type of housing then can meet the needs of all of our older people.

To this day the primary need in most communities is still for more and better quality institutional beds for long-term care of the chronically ill, disabled and mentally impaired. General hospitals are still focused on the treatment of acute disease in spite of the toll taken by long-term illnesses. Patients in nursing homes usually fail to receive the various rehabilitation services they require. There is an almost complete lack of convalescent facilities. The admission requirements of many homes for the aged still stipulate that an applicant must be so-called "well" before he is eligible for admission. However, no such requirement can prevent his illness subsequent to admission at which point the home for the aged finds itself in a dilemma for his proper care. In fact, if an applicant is well, we might ask, "has the parish church tried to provide the services that will help keep that person in his own home, or as close to it as possible?"

This variety of need poses a real dilemma for those developing church homes today or trying to modernize the policies and program of existing facilities. Where should we start when we realize that all types of existing facilities are inadequate? We might summarize the variety of need as follows: Nursing care for the acutely ill, for the chronically ill, and for the mentally deteriorated who are still manageable; shelter care for those

no longer able to continue with all the routines of housekeeping; and shelter care for the well aged needing a home for social or psychological reasons. In addition to the variety of need at any one time, we know that older people do not live static lives and with the help of a battery of rehabilitative services, many who we think of as being infirm can be restored to a more effective level of life.

To meet the needs of our older people at the point of greatest need, some of our dioceses may develop high quality nursing homes. No type of placement is more heartbreaking than trying to find a suitable nursing home for an elderly person. In some communities good homes can be found for those who can pay top rates. Placement of those with inadequate income usually means relegating them into a situation where the person will receive nothing but a minimum of custodial care under degrading circumstances. Most nursing homes in the country are operated for profit and it is proper that private enterprise should have the first opportunity to show that it can create and operate high quality nursing homes. However, where they are not doing so, and it does not appear that they will in the near future, then the church should step into the gap and develop homes giving a high level of service. Surely the church has a responsibility to go into the field of nursing care with all the costly services this entails.

Other groups planning homes for the aging may see their task in a broader light. They may feel that they have a responsibility to provide both for the well and the infirm aged. This is effectively being done in some of the more modern homes built usually on one floor with wings to care for the residents. In such a setting it is possible to separate the well aged from those needing nursing care and also to separate the manageable senile from those needing extensive nursing care. Such a physical plant, which allows for a free flow from one unit to another as the health of the resident changes seems ideal. Yet we always need to be reminded that an ideal physical plant will never take on life until it is provided with the services and personnel equipped to minister to the needs of the residents. Well trained personnel would be able to develop a wide range of rehabilitative services including: medical and nursing; physical and occupational therapies; religious services; good nutrition; psychiatric and social work services; recreational, adult educational and sheltered workshop activities. This combination of services is costly but it would enable our Church Homes to save much human misery and in some cases save dollars by discharging otherwise permanently institutionalized people back to the community where they belong.

Other types of housing for the aging include retirement hotels, specially designed apartments, mobile homes, retirement villages, resident clubs and boarding homes. The Church conceivably might want to involve itself in the operation of any of these but it would seem that priority should be given to the consideration of the development of high quality nursing homes and the type of multipurpose program mentioned above with a variety of specialized services.

By and large our Episcopal Church Homes are not living up to the highest standards of service. Those in the Chicago area might visit the Jewish Drexel Home or in the Richmond area visit the Beth Sholem Home of Virginia to learn how our Jewish brethren are leading the way in operating outstanding homes for their elderly members. In the past year the Division of Health & Welfare Services of our National Department of Christian Social Relations has initiated a program on the aging with the Reverend Herbert D. Lazenby available to consult with interested parish and diocesan groups.

Is Aging Our Mission?

Perhaps never before in history has our church in America been more aware of the missionary opportunities standing at our doorstep. As our population explodes we are challenged to build new missions in suburbia and at the same time we are reminded not to neglect the inner city. Across the seas we are waking up to our special responsibility in Central and South America, as well as in more distant parts of the world. With these pressing missionary opportunities ever before us, some are asking if we should develop services for our aging in our parishes, as well as costly church homes. Is this part of the essential mission of the Church? To this often asked question we must affirmatively answer that He who gave us the familiar commandment: "Thou shalt love thy neighbor as thyself," calls us not only to preach the gospel to our neighbor wherever he may be but also to minister in a variety of ways to his physical, economic, social and psychological needs. As we develop more non-institutional services for the aging in our parishes and our communities and as we develop more and better quality homes for the aging, we will be witnessing to our belief in God's concern for man at every stage of his life.

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FOR CHRIST

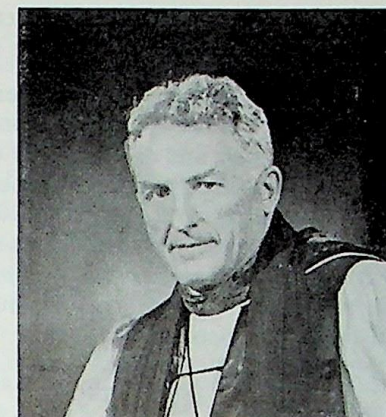
in the Pacific Northwest

By

THE RT. REV. RUSSELL S. HUBBARD

Bishop of Spokane

V.T.S. 1927



God's call to serve the Church often places us in parts unknown, but as long as His grace goes with us it can be a joyous experience. Never having been in the Pacific Northwest until elected by the House of Bishops, I have been fascinated by the desire of the people to move ahead for the development of the Church no less than by the dramatic physical features which are so beautiful.

The tide of population in the western expansion of the country in the nineteenth century jumped from the Mississippi Valley across the mountains to the Pacific coast, leaving the inter-mountain areas largely unsettled. The inter-mountain areas are the last frontier of the country; not that there is anything of the frontier about them now. The development of resources, the tide of population, the establishment of the churches, and the where-with-all to do all this are still in the process of creation. For good reason we anticipate that the biggest surge of settlement and development is still ahead of us, probably in the seventies.

The first people to be attracted to the area were the miners of northern Idaho. The Coeur d'Alene mining district is one of the three areas in the country that have produced over a billion dollars of wealth, now approaching the two billion mark. There are still 'lucky strikes' being made, as one that was made two years ago by the Lucky Friday Mine.

The second inducement to people to come into the area was the wealth in the forests. The lumber industry is still one of the great industries of the Pacific Northwest. There are still thousands of miles of virgin forests, although they are becoming more and more difficult to reach. One still sees occasionally a logging truck carrying one great log as its load, and the mountain lakes are full of logs that have become separated from the rafts.

Agriculture is a third great asset of this area. The land is rich, the black soil deep and the production of wealth high.

The fourth and last development and most recent, still continuing, is the building of the great dams on the Columbia River and its tributary the Snake River, and the industry that is coming into the area to make use of the power that is being generated. Coulee Dam has been built in such a manner as to impound the waters to a great height, from which it is pumped up further to irrigate the million acres in the Columbia Basin, an arid, desert area where nothing had grown save sagebrush. Today these acres are yielding sometimes as much as two crops a year of vegetables and other produce.

The people who come into this area have come from every state of the country including Hawaii. They are vigorous enterprising people, who have moved across the country, leaving their families and associations a thousand miles and more behind. Some of the older people, whose sons and grandsons are now in the area, remember the days of the Indian fighting. Today the Indians of the area are either living poorly on the reservations, or have been assimilated into the white man's civilization.

What is the function of the Church in this? How do we bear witness for our Christ?

One of the first requirements has been to secure the necessary buildings in which the congregations may worship. The problem here is not very different than that which people face in a new residential area in Levittown, Pennsylvania, or in a new community in Texas. There is the same problem of organizing the will of the people to secure a Church or Parish Hall; there is the same competitive spirit with other Christian communions, which has both its positive and fine, as well as the unfortunate points obvious to all of us. There is the same difficulty that we face any place in the country of bringing the owners of new wealth to a sense of their responsibility before God for the stewardship of that wealth. While we have had some success in doing these things, we are also deeply conscious of our failures. There is the same need for basic teaching of the religion of Christ. The Confirmation classes are usually at least half adult. Two problems that are somewhat different than in the east and midwest are:

1. The lack of capital, the lack of availability of large gifts, the lack of people who have grown mature in the Church, and who have wealth enough to assist materially in doing this work. The building that has to be done is usually supported and made possible by the gifts of many people, and relatively small amounts. Some with experience in the east will say that this is true also there; out of my own experience in the east I can only say that it is more true here in the west.

2. The difficulty of securing clergy who will come and stay and make their life here in the west. Many men cannot even consider it. They have family ties in the east that demand their attention. A native ministry

is rapidly growing up, but for every thousand people of population that come into the west there must be a priest to serve them who comes from the east. Since most of our clergy are married, consideration has to be given to the interest and ability of the wife. The western bishops have had the experience of a dedicated man coming across the country to serve, and his wife comes along willingly and happily. But when she gets out here she finds conditions that are different than she had been able to imagine. The fact of the physical distance, and the costs and difficulty of communication with parents and family sometimes necessitate a return to the east even though all these factors have been explored before the initial move. One of the bishops even insists that it is more important for the wife to come west and see the life and buildings, than it is for the man. If she can take it, he can too.

Development of the District of Spokane in the last few years illustrates these general principals. Two needs were obvious. We needed more men. We needed to enlist the support of the congregations to pay their salaries, to provide homes in which they and their families could live. We needed buildings. This meant money for buildings. It was a source of great encouragement when three months after coming to the District the Convocation accepted my request to raise \$100,000 as a revolving loan fund for the building of churches or parish halls. The Bishop's Building Fund was incorporated with a splendid group of business men as the trustees. We began to allocate the money carefully, knowing that it was only a fraction of what would be needed. A typical story is the development of the Church at Sunnyside. Bishop Cross had appointed an older man to serve the three missions in the lower Yakima Valley, desert country, entirely dependent upon irrigation for the production of its extremely rich agricultural produce. Within a few months after my acceptance of the jurisdiction this consecrated man died of cancer. The Rev. George Ames, who had served with the Farm - Home Administration of the Federal Government for several years as a county agent and therefore knew the agricultural picture thoroughly had just been ordained, and was assigned to the post. A year later a rather dramatic meeting occurred between the Bishop's Committee and the Bishop. As I walked into the Parish Hall, an old building of frame construction no longer adequate to the needs of the growing community, I noted on the bulletin board the ground floor plan for a complete new set of buildings. I asked Mr. Ames what it was.

"Bishop, that is the set of buildings that we hope eventually to have here."

"Well, this obviously is about \$200,000 worth of buildings. What do you expect to start on first?" In the back of the Bishop's mind was the fact that this mission work had been subsidized up to the time that Mr. Ames went to the mission the previous year.

"Our most urgent need is a classroom building, and this is what we plan for that," said Mr. Ames pointing out a section of the plans designed for church school classes.

The Bishop asked, "How are you going to pay for it?"

"Well, Bishop, that is what we wanted to meet with you about."

So we met together. I asked them what they thought they might be able to raise for it, and with about sixty families it seemed that \$16,000 was a reasonable amount for them to produce. Could they gain help in regard to the rest of it, on a \$28,000 building? Fortunately we had the Bishop's Building Fund, and I promised them that if they would make a real effort to do everything they could to provide for their own needs, I would meet them again after their campaign, and we would see how we could put it together. To their own astonishment as to mine, they went out the following January and raised \$64,000. With it they built their classroom building; and also bought a splendid new vicarage.

Seeing what had happened at Sunnyside, and encouraged by this, the people in the other two missions began to look forward to the possibility of growth of the Church in their area, with a resident minister. We now have three men serving in this valley where there was one six years ago. Where the area was subsidized six years ago there are now three self-supporting churches, and we have recently bought land for the establishment of a fourth in another community. The life of the churches is vigorous and expanding. The Rev. Michael Cassell went into one of these small missions where previous to his coming the Bishop had never met with more than thirty people at one time. In the first year that he was there he presented 105 people for Confirmation.

In some of the old communities, mining communities, the situation is entirely different. It is a matter of ministering to people who are facing the discouraging situation of the economic base of their life slowly disappearing, of miners' strikes. Yet the Church exists to serve not people who are economically favored, but to serve all people in the name of our Lord, the Shepherd of all. Again and again we have had to point out to a clergyman serving in such a community that the great American fetish for statistics and advances is a fairly poor indication of what our Lord expects of a priest. In His eyes the man who faithfully serves a discouraged and small group of people may be doing more than the man who serves a large and thriving suburban church.

The wide distances in some of our western states and the attendant isolation of clergy and people is rapidly being cut down by modern means of communication. Where as in the District of Spokane there is a sufficient population to enable the Church to grow strong, the missionary jurisdictions of the last generation are moving toward diocesan status. This is true of Spokane. It is already being accomplished in Arizona and north Texas. More and more the Church is becoming aware of the fact that the Church's work is one, whether in New York, Florida, Idaho, or Japan; that the resources of the whole body should be made available to assist members that are weaker. In this way as in other concepts of missionary work are changing fairly rapidly, and we trust to a greater glory of God.

The Hospital Ministry —

By

THE REV.

CORNELIUS P. TROWBRIDGE

ST. LUKE'S, NEW YORK

V.T.S. 1925



It doesn't often happen that someone who has spent more than thirty years in the parish ministry is given the opportunity to move into a different type of ministry at that point. This is what happened to me, two and a half years ago, when I was asked to become the Director of the Department of Religious Services at St. Luke's Hospital in New York City. At the time I was Rector of St. Peter's Church in Morristown, New Jersey, where we had spent nearly twelve very happy years and it seemed likely that we would remain there until retirement. However it had often crossed my mind that it would be good, both for me and for the parish, if some way would open that might give me a chance to use whatever my years in the parochial ministry had taught me, without the responsibility of administration and organization that a parish entails. So when the call came to become a hospital chaplain it seemed providential and my experience, thus far, has strengthened that conviction.

In many ways these past two years have been the happiest and most rewarding of my ministry. They have involved a minimum of meetings and organizations and have provided a maximum of pastoral relationships with, literally, thousands of people — "all sorts and conditions" of people who are most responsive and appreciative of the help that is offered to them. This is not intended, in the least, as a reflection on the parish ministry. In my opinion the parish must always be recognized as the basic unit in the structure of the Church and I believe that every clergyman should have an adequate experience of parish life, perhaps a minimum of three years, before entering a more specialized field. This is especially true of someone who becomes a part of a large institution. However, in an age of specialization, the Church must, also, develop its own specialists. The days in which a hospital chaplaincy was considered a suitable occupation for a semi-retired clergyman are fast disappearing. All over the country hospitals, and other institutions, both state and private, secular

and church-centered, are looking for men who have had some special training for this aspect of the ministry. So far the supply has not kept pace with the demand. The Council for Clinical Training, and other similar agencies, are doing their best to meet this need, although their primary purpose is to train their students for a more effective parochial ministry. With this primary purpose I find myself in complete agreement. In its secondary objective, which is to train supervisors for its program, or men who intend to become full-time chaplains, it seems to me that it has not yet become as successful. This comment is based on a very limited observation and contact and, therefore, is subject to revision. In my opinion it is of the greatest importance that we who are engaged in this specialized aspect of the ministry shall always remember that it is a *ministry* — that we haven't been called to be counsellors or psychologists, or amateur psychiatrists, but have been ordained to represent Christ and His Church and to offer its ministrations to those who are troubled in body, mind or spirit.

Our ministry is, of course, primarily a pastoral ministry to the thousands of patients who enter the hospital in the course of a year. We — three full-time Associate Chaplains and myself — visit all of them except the Roman Catholics who are cared for by priests from a neighboring parish. A Jewish Rabbi and a Greek Orthodox Priest visit the hospital one day a week. This means that the four of us try to keep in close touch with some three hundred, or more, patients, at any one time, located in the General Hospital, the Woman's Hospital Division and the Convalescent Hospital in Greenwich. That, in itself, keeps us fully occupied because we find that the "follow-up" calls are the most rewarding and, also, time consuming. In addition there are the emergencies that must be met. It is part of the hospital routine that a Chaplain is called whenever a patient is placed on the "seriously ill" list or when a death occurs. One of us is always "on call," day and night, to meet such emergencies.

From these pastoral contacts there follows, naturally, the sacramental ministry which constitutes a most important aspect of our service to patients. I write as one who has always been, and continues to be, a "Virginia Churchman" but I have discovered that, in a hospital setting, the administration of the Holy Communion is, often, more meaningful than any purely pastoral visit might be. The result is that we conduct over two thousand Communion services a year in the Chapel, on the wards, and at besides in private and semi-private rooms. These services are held throughout the week, as well as on Sundays, which means that we do not need to use such an abbreviated form as had been the case, previously. In order to avoid other hospital procedures we begin at 7:00 A.M., although, in some instances, services are held in the afternoon or evening. In accordance with a ruling made by no less a personage than Bishop Manning we are able to offer the sacrament to any Christian who wishes to receive, and, of course, I am grateful for that fact. But we are most careful not to force it on anyone.

On Sunday mornings a service for patients is held in the balcony of the Chapel which is the only place that is accessible for those who come in wheel-chairs or on stretchers. This balcony has recently been enlarged, through the interest and generous support of the Rector of St. Thomas Church, the Reverend Frederick M. Morris, his vestry and others, which means that we, now, can accommodate our congregation. Previously the service was conducted in the lower part of the Chapel, with only a handful of patients looking on from the balcony. It seemed to me impossible to create any sense of corporate worship under these conditions so I decided to hold the service on the balcony. The result was that we soon had more patients than we could accommodate. Hence, the extension of the balcony which gives us, in effect, two chapels, one for patients and one for staff. The congregation which assembles there is not large but it is, certainly, unique. They come, in bathrobes and slippers, from all parts of the hospital and from every walk of life — rich and poor, black and white, educated and ignorant, and from every branch of the Church, including, occasionally, Roman Catholics and Jews. To preach to such a congregation is an interesting and rewarding experience.

Naturally our ministry to patients is our first concern and yet I feel that anything we can do to be of help to the professional staff — Residents, Internes, medical students, nurses, nursing students, etc. — is even more important because they are the ones who are in closest contact with the patients and it is largely through them that the morale and atmosphere of the hospital is maintained. The founder of St. Luke's — the Reverend William Augustus Muhlenberg — defined the hospital as "A Christian family entertaining its guests, all of whom are ill." During the past century that family has grown, tremendously, but we still speak of "St. Luke's Hospital Family" and of the "spirit of St. Luke's." Many of our patients comment on the fact that there is an atmosphere of friendliness and personal concern that they have not found in other hospitals. We, as chaplains, feel that it is part of our responsibility to see that this great tradition is maintained.

St. Luke's maintains a School of Nursing with an enrollment of approximately 250 students for whom we serve as chaplains. The first-year class is required to attend Evensong in the Chapel five days a week during their first year of training. I have always been somewhat skeptical of any form of compulsory religion but, in this situation, I have been convinced that this service provides a foundation for their vocation which is needed, and, in general, appreciated. To avoid the danger of a routine requirement we have included a brief address by the chaplain conducting the service which seems to have helped establish a more personal relationship with these girls.

Another group with whom we are concerned are the relatives of patients who often need more pastoral care than the patients themselves. This is especially true when they come from a distance and have no friends or family to turn to. In such cases it means a great deal to have someone

who can provide practical advice and assistance as well as encouragement or consolation. When her husband died at 4:00 A.M. a woman who was spending the night in the hospital with her fifteen year-old son was grateful for the chaplain who brought her coffee, as well as consolation, and who tried to interpret the meaning of death to her bewildered boy. Another aspect of this ministry is the fact that the presence of a chaplain can provide much-needed support for the young doctors and nurses who, having fought a losing battle to preserve the life of their patient, are then called upon to cope with his hysterical relatives. It is such an experience that wins the respect of the House Staff and makes them recognize that we are an integral part of the team.

A fourth group with whom we are in constant contact are the clergy. In the course of a year many of them are admitted as patients and it is part of our responsibility to work out their financial arrangements as well as to provide pastoral care. More often, however, we are called upon to help arrange for the admission of their parishioners to the hospital, or to one of the clinics, or to serve as a connecting link between them and their parishioner-patients. We believe that in a Church hospital this service is most valuable. It helps us to feel that we belong to the Diocese and it makes the clergy and people feel that St. Luke's belongs to them, even though we receive no direct Diocesan support.

Perhaps enough has been said to indicate what a varied ministry this is. We preach, teach, prepare for confirmation, baptize, perform marriages, conduct funerals, as well as administer the sacrament of Holy Communion. The service of unction is available upon request, which occurs very infrequently. I realize, of course, that our situation in relation to the hospital is almost unique. For nearly ninety years the Director of St. Luke's was an Episcopal clergyman whose title was "Pastor and Superintendent." Then, in 1937, when the hospital had grown so large that a trained administrator was needed, a medical doctor was appointed as Director and this Department was created to represent the pastoral part of the office. The Reverend Otis R. Rice, whose name is well known throughout the country as a pioneer in this field, was the first Director of this Department and served here for eighteen years. My contribution is, inevitably, quite different from his — perhaps more pastoral, certainly less professional. As already indicated, I am very grateful for the chance to minister in this place, where the need for spiritual support is widely felt and deeply appreciated, and to take my part in carrying on the tradition of a hospital whose motto is: "Corpus sanare; Animam salvare" and which was defined by its founder, Dr. Muhlenberg, as being "A Chapel surrounded by wards." In spite of all the changes that have taken place in the past century the Chapel still stands at the center of St. Luke's.

An Appreciation

for

TWENTY YEARS'

SERVICE



Mr. and Mrs. Braden Hall

For the last twenty years if anyone on Seminary Hill wanted to find the whereabouts of another member of the community on vacation, the natural thing would be to ask the Halls. The Seminary Postoffice, located on the edge of the campus on Seminary Road, has long been a center of information and cheerful diligence. All of us on the Hill have profited from the labors of Braden and Blanche Hall, who have been the dispensers of the U. S. Mail for many generations of students and faculty. They have weathered four changes in the Seminary administration and have always been helpful in every conceivable way. As they retire this year from the Postal Service they will be sorely missed by all of us who have known and worked with them over the years. May we wish them many years of happiness in their retirement and thank them for having played such an important part in the life on the Hill.

RELIGIOUS RECORD REVIEWS

By THEODORE H. EVANS, JR.

By far the best of the new recordings is a recent RCA Victor release of Berlioz' *Requiem*. It is generally conceded that Charles Munch and the B.S.O. can do Berlioz like no other combination today, and this recording is no exception. It is an obvious climax to the succession of previous great recordings of *Le Damnation de Faust*, *Romeo et Juliet* and *L'Enfance du Christ*.

Critics have often accused this composition of being too showy and colorful for a *Requiem*. Certainly, the composer has pressed his musical genius to the limits. The choral settings and the brilliance of the orchestration surpass all other efforts. This is emotional music but it is also the passionate affirmation of a Christian who is trying to say something about death. Rather than exploiting the liturgy to exhibit his musical skill, Berlioz follows it carefully. It is the words that are important here. The music is always their servant.

Much of the *Requiem* has a definite quality of sadness, the listener feels a sense of tragedy in the distinctly minor harmonies and the delicate pianissimos of the *a capella*, "Quaerens Me." There is the thrilling proclamation of the terrifying expectation of judgment in the powerful "Lacrymosa" section and there is the joy and rejoicing of the last day when "The trumpet shall sound" in the overpowering "Tuba Mirum." It is clear that Berlioz took death seriously but it is equally clear that he could affirm and look beyond it. He saw the heights and depths of human experience in the face of death. Often trombones and flutes play together to illustrate that insight to which *The Requiem* as a whole bears witness.

On the technical side of things, the recording is unmatched. Special praise must go to the New England Conservatory Chorus, Mrs. De Varon has done an amazing job of preparing these singers for such a tremendous task. The tenors are the best I have ever heard. The chorus has good control in the pianissimo sections and the necessary maturity to make the great fortissimos come alive. The orchestra is uniformly superb. Berlioz is after all a specialty of Dr. Munch.

The RCA technicians have also exerted themselves for this recording. There is an enormous dynamic range and almost no distortion. In the Stereo version, the "Tuba Mirum" is absolutely spectacular. The four

brass choirs were distributed in various parts of the second balcony of Symphony Hall, Boston and the effect is one of being surrounded by sound.

The booklet which accompanies this handsome album contains several beautiful Skira reproductions of 15th century paintings and is itself worth the price of the package.

Berlioz; *Requiem Mass*. Boston Symphony Orchestra and New England Conservatory Chorus conducted by Charles Munch. RCA Victor Soria Series set LD-6077, four sides \$11.96 or Stereo LDS-6077, \$13.98.

OTHER RECORDINGS OF INTEREST

The Unknown Century of American Classical Music (1760-1860) Vol. 1, Arias, Anthems, and Chorales of the American Moravians. Illona Kombrink, soprano; Amelio Estainislaio, baritone; Moravian Festival Chorus and Orchestra.

Columbia, ML 5427LP \$4.98
MS 6102SD 5.98

This recording is the result of recent findings by scholars in the Moravian archives. The music itself is believed to be some of the earliest "classical" music composed in America. The music is simple and has almost a folk-tune quality. It is quite powerfully expressive in spots and genuinely sincere. One begins to have some idea of why John Wesley was so impressed by the religious commitment of the Moravians whom he met in his trip to America.

This is to be the first in a series of recordings of this newly discovered American Sacred Music.

J. S. BACH: *Partitas Nos. 1 in B flat, 2 in C minor, and 3 in E minor*; Helmut Walcha (harpsichord).

Electrola E-80-445 \$5.98

Walcha has already established himself as one of the best organists of the century. Here he displays his equal skill at the harpsichord. There is a rhythmic drive which creates a dynamic urgency and sense of direction. The beat is always secure and the phrasing elegant.

SAINT-SAENS: *Symphony No. 3 in C minor*, opus 78. Charles Munch, conductor, Berj Zamkochian, organist.

Victor Red Seal LSC 2341 (Stereo \$5.98)
LM 2341 (Mono 4.98)

The stereo version of this magnificent "organ symphony" of Saint-Saens is superb. Munch's virtuosity is spectacularly displayed by the Boston Symphony and RCA Victor's sound technicians. As in the Berlioz *Requiem* the orchestra in Symphony Hall, Boston, has been scattered strategically in sections on the stage and floor so that each melodic line and counter-melody of Saint-Saens' work stands out to perfection. You will listen to

this record long after you have familiarized yourself with the music, if for no other reason than to marvel at the technical brilliance of the recording. In the final movement especially, when both organ and full orchestra pull out all the stops, you had better be certain the plaster in the room is secure to the walls. One has the feeling that the composer was writing his symphony for stereo and waiting for Munch to perform it.



BOOK REVIEWS

THE REALITY OF FAITH. Friedrich Gogarten. Philadelphia: The Westminster Press, 1959. 189 pp. \$3.59.

This book, the work of an eminent Continental theologian, is not an easy one to read. The thought is set forth in a complexity of style and terminology — and with the added complexity that only translated German prose enjoys.

It is, however, both profound and challenging. Writing fundamentally in the 'existentialist' frame of reference, Gogarten attempts to come to grips with the question of 'the reality of faith as it is raised in our own time by the understanding of reality that is current.' He does not attempt to demonstrate that faith is real, but to engage in a dialogue with 'secular' reality from the standpoint of the reality of faith.

The author is not using 'reality' to mean a given understanding of the objective situation; that is, reality is not fundamentally a concept. Instead, he seems to mean by reality that to which man is related which is ultimately significant for his life. Reality is what gives meaning to (or justifies) human life.

The modern reality is subjectivism. Sheared of voluminous quotations from Heidegger, this seems to mean that modern man regards himself as the total source of meaning (being) for the world. For us, according to Gogarten, the world exists as an object to be explored and used for human purpose; its being (as a meaningful entity) is dependent on man as the knowing subject. This is the reality with which the reality of faith must communicate.

The author begins by explicating the reality of faith, drawing heavily on St. Paul. By saying that man is fallen, we mean that he has exchanged the worship of God as Creator for the worship of the creature. Since, in St. Paul's day, man could conceive of himself only as a part of the world (cosmos) and not its master, this means that he worships the world and its powers. And because he worships the powers of the world, man is in bondage to them; he is subjected to the 'futility' of the created order.

In this predicament, man still knows the Law of God (whether he be pagan or Jew). But this knowledge only increases

his slavery. He interprets the Law as the way in which he maintains his standing in the world — by fulfilling it, he performs his worship of the powers of this world, and retains his right to exist as a part of the world. This is the 'law of the flesh' of which St. Paul speaks.

Into this situation Christ comes, creating for man the possibility of faith. Faith, as Gogarten understands it, is both freedom for God and freedom from the world. It is freedom to receive one's being (meaning) from God as a son, and not from the powers of the world. This means in turn that man is freed from the powers of the world, since he has his being independently of them. He is free from the world, to receive it as an inheritance from God and administer it to the glory of God. In the freedom of faith, man is given dominion over the whole of the created order.

The author traces the influence of this belief on history. He holds that both St. Paul and Luther saw basic implications of the freedom of man from the world, but that its meaning was not fully realized until the rise of modern science. The methodology of science has given man the instrument through which he exercises his control over the world.

But modern man, in revolting against the mistaken attempt of the church to control science, has revolted against faith itself. In faith, freedom from the world is seen as a consequence of freedom for God. But, for modern man, freedom is given in his being as an independent subject; it is not a gift, but a possession. Man has again exchanged the worship of the Creator for the worship of the creature. Instead of worshipping God as the source of freedom, he worships himself.

And this has again brought man into bondage to the world. Unlike St. Paul's day, this is not worship of the powers of the world — man cannot worship that which he sees himself as controlling. It is, instead, the bondage of responsibility. Modern man, in his self-produced freedom, is the only source for the "being and continuing" of the world. Realizing this, he realizes that his responsibility for the world is absolute. The conviction of this responsibility is the new law, binding man irrevocably to the world. To put it alternatively, modern man knows life as meaningful only when

he is exercising his responsibility for creating and maintaining the world.

This is the reality of subjectivism — by his position as *the* subject on whom all meaning in the objective world rests, he is a slave to this responsibility. To this situation, the reality of faith must speak, proclaiming the freedom for God which frees man from the law of absolute responsibility for the world.

This review has done scant justice to the subtlety and penetration of Gogarten's thought. But I hope it indicates what I consider to be two great values in the work. First of these is the author's conviction that the reality of faith must be understood and proclaimed in dialogue with the reality current at any given time. Faith itself is a constant, but the language in which it is stated is always a function of a given historical epoch. Faith either speaks the language of the epoch in which it is existing, or it does not speak meaningfully.

The second value is the author's understanding of the reality which currently confronts faith. I, at least, have not seen this interpretation before — and I find it very meaningful. It suggests to me that one reason for the 'secularity' of the suburban church in our day is its inability to share the responsibility of its parishioners for the world without falling into bondage to this responsibility. At any rate, I hope we shall see some more specific analyses of contemporary existence utilizing Gogarten's frame of reference.

CLAY CARR

CHRISTIAN FAITH AND MY JOB.

Alexander Miller. New York: Reflection Books (Association Press),

1959. 128 pp. \$0.50.

The author attempts, in this short compass, to restate for contemporary times the Reformation doctrine of the calling of the individual. He protests against the current evaluation of work which sees white-collar positions more "suitable" for Christians than manual work — and particularly against the belief that church work is somehow more "Christian" than any other kind. To him, any socially useful job is a true calling; to be called is to answer a social need with an individual capacity. He says:

The justification for political effort, and for daily work, too, is not that they bring perfection but that they are humanly necessary . . . Our self-centered and subjective-minded generation tends to think that work is justified only if it assists in the development of personality or some such thing. It is a good thing if work is creative or artistic in that sense, but that is not its first justification. Its first justification is the service of God, which it achieves if it contributes to the common good in practical and material ways.

CLAY CARR

THE EXISTENTIALIST POSTURE.

Roger L. Shinn. New York: Reflection Books (Association Press), 1959. 122 pp. \$0.50.

Roger Shinn, in my estimation, is one of the best contemporary interpreters of Christianity for laymen. This book does nothing to compromise that belief. He contrasts the existentialist posture ("the outlook that starts from *personal existence*") with the objectivist posture (based on detached observation of objects), maintaining that both are necessary. The rest of the book, however, is devoted to existentialism. The author traces its rise, and then deals briefly with current theologians and literary men influenced by it. This is done clearly and concisely, *to wit*:

To stand apart from God and try to prove his reality is to remove oneself from the inward relation which alone makes possible the knowledge of God . . .

Any faith taken up because of its popularity is false faith. It is not the leap to God but the rush to hide from God in the crowd . . .

CLAY CARR

WE HAVE THIS MINISTRY. Robert N. Rodenmayer. Harper and Brothers, New York. 1958. pp. 126. \$2.50.

In this book are the reflections on the ordained ministry of one who has been both a parish priest and a teacher of pastoral theology. It is written with directness, simplicity of expression, and graphic imagery (e.g. "the yeastness of the Spirit").

A warm and vivid description of the functions and "roles" of the ordained

minister is given under the categories of pastor, administrator, preacher, teacher and priest. In a time of questioning the relevance of the parochial structure and the ordained ministry as they have been traditionally accepted and understood, the author sets forth in a moving way the possibilities for a vital ministry to persons and society through these two institutions as they are ordinarily viewed. It is a kind of "parson's handbook" eminently useful to those just embarking on their ordained ministry and equally helpful to the established parson as he reflects on his ministry in the light of the book's insights. The whole range of pastoral life is covered and it is to the author's credit that he does not disdain to offer some practical lively advice out of his reflections on his own ministry.

PHILIP A. SMITH

YOUTH TALKS WITH GOD, A Book of Everyday Prayers. Avery Brooke. New York: Scribner's, 1959. \$1.50.

This is a collection of original prayers written especially for children by a mother of three, who lives in Noroton, Conn. Mrs. Brooke "takes an active part both in religious education at the church to which she belongs and in other community affairs."

In the Preface Mrs. Brooke says, "This is a book of prayers written in plain words and about everyday things. Prayers . . . should . . . be as natural to us as our conversations with our friends . . . What really matters when we are talking to God is not what we say with our lips but what we mean in our hearts . . . This is why (these) prayers have been written—to help us say what we cannot always find words to express in our own way."

There are forty-four prayers, including such titles as: "When Someone Has Been Unfair"; "When Angry with A Friend"; "For Old People"; "A Morning Prayer"; "Wonder and Joy"; "To Be Patient with My Mother and Father."

Parts of some of Mrs. Brooke's prayers are: ". . . what is really important is not whether people like me but whether I like people"; ". . . if sometimes I cannot do as I want and it makes me angry, help me to remember the thousands who can never do what they want"; "O God, when all the world looks grey and dirt shows everywhere and nothing is as it should be, I wonder if you really are.

O God, help me when I feel like this!"

Here is the entire prayer, "When Someone Has Died": "O Christ, . . . whom I loved very much has died and there is an empty place I cannot fill. My heart aches and all inside I feel stiff and tired. Help me, Christ, to look straight at that empty place and not be frightened. Help me to be glad for . . . because . . . is happy with thee. And, O God, help me to be unafraid to walk the earth without . . . but to take strength and comfort from thy love."

These prayers should be useful in Church School classes and worship services, as well as with one's own children at home. The language is natural, understandable by children, and often thought-provoking.

B. N. HONEA, JR.

WHAT EVERYONE SHOULD KNOW ABOUT JUDAISM. Answers to the Questions Most Frequently Asked About Judaism. Morton M. Applebaum. New York: Philosophical Library. 1959. \$3.00.

Rabbi Applebaum is rabbi of Temple Israel, Akron, Ohio. In question and answer form he deals with such questions as: "How Would You Define Judaism?"; "Are the Jews a Race?"; "What Do Jews Believe About Jesus?"; "Why Are Jews Such a Persecuted People?". There are sections dealing with questions and answers about the Jewish Scriptures, Holy Days and Holidays, Temple and Synagogue, and Jewish Ceremonies.

Some of the questions and answers are too technical; some are too general. Most are simply and succinctly expressed. As a whole, the book is informative for the person who wants to know more about Judaism.

B. N. HONEA, JR.

THE EPISTLE TO THE EPHESIANS, by John A. Allan. SCM Press, Ltd., 1959. pp. 143.

The Torch Bible Commentaries, of which this book is one, attempt to provide the general reader with help in understanding the various books of the Bible. Although they are not intended as scholarly works, they have managed to maintain a high standard of scholarship, a standard to which the present volume is no exception. Prof. Allan has provided us with an interesting and stimulating commentary on Ephesians.

Though brief in scope, the book contains an introduction to the epistle and a running commentary on the text together with a series of short "essays" which deal with such themes as the use of the formula "In Christ," the meaning of salvation by faith, the understanding of sacraments in Ephesians, and a number of others. The author's central thesis is that an adequate interpretation of the epistle depends on the recognition that it is not by Paul but reflects a later stage in the development of Christian thought. In the introduction he argues this point persuasively and then proceeds to show throughout the commentary that the epistle, while obviously influenced by Paul, does not manifest Paul's peculiar style or depth of thought. For example, the formula "in Christ" as used in Ephesians lacks any of the overtones of mystical incorporation of the believer into Christ which the phrase has for Paul. Similarly he argues that the writer's view of eschatology is quite different from Paul's. All the immediacy of the expectation is gone, and the writer sees a gradual development toward the goal of perfection.

Allan sees the central theme of the epistle as the call to unity in Christ. This is expressed both theologically in terms of the unity of all creation in Him and the consequent breaking down of the barrier between Jew and Gentile,

and ethically in the emphasis on the kind of life that ought to be characteristic of Christians.

It is relatively easy to find points of disagreement with this book. For one thing there are still scholars who maintain the Pauline authorship of Ephesians. Personally I am in complete agreement with Allan on this point and he has argued his case very well indeed. However, he does seem to go rather far in stressing the difference between the thought of Ephesians and of Paul. To deny all sense of corporate personality in Ephesians' use of "in Christ" is a rather strong statement. Furthermore, though the eschatology is obviously different from Paul's in intensity, it has hardly disappeared completely. Finally, the author in his attempt to demythologize the demonology of the Epistle goes so far as to suggest that the writer himself may have thought of it as only a "rhetorical flourish" (p. 9.). Perhaps so, but one would like to see some evidence for such a statement.

Despite the questions raised above, this is a good commentary and ought to prove useful in opening up the meaning of Ephesians. The fact that the author takes a stand and argues his position well makes this a worthwhile book.

RICHARD REID