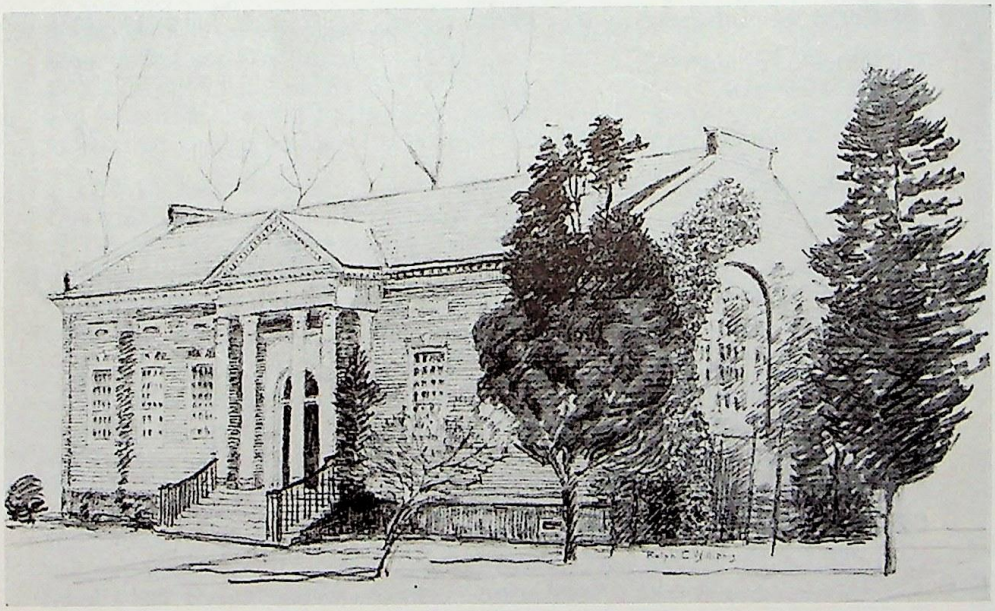
The SEMINARY JOURNAL

December, 1960



PACKARD LAIRD MEMORIAL BUILDING

THE
PROTESTANT EPISCOPAL THEOLOGICAL
SEMINARY IN VIRGINIA

DECEMBER, 1960

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Cover etching by Ralph C. Williams, father of Douglas Williams, Class of '60.

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From the Dean's Desk . . .

JESSE M. TROTTER, Dean

The Virginia Seminary's plan to send three missionary-teachers to strengthen the faculty of an African seminary is going forward.

Charles Tait, whose wife is the former Lady Katherine Russell, daughter of Bertrand Russell, Todd Trefts and Philip Turner are our three missionaries who are scheduled to be in Africa by September, 1961. The January issue of the "Episcopalian" will carry the story and pictures of these men and their venture.

The Rt. Rev. Stephen F. Bayne, the executive officer of the Anglican Communion, and an old friend of a number of our faculty, has taken a keen interest in this endeavor. Bishop Bayne and Bishop Bentley of our Overseas Department will assign our men to an African seminary where the authorities of the Church of England believe the need to be greatest.

The Virginia Seminary is undertaking this missionary project in memory of Henry St. George Tucker. As you know, Bishop Tucker following a stay of twenty-five years in Japan was on our faculty and thereafter was Chairman of our Board of Trustees and Presiding Bishop of our Church.

This memorial to Bishop Tucker, taking the form of this new missionary effort, involves our trustees, our faculty, our students and *our alumni*. My hope is that you, an alumnus reading these words, will consider this report as an urgent invitation to you to have a part in this missionary project and memorial. I shall be writing you after T.E.O. Sunday (January 22) to ask that you go a second mile to establish the Tucker Memorial.

Fifty thousand dollars a year for three years is the large amount needed. Our trustees are anxious lest the alumni support this project at the expense of T.E.O. I have rather boldly declared that the alumni will understand the special missionary vocation of this seminary and will shoulder this responsibility as an extra burden and privilege. We need to make a special witness in Africa today.

The Women's Division, the Men's Club, or other groups in your parish may well be enthusiastic in their support of this plan if you will explain it to them. We are printing a small brochure for general distribution which you will receive in late January. From Tobey Johnston's parish in Wellesley (which has pledged five thousand a year to the Tucker Memorial) to Henry Louttit's diocese in Florida, we have already received some funds. Bill Sydnor in nearby Christ Church suggests that some of you may wish to bring this matter to the attention of your vestry before the end of your fiscal year, December 31. Others of you may well want to get T.E.O. Sunday behind you before you do anything about the Henry St. George Tucker Memorial. But we do solicit most earnestly that you place the Tucker Memorial high on your parish's agenda in 1961.

The Rt. Rev. Frederick D. Goodwin

A Resolution

ADOPTED BY THE BOARD OF TRUSTEES

NOVEMBER, 1960

In Honor of

THE RIGHT REVEREND FREDERICK DEANE GOODWIN, D.D., LL.D.

Deeply aware of our loss as Trustees of the Virginia Theological Seminary, and of the deprivation which this Institution suffered because of the resignation of our President, the Right Reverend Frederick Deane Goodwin, we would spread this minute of appreciation upon the records of our proceedings.

Chosen President of the Board, not because of his official position as Bishop of Virginia, within whose canonical jurisdiction the Seminary is physically located, but because of his outstanding personal qualifications and character, Bishop Goodwin has made a permanent contribution to the life and well-being of this Institution.

With clear vision he has discerned the signs of the times, has weighed, interpreted and appraised the same as applicable to this Institution.

With ripe and wise judgment, he has guided this Seminary during critical days of transition. Under his leadership, the physical plant has been put into excellent condition and greatly enlarged to care for the demands of today and, we believe, the demands of tomorrow. Evidence of his loving concern and care are spread before us on this holy hill.

But it is within the realm of the unseen but eternal that he has given so largely of himself and his singular gifts to his Alma Mater.

An indefatigable and careful laborer, he has not spared himself in any respect in the service of this Seminary, and has enlisted the energy and enthusiastic cooperation of his fellow laborers.

A man of enviable memory, he has saved us from what would have been long and often fruitless discussions by recalling action taken long ago, and to precedents well-tested.

A lover of truth, he has, with consummate skill, divided truth from plausible and beguiling error, and set our minds firmly on the truth.

It is in the realm of human relationships that he will ever abide in our hearts. His priceless gift of friendship, which so enriches life, he has shared lavishly with us. His genuine and transparent sincerity, his quick understanding, makes us grateful to God for the privilege of walking in the way with him.

We would fail in our words of appreciation about this man unless we pay a tribute to his glorious sense of humor, that saving grace in human relationships. In situations tense with potential danger, his smile has been upon us all, and his chuckle has cleared the atmosphere.

We thank him for the leadership with which he has, with dignity, perseverance and wisdom, brought this Institution to its present state of well-being. We assure him of our love and heart-felt wishes for a long life and continuing health as he goes to service of another type but of the same kind, in the enlargement and strengthening and extension of Christ's Kingdom amongst men.

The Seminary as a Community

by

THE REV. PHILIP A. SMITH

Assistant Professor of Pastoral Theology

Philip A. Smith

(Editor's Note: The following address was given to men who had just arrived on the Hill on Orientation Day. It was not written for publication but we persuaded its author to let us print it here for the many alumni who will find it a statement of their own experience.)

Community is a vital word in the Christian Church. When you get into New Testament studies the word *koinonia* is one of the great words with which you deal. Community, I think for many of us, has always had a peculiar association with this seminary. Community is a special kind of word to us here. I don't mean in the sense of a body of people living in the same place under one law, as Webster would have it. This does not say very much, but rather, the word community seen in a deeper sense of an association of people with whom new life might be found. Some of you may have read George MacLeod's book, "Only One Way Left." He has a wonderful phrase in there when he speaks of the Church as the community of risking love; that is a community where love is poured out to reconcile, to reunite, risking the consequence of rejection. This is the vitality and vibrancy and depth of meaning of the word community for us. It has elements of aggressive concern in it; of unashamed sharing on all levels of one's life. And this is in the pattern of the New Testament idea of the community of *koinonia.*

Some of you may have come to Virginia Seminary with expectations of this sort. You may have known, you undoubtedly have known, graduates of the Seminary and heard about life here. The alumnus may have told you about the incredible experience of corporate worship in the chapel here. I remember my first time here when I was very much in doubt after four years in the Army as to whether this was what I meant to do — whether I meant to be in Seminary; whether the Seminary meant to have me here. I remember the first service. I walked into the chapel and nearly had the top of my head blasted off by the participation in the worship service. I had never been involved in worship in this way. In the Army you know there would be four or five fellows assembled with the Chaplain on the high feast days of the Christian Church. This was a different

experience here and one that I lived in the memory of and still recall over and over again to my soul's strengthening.

Some of your friends from the Seminary may have told you of the unusual Lenten meditations that Dean Zab used to hold at 7 O'Clock in his living room, and of that one famous morning when some of us were gathered there. It was a lovely morning and we all got so carried away we fell asleep and woke up at a quarter to eight — fifteen minutes late for breakfast. The Dean along with the rest of us had fallen asleep.

Lasting friends are made here at Seminary. These will be your professional colleagues, people with whom you will deal over and over again. To make the kind of friends that it is possible to make here is vital, not just for your time here, but for the rest of your life as a clergyman. Perhaps you have also heard some good things about the way in which the faculty and students relate to each other. You may also have heard about some *less* than totally complimentary things, but it has been possible in the past, and I hope that you will know the kind of relations that are possible between faculty and students here.

But let me say, the kind of community that you have heard about, that the Seminary has sometimes been a personification of, is not guaranteed willy-nilly for you. The class of 1963, or this student body of 1960, which includes you, the faculty and the other classes — is not guaranteed this community. The junior class of last year had a tremendous struggle with this because many felt that this would be guaranteed when they came and it was not. It was a disappointment to find that this community did not all of a sudden flower into realization. There are many obstacles to its coming into realization, this kind of deep community of which I speak, past history notwithstanding. For like any association of human beings, perhaps one of the easiest assumptions that we make is that, all men are sinners. Like any association of human beings there are blocks to community which come out of the simple people who comprise this community, all be it they are redeemed sinners. Let's look at some.

There is always tension and anxiety when a student meets a faculty member. Any applicable situation raises this kind of block to warmth and concern of sharing and communication. Faculty-student relationships are very often artificial and guarded both on the part of the faculty and on the part of the student. We are dealing here also in the area of authority figures, and the faculty member whether he is younger than you are, or whether you meet him through your rector or friends, still stands as a figure of authority as long as you are a student in the institution where he teaches.

Another block is the span of ages that this community encompasses, and we must start here with the smallest baby, who is part of this community. I am not speaking of you, the members of the new class. I am speaking of your children and my children who are part of this Seminary community. The ages go from new-born to — I don't want to embarrass anybody, I'll say 60 — from new-born to 60. It is difficult for a 21 year-old to engage in conversation with an ex-employee of the Russian desk at the State Department who happens to be 48 years old. This is not at all easy.

Then there is the difference in marital status. We bring different experiences out of our association with the opposite sex and this raises a problem, not only with relationship with the opposite sex but in our relationships with each other who have related differently with the opposite sex.

There is also the great separation here, that between on-Hill students and off-Hill students. I am speaking here not so much of the married status but just of the fact that you live in a different place. The center of your life as a family man is in Parkfairfax, Bradlee, East Shirlington or wherever. You may be miles away, whereas the students here all live on the one Hill and take all their meals together. It is difficult to find the Seminary as community when its members are so broadly scattered and when the center of life is not always right here on the Hill as it used to be in the past before the War and just after the War.

Also, there are old students and new students and this is a drawback. Old students have prejudices, you know, about life here, and they'll get in the way with your relating with them, and your newness and lack of sophistication will get in the way of their accepting you perhaps in the kind of community you envision.

Then there is the whole area of cultural background. The University of New Hampshire meets the graduate school of Harvard University. The New Hampshire student sees the Harvard postgraduate student as a stuffed shirt, and the Harvard graduate looks at the University of New Hampshire student as sort of, shall we say, something less than human.

People from foreign lands here have the language problem. But you don't have to be from a foreign land to have the language problem. I was greatly embarrassed last year when I first arrived here and had to conduct the services of worship here in the chapel before people from Massachusetts, Alabama, South Carolina, South Florida and points South. I had to celebrate the Communion and have some say afterwards that they didn't understand, "Almighty God unto whom all h-ah-ts are open." They didn't know what "hearts" was!

You come from different backgrounds of training, professional training, from different areas of business experience. Some of you come out of long years of experience in one particular profession or business. There are differences in ability. Some of you are able students. Some of you are, well, not so able. You differ in appearance. This can be a block. Now that fellow reminds you of somebody toward whom you have had bad feelings all your life. We have a community of people who are involved in deep internal struggles. This makes community ofttimes difficult.

We have prejudices — a barrel of them right in this room, some known, some unknown, unfaced. And we have also in the light of all of this the fear of involvement, the fear of being too intimately known and understood. You can name others, but these are some that I have seen and felt in my life here both as a faculty member and as a student ten years ago.

All of these are not negative. They also have their positive side, for all of these differences enrich the community. How dull it would be if we were all Harvard graduates. This is true in this community. All is not sweetness and light. There are tensions here. There are feelings of inadequacy because not everybody went to Harvard! But such blocks have been overcome also. The Harvard man does speak to the Amherst man, and sometimes with warmth. Obstacles are overcome and have been overcome in time — not every time; but it is possible. And past experience does hold out hope for us, that is for us in 1960. And this is the new community of the Fall of 1960.

Now back to the other side. There are certain elements in the life at VTS helpful to the realizations of such community. (You know everybody gets shorthand for everything. "VTS," this is a magic word now for you can always put it after your name, "The Rev. so and so," VTS, '49, and so the whole world knows.) Well, there are certain elements in the life at VTS that are helpful to the realization of the kind of community that I have been suggesting.

First of all, when I say this, I say this with modesty for the faculty and yet with a degree of immodesty. They are men who care about you, not just as "grade-makers," but as persons — as future colleagues, as fellow-believers in Christ, as fellow strugglers with the world that is around us and the world that is within us. This is no degree mill. This is a community where there is a faculty who wants to know you; who wants to help you, who wants to struggle with you. That is first.

There are also the old students here — the old students who have known the community of the past and who mean for us all to be included into a new community that has some of the wonder and luminosity of the past community that they have known. You don't inherit community. That is impossible. We don't give this to you like a mother gives a baby a bottle. We do not give you a community. We make it with you. We enter into it together. But the past can contribute and the old students have a contribution to make.

There is a sense of community that comes out of our daily corporate worship. We meet every morning at 8:30 to tell God how things are with us; with us as a community and with us as individuals. This deepens within us, this saying our prayers corporately, the sense of community. We involve ourselves in a common course of study and this is also a factor and element in helping to bring to realization the community we want.

Then there are various kinds of facilitating means that are structured into the life here to help deepen this sense of community. Our orientation activities are such; the opening address this morning, the things that go on this morning. All of these are put into the structure of our life here and help us get started in some sense on the road to community. You will have your pictures posted. People who care to know each other by name can look at the pictures and find out who is who. The faculty members study the pictures. The names become persons with faces. The name tag can help, for without a name tag you are nameless. You may feel silly wearing

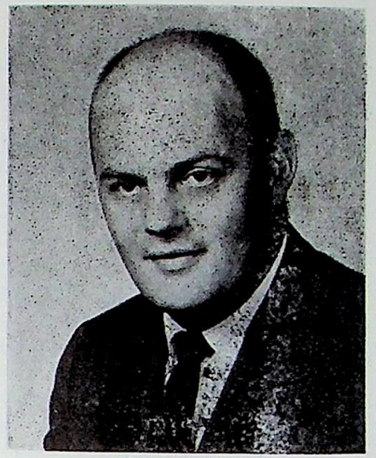
it, but maybe if you wear it for a week people will know who you are and they will not then be afraid to speak to you. But if they come to the second week and they haven't got your name, you know how it is, how to speak to that fellow when you don't remember his name! I know how I feel when someone doesn't remember my name. It even happens with Smith. There are teas; there are dances for husbands and wives and single students and their dates. These are good occasions. These are part of the life of the community. All these go to deepen our knowledge, our knowing of and our sharing each other.

But finally it comes down in a sense to one thing, the fact that this community will come alive as the Holy Spirit resident in an association of believers gives each of the believers the courage and the power to dare engage with the other in some kind of real sharing and communion. Our community is not cranked up. We don't grind it out. We grind out mimeograph material. Community is "given" in the final and last analysis; it is given to us by God; but the initiative of the Holy Spirit and all of these are means for Him that I have talked about. They allow the Holy Spirit to operate, to bring this community into its realization. The community we can know, the community that we *will* know, is the gift of God and we are enabled miraculously enough in our hesitant way to enter into it, to accept it. Thus will our community live and the Seminary become a community with some degree of depth and power for you and for me.

Trustees Go to School

by

JOHN W. PIATT, *Middler*



John W. Piatt

(Editor's Note: John Piatt was student chairman for an orientation program for Board Members in which several busy men gave two days' time, went to the trouble of voting by absentee ballot, all for the sake of learning more about the Seminary.)

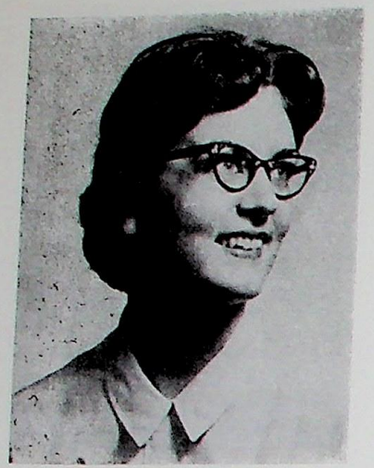
A group of members of the Board of Trustees came "back to school" for a brief but intensive look at the Seminary on November 7 and 8. Mr. Kenneth Chorley, the Rev. Stephen R. Davenport, Dean Frank Gilliam, and Mr. Millard F. West, Jr., took part in a trustee orientation program which was held in advance of the regular meeting of the Board of Trustees.

Following dinner on the night of November 7, this group met at the Deanery with a panel of four married couples to discuss the problems of the married student and his family. The panel consisted of two senior couples: Mr. and Mrs. James Anderson and Mr. and Mrs. Tom Jensen; and two middler couples, Mr. and Mrs. William Blood, and Mr. and Mrs. Andrew Keady. After brief presentations by two of the wives, Mrs. Anderson and Mrs. Blood, and by two of the husbands, Mr. Jensen and Mr. Keady, the group launched into an interesting discussion of family finances, housing, working wives and faculty-student relations.

After chapel the following morning, the board members attended a Church History precept conducted by Mr. John Woolverton. At 10:30 A.M. they moved on to a meeting with the president of the Student Council, William Swing, and the three class presidents, George Dawson, Ted Knies, and Douglass Bailey. This meeting, like that with the married couples, was marked by a lively question and answer interchange between the board members and the students.

After a brief meeting with Dean Trotter and Mr. John Soleau on curriculum, the group had an opportunity to talk with the full Student Council on an informal basis at lunch. In the afternoon they met with the Dean, Mr. "Hud" Harvey, Dr. Robert Kevin and Mr. Charles Price at the Harvey home. "School" was dismissed at the close of this meeting.

The board members were apt and interested pupils throughout the program and they were kind enough to make many favorable comments about it. Dean Gilliam expressed the hope that this kind of program might be offered to incoming board members once in every student generation.



Mrs. James D. Anderson

The Wives' Group Program

MRS. JAMES D. ANDERSON

President, Student Wives' Group

The stereotype of the minister's wife is quickly dispelled by visiting a meeting of the Seminary Wives' Group. Within the group are women who are newly married, some married twenty years with children in college, and others raising young families of three, four, and five children. Many are professional women on the job as nurses, church workers, teachers, secretaries, and social workers. Other seminary wives, in addition to their home responsibilities are volunteer workers in hospitals, churches, P.T.A., and civic organizations. Some of the wives attend school. A few are able to take courses at the Seminary, while others are working toward both undergraduate and graduate degrees in nearby universities. Many wives have already earned a variety of academic degrees, including the Bachelor in Divinity. This variation among the women extends into their religious and denominational backgrounds. There are women who have been active in the work of the Church for many years, while others are making decisions about whether or not to be confirmed in the Church. As a group we have only one thing in common, our husbands are preparing for the ministry of the Protestant Episcopal Church. Stemming in part from the fact that we are all in this together, there is underlying the group a current of deep personal friendship which allows creative and significant interchange of our individual interest and ideas. The diversity in age, background and interest among the wives provides a richness and depth to our mutual undertakings.

In the Seminary community, a community in which all of the men are working toward a common goal, and where some of the important aspects of a cross section of society are necessarily lost, the wives make a valid contribution by bringing a part of the lay world to the Seminary. Equally as important is the witness that the wives bear to the outside world. In carrying out these many jobs and responsibilities in their communities the women are demonstrating their vocation as Christian laywomen.

This variety among the women lends difficulty to the task of planning a program for the Seminary Wives' Group. The planning committee has tried to provide a comprehensive program to cover as many interests as possible while attempting to eliminate activity for activity's sake. The program is centered around Christian worship, study, service and fellowship.

Beginning this fall there is a study program that is planned over a three year span, so that if a wife should elect to take all courses offered during the three years of seminary, she will not only get a general picture and some understanding of the theological training her husband is undergoing, but in addition will have a background for further study and reading on her own. The general areas covered over the three year period are Bible, Church History, and Theology. Each of these areas will be divided into two courses, one in the fall and one in the spring. There will be a reading list published in conjunction with each course. This Christian study is by no means aimed to make the women assistant ministers, but rather to give the wives an opportunity to become better informed laywomen by taking advantage of the unique opportunities available in this intellectual community. In beginning this program we are studying six Old Testament Prophets under the guidance of Dr. Robert Kevin. In the spring Dr. Holt Graham will lead a New Testament course centered on The Gospel According to St. John.

One of the most active parts of the wives' program is a series of small interest groups. These groups are quite informal and the wives are free to participate or not as they choose. The groups presently meeting on a regular basis are the Stole and Sewing Group, Christianity and the Humanities led by Mrs. John Woolverton. The Altar Guild Group under the leadership of Mrs. Benton Boogher, Dr. Lowell Beveridge's Choral Music Group, and a group working with Mrs. Polly Bentley in her Craft Shop. These meetings provide an opportunity for the exploration of special interests and for a type of relationship not possible in the General Meetings of one hundred and twenty wives.

The focal point of the wives' program for 1960-1961 is a Retreat, the final event of the year. It will be held late in April under the leadership of The Rev. Mr. and Mrs. Bennett J. Sims from The Church of the Redeemer in Baltimore, Maryland. This retreat will serve to draw together our many activities and to place them in the perspective of creative Christian life.

The wives as a group are most appreciative of the concern that the Faculty and Trustees have shown them. It is a rare privilege and opportunity for the seminary wives to be invited to Faculty Meeting on Thursday nights. The addition of Dr. Grant Noble as chaplain to students and families is an important change in the seminary tradition which clearly reflects this watchful concern. As a part of his pastoral duties Dr. Nobel will lead a confirmation class for inquiring wives. In addition to several Corporate Communion services of the women of the Seminary, the wives often attend morning Chapel. A service of Evening Prayer once a month is another welcomed opportunity for the wives to participate in the public worship of the community.

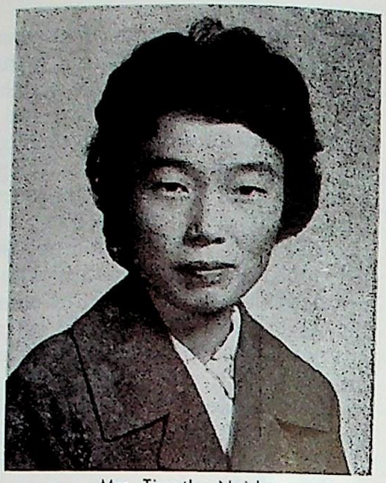
The hope and purpose behind the Seminary Wives' Group is that as we leave the Seminary with men who are to be ministers in the Church, we will have a deeper and perhaps more realistic understanding of the ministry which our husbands are entering and of our faith in Jesus Christ. The activities of the Wives' Group, centered around Christian worship, service, study and fellowship are, we pray, contributing to the work of Christ and His Church.

A Japanese Wife

COMES TO V.T.S.

by

WILLIAM D. VAN CAMP



Mrs. Timothy Naide

Among the interesting students at the Virginia Seminary this year are Mr. and Mrs. Timothy Naide of Japan. In the fall of 1959 Timothy came to the Seminary as a first year student while his wife, Makio, remained in Japan with his family. They were married only ten months before Timothy left Japan for America. This September she was able to join her husband in Virginia and thus become the first Japanese wife to accompany her husband at V. T. S.

After graduating from Kyoto University Timothy taught English and Bible at the Episcopal High School in Ninshinomiya, just outside Osaka. It was there that he met Makio and shortly their marriage was arranged by the Headmaster of the School.

Mrs. Naide graduated from Kobe College, with a major in Home Economics, in March of 1958. She doesn't find house-keeping in the United States very much different from her household duties in Japan. Mrs. Naide's greatest problem is shopping. She says that she is accustomed to a small corner grocery store in Japan and finds the self-service super markets confusing. She prepares mostly American dishes because Japanese food is five or six times more expensive here than in Japan. Her other great problem is transportation. The Naides live several miles from the Seminary in the Shirley Duke Apartments and therefore must rely upon neighbors for transportation to the market, wives group, or church.

Timothy is the third member of his family to attend Virginia Seminary. He describes the Seminary as a "comfortable" place and thinks the professors are friendly and helpful although he believes the assignments are harder than in Japan. He particularly appreciates the isolation of the Seminary as compared to the urban location of Kyoto University.

The Naide's plan to spend two more years at Virginia Seminary and then return to Japan where he hopes to take up his teaching duties at the Episcopal High School once more.

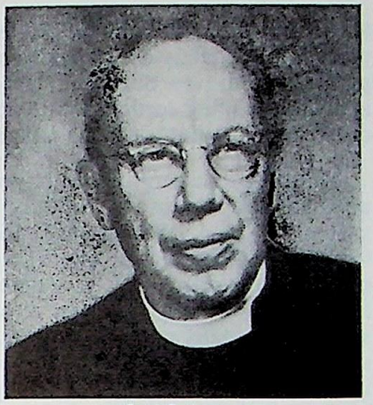
The Seminary is happy that Makio can be with Timothy this year and is glad to welcome her to the community.

Seminary Day Address

October 11, 1960

by

THE VERY REV. PAUL ROBERTS



Paul Roberts

It was Gilbert Chesterton, I think who made the remark at the time that the secret of the radio was discovered, "Isn't it too bad that we have learned to talk all over the world at the precise moment when no one has anything to say." That sort of a remark could be a cynical one or a humble one. It looks as if we had been saying the wrong things ever since, but I am rather thinking of it in terms of the impossibility of saying anything equal to the need of the hour. Anything that one can think of sounds trivial in the face of the greatness of the situation. It is somewhat like the difficulty of preaching at such times as Christmas and Easter. So perhaps this event is important in the life of this school and these students if one could make it so. The importance of it is apt to lead to playing it safe and succeeding in being merely dull.

Also, to be quite frank, I have felt that theological students and professors were a particularly difficult group to address. Bewildered by all this intellectual array before me I should probaby take as my text "I have nothing to draw with and the well is deep."

Then there are the laymen and women in this congregation. They are the ones not only from whom the clergy come, but who are apt to have a great influence in making the clergy and the Church what they are by what they support or oppose or to what they are indifferent. At any rate whether they realize or not, these lay people are preachers too. By their attitudes and actions they are preaching far more important sermons than are preached from Church pulpits.

Nevertheless, the show must go on and actually we are children of God facing a tragic, needy world and in the face of the tremendous issues of our day we need to ask quite humbly, "What have I offer in the face of that need." We talk much of the American Way of Life. Do others get from you or me any expression as to what would be the Christian Way of Life?

I want to take a text for this address. Someone has said that a text is a gateway into a promised land, but so many preachers spend so much time swinging on the gate that they never get into the promised land. My

text is not directly from the Bible but from a sermon I heard over thirty years ago. That is a real test when a preacher remembers what another preacher said even thirty minutes ago. Here's the sentence he used, "Life is always tending to deteriorate at its center, and we are forever trying to do something about it at its fringes."

Think of that carefully in any area of life and you realize its truth. In personal life we are constantly substituting external, fringe things for successful living. We measure success by money or comfort or position. A fanatic has been described as a man who having forgotten his purpose redoubles his effort. But how many of us have lost our sense of purpose in living. Yet to be a Christian means among other things that Jesus is our standard of really successful living. In the Church how often the fringes get substituted for the central purpose, budgets, numbers, ritual — beauty instead of righteousness, machinery. Sometimes those fringes seem so important that earnest souls become like an institution for the aged and ill of the Church that had a sign over the entrance, so the story goes, "For the sick and tired of the Episcopal Church."

Often, even a great idea like Apostolic Succession is applied only to a matter of organization rather than the continuation of the faith and spirit and courage and love of those first followers of the Man of Galilee.

Quite frankly it hasn't always been easy to believe in the Church. I can up to a point sympathize with those who will not come in. If my first relationship with the Church had been with some of the rigid, narrow, spiritual snobs in the Church I wonder if I would have come in.

Many in the Church have been so aptly described as having been starched and ironed before they had been washed. I have often wondered whether the refusal of the guests to attend the Great Supper in the parable could have had anything to do with the character of the servants who bore the invitation. It is well for us to remember that it does have a great deal to do with it today.

So what! The same choices face us today as in our Lord's time. Let it alone, destroy it or fulfill it. Life is changing too rapidly all about us to think that the Church or even we do not need to change in many ways. You remember the old story of the man travelling on the trolley that was moving so slowly. Finally he went to the motorman in anger and said, "Can't you go any faster than this?" to which the motorman replied, "Oh yes, I can, but I've got to stay with the car."

Fulfillment means reformation and any person or organization requires constant reformation. There have been at least five outstanding reformations in the Judeo-Christian tradition. Moses and the escape from Egypt, the prophetic reform, Jesus' Ministry, the struggle of St. Paul to welcome the Gentiles, and the reformation of the 16th century.

I would suggest that we need another reformation in our time and would mention three areas.

The first is in life and work of laymen. There was a silly story I heard years ago about a mother hen who had 13 little chickens, 12 pullets and one rooster. One day she had to leave home and told her little daughters to take good care of their brother, but the minister came to call and the farmers' wife caught the rooster and fed him to the minister. When the mother hen returned and found out what happened she was very sad, but finally consoled herself by saying "Well, I'm glad he entered the ministry for I never thought he would make a good layman." What would a good layman be? Surely not one who goes through all the outward expressions of ecclesiastical ritual. It is an exaggeration but some one has said that every job is either a vocation or a racket. One of the things that the 16th century reformation tried to win back was the priesthood of the laity. The good layman uses his skill, in fact his life, for the Kingdom, whether he is a doctor, a lawyer, a business man, a teacher, stenographer, what have you. Then his daily life is a ministry, and Sunday worship is then related as the offering of the whole family of God of their weekly work to His service. Then he will apply Christian standards to the issues of our time, and all of life will come under Christ's judgment. "From thence He shall come to judge." Our branch of the Church seems to be becoming increasingly clerical and that is very dangerous. That tends again away from relating religion to our world. We need today the holiness of living in an unchristian society according to the best light that God gives us. The average layman is apt to find peace of mind by divorcing religion from the political, economic, social relationships of the world.

The second part of our reformation would then be to create an organized expression of that concern to train and direct and relate the Church to the world. Christ commanded us to go into all the world and surely He wasn't thinking of it merely in a geographical sense. We need to enlarge our missionary organization to meet the critical needs of our time. The closest approach to what I mean is perhaps found in the American Friends Service Committee, that arm of the Quaker Brotherhood that keeps their religion closely connected with the needs of the world. Its motto, you remember is, "It is better to light a candle than to curse the darkness." If our lay people had been better trained in relating Christianity to the about us there never would have been the number of leading church men and women accusing leaders of the National Council of Churches of Communism. That has often been the ignorant response of those who wish to keep the Church and the world carefully apart, and was equally so in the days of Jesus and it played a great part in His Crucifixion.

Thirdly, I feel sure that Parish organization and congregational worship need implementation. There is too little bringing out to the workaday world of the Gospel message. The pulpit more often than the coward's castle has become a sort of bleachers, and all the best players are always in the bleachers. Some one has said that the difference between actors and many preachers is that the actors make the imaginary seem real and the preachers make the real seem imaginary. Adult education; theology related to life; and discussion groups where that relating can take place. Doctors getting together to discuss Christianity and the medical profession; lawyers, business men, and school teachers in give and take discussions

that don't end in discussions but in better Christian understanding and living. Sermons discussed by parishioners on Monday and leading into the work that keeps faith sweet and strong.

Finally, believe in new starts. "What can I do?" is often the cry of the bewildered or the coward. One of the amazing things about the Bible is that after all the tragedy of it, failure, sin and sorrow, it ends on a triumphantly hopeful note "Behold I make all things new" and there follows the picture of the New Jerusalem coming down to earth out of heaven.

"You say the little effort that I make will do no good,
They never will prevail
To tip the hovering scale
Where justice hangs in balance.
I don't think I ever thought they would,
But I am prejudiced beyond debate, to choose which side
Shall feel the stubborn ounces of my weight."

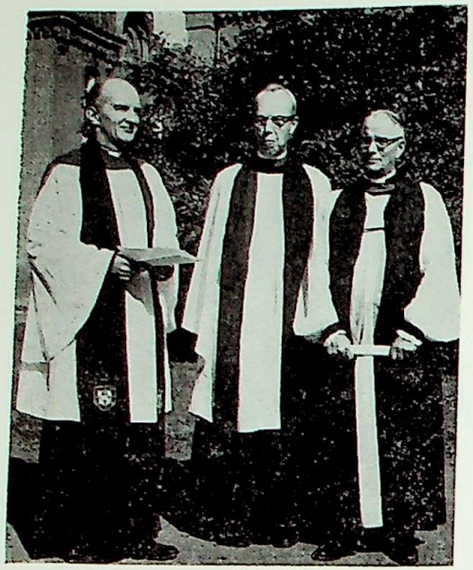
Reinicker Lectures for 1960-61

The Reinicker Lectures will be given on March 13 and 14, 1961 by Professor Gerhard Von Rad on the subject of the Old Testament. Dr. Von Rad, formerly at the University of Leipzig, is a member of the theological faculty of the University of Heidelburg. During the present academic year he is visiting professor at Princeton University. He is the author of numerous books, among the best known being his two volume German work "Theology of the Old Testament." His "Deuteronomy Studies" has been translated and an English version of "A Commentary on Genesis" will appear soon. Many American scholars have studied under Professor Von Rad and he is one of the foremost "teacher of teachers" in the field of Old Testament.

PICTORIAL REVIEW

Seminary Day, 1960 . .

Seminary Day, 1960 . . . . . .

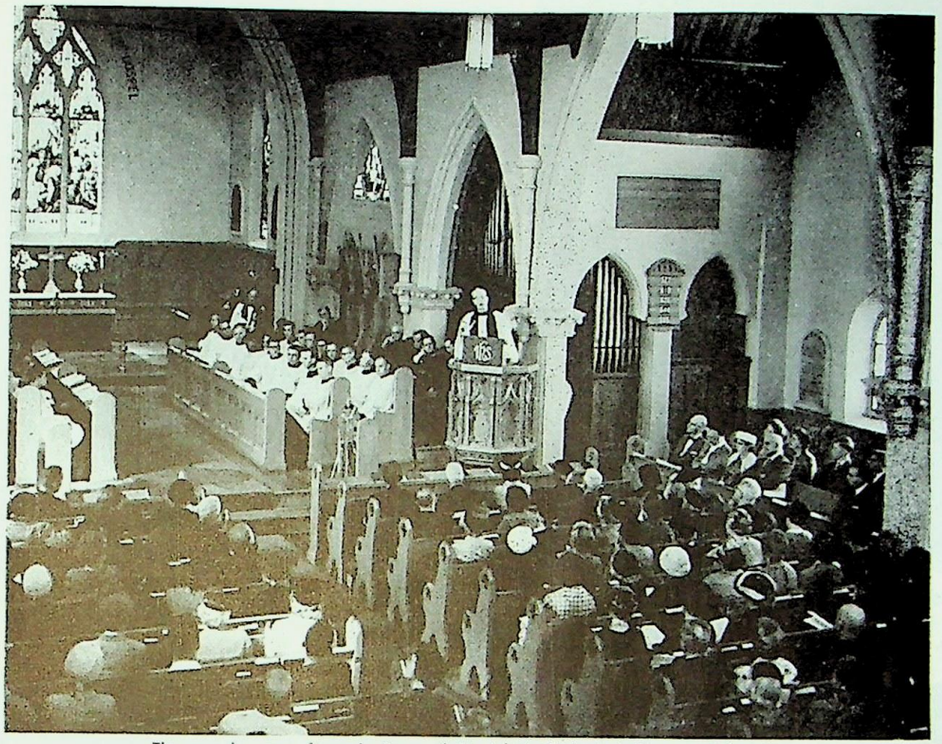


Dean Trotter and Bishop Goodwin with the Seminary Day preacher, the Rev. Paul Roberts.

Benton T. Boogher, the Bursar, visits with a last year's graduate, the Rev. Edward C. Lecarpentier and his wife, the former Muffin Walke.

Waiting for the service to begin.

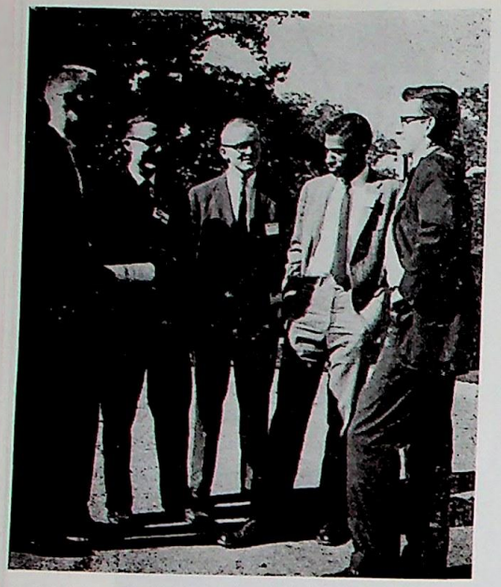
Seminary Day, 1960 . . . . . .



The preacher was formerly Dean of St. John's Cathedral, Denver, Colorado.

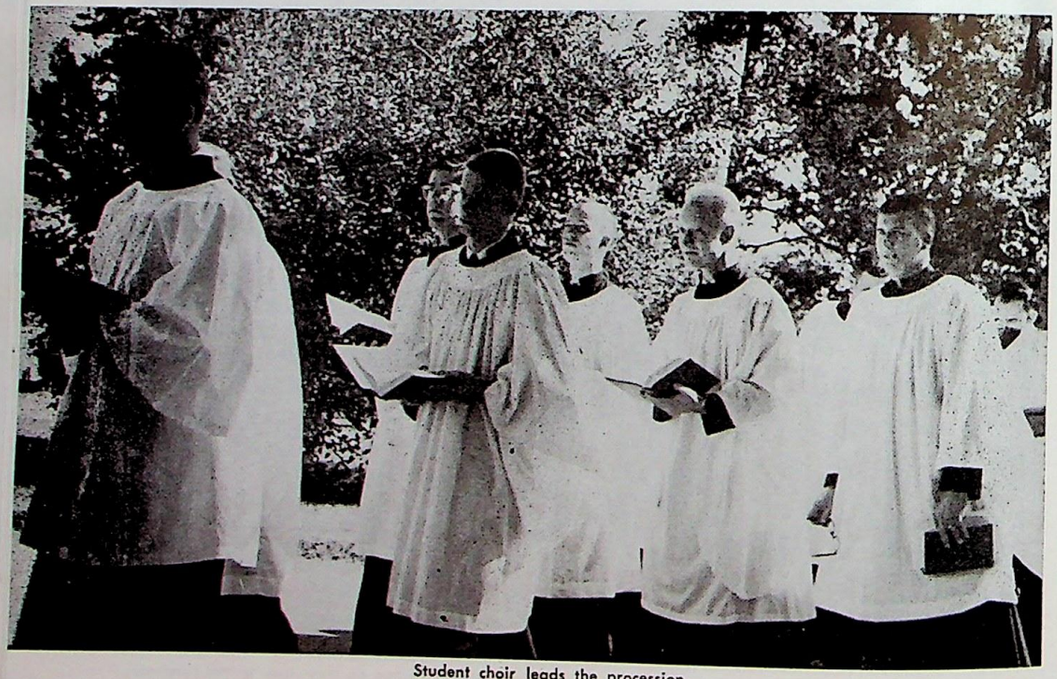
Bishop Goodwin, Bishop Gibson, Bishop Louttit, Mr. Schmidt, and Bishop Chilton on their way to the Luncheon.

Seminary Day, 1960 . . . . . .



Senior Students Terry Wing, Bill Van Camp, Bill Swing, Warner Traynham and Tad Evans acted as guides for visitors.

The Rev. Hudnall Harvey chats with his predecessor the Very Rev. John N. McCormick.



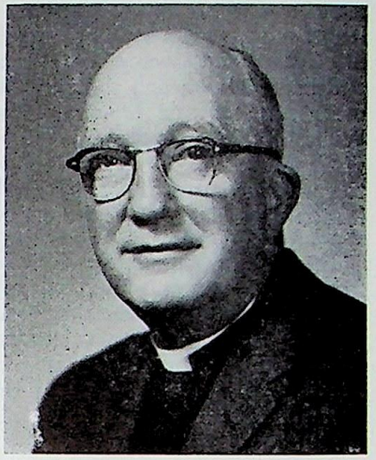
Student choir leads the procession.

The Office of Chaplain

by

THE REV. A. GRANT NOBLE

Assistant Dean and Chaplain



A. Grant Noble

When I announced to the people of my parish last July that, after almost a quarter of a century as their rector, I was leaving to accept a call to become the chaplain of the Virginia Theological Seminary, I told them the reasons why I felt I should accept this call. I also told them several great truths they had taught me during these years — truths which I would try to pass on to those who were to be future clergymen. I concluded by saying that I hoped they would feel that I was not just leaving but that they were sending me into this important work of our Church. In this article, which the Dean has asked me to write, I would like to outline what I said to my parish, with some additions, for it concerns the office of a chaplain at a seminary, the need for one, and what I believe he, as part of a team, with the rest of the Faculty should be trying to do to train the future clergy of our Church.

The chaplain of a seminary is something new in our church. Why a chaplain, when all the members of the faculty are clergymen, and should be chaplains to their advisees? In the past there was no need for one. But since World War II, the whole complexion of the student body has changed. The majority are married and many have children. This year there are 66 in the Junior class. Forty-six of these are married and there are 55 children. This would represent fairly well the Middler and Senior classes also. It is impossible for a faculty member to do his pastoral duties by the families of his advisees as he would like to do them. He simply does not have the time, if he is going to do his primary job in preparing and giving his lectures, correcting papers, having conferences with his students, and also keeping himself intellectually alert in his field. As chaplain, I will be working with him to help him in the pastoral burden which he is carrying.

I came to realize this last fall when the Dean and Trustees invited me to spend the fall semester at the Seminary doing my sabbatical. I was asked to take over Professor Murray Newman's advisees, as he was away.

It just happened that a number of them or members of their families were ill off and on. I was able to spend time calling on them in their homes and in hospitals, and to take them their communions. There were also other students and their wives whom we had known in the past from Williams College and elsewhere. Before we knew it, we were in the thick of Seminary life. I was asked to lead the Middler class retreat and also to speak at a meeting of the wives. The wives asked me to come back in March and lead their first retreat.

From these experiences, I learned several things. Because I was free from faculty responsibilities, they felt free to come to me to talk over many things, when often they felt hesitant to bother a busy member of the faculty. As I see it, these students and their wives would feel the same way about a chaplain whose primary job is to be interrupted for such purposes. I also learned that the wives had a special need. They had married men in other walks of life. They loved their husbands and wanted them to do what they felt called to, and they backed them up in this. I feel that there are many unsung heroines among the wives. They are doing the same job of bringing up their families, but with added sacrifices: — a limited budget, less comfortable quarters to live in, and working full or part time to supplement the budget, plus the fact that many do not see as much of their husbands as they used to. At the same time, many are deeply concerned about becoming clergymen's wives and what it may mean. Some feel that a straight jacket is being put on them, that as a clergyman's wife, they have to fit into a set pattern, and can no longer be themselves.

The Dean and Faculty had long recognized these needs, which a chaplain could fulfill. It meant more to me than I can say to have them recommend me for this position to the Trustees, and to have the Trustees likewise place their trust in me to create this new position. I only hope and pray that I can fulfill it adequately.

Then I told my parish some of the important things they had taught me, which we had learned together through the years, and which I would try to pass on in my new work. Probably the most important is the place of laymen in the church, that they are an indispensable part of a parish, of the church, of the whole body of Christ. While the rector helps to lead and to direct, laymen carry a great burden of the work. They are also the continuing life of a parish, for rectors often come and go — (sometimes a bit too rapidly today). A Bishop recently said to me, "Grant, we have just held the last Diocesan convention before I retire. There was not one clergyman there who was present at my consecration, but there were a number of laymen. These dedicated lay delegates and the Bishop are the continuing and stabilizing influence in the life of a Diocese." These laymen and lay women also have a great deal to contribute to their rector's own spiritual life. He will find himself, as he lives and works and worships and plays with them, depending on and drawing on their faith. He will discover that there are many of his people who are better Christians than he is or than he can ever be. He often wonders whether he could go through some of the tragedies and set-backs they go through with such

high hearted courage and unselfconscious victorious faith. This means that he will approach his congregation with a deep sense of humility, realizing that our Lord will be working in and through His people and Himself, leading all further into His Truth and His Love.

The second principle my people taught me is that a rector should keep his ear "close to the ground." He should become part of his people's daily lives, so that he will naturally learn to think and speak in the terms they understand. Too much of our clerical preaching and speaking goes completely over the head of the average man and woman and has no practical meaning for them. When a pastor becomes part of their daily life, he comes to respect it and will unconsciously enthrone it with meaning and dignity.

Then, too, as a clergyman stays in a parish, he comes to rely more and more on the power of prayer. Instead of trying to forcibly persuade a person or maneuver a project, he will "plant a seed," and then say his prayers. His prayer life becomes the heart of his ministry. He finds himself waiting for this to be done, or that person to see the light of the Gospel, in God's time, not his. So consequently, he also finds himself spending more and more private prayer before the altar for his people and for himself.

The last principle, about which I feel deeply, and which I have learned from my people, is that a clergyman can depend too much on psychological techniques. This is a day and age in which these are not only fashionable, but are considered absolutely necessary. These are, without our realizing it, invading every part of our society, even our churches and our seminaries. They tend to bring an impersonality into all our relationships, and to destroy the real meeting of spirit with spirit, of spirit with God. Bishop Sherrill, at the time when he was still our Presiding Bishop, spoke about this in a sermon he preached at the celebration of Bishop W. Appleton Lawrence's 20th Anniversary as the Bishop of Western Massachusetts. To illustrate his point, he told a story about a psychiatrist, who had had a very busy morning. It was 1:00 p.m., and he had had no lunch. As the next patient entered his office, he told him the situation and then said to him, "You lie down on this couch. I will turn on my recording machine, you dictate into it whatever comes to your mind, while I go across the street and get some lunch." He had only been in the restaurant a few minutes when he saw the patient come in and also order some lunch. He immediately went over to him and admonished him for not obeying his orders. The patient replied, "I've been through this before, Doctor, and I have my own machine and my own tape recording. My machine is now dictating into yours!"

Techniques, psychological and otherwise, are right and good in their proper place — and their proper place is in the service of love — of the love of God and of man. The church is the only institution in this world which stands for this. It loses its *raison d'être* if it does not put first the direct mediation of the love of God to man. In some instances I feel that clergy have substituted group dynamics for real Christian fellowship; have tried to get in a short time what can only come from years of living and loving and worshipping and working and sharing — joys and sorrows,

victories and defeats — together. We, all of us, want and need to be loved for ourselves alone. Whether we are believers or not, whether we go to church or not, whether we have faith or not. And we don't want to have a technique practised on us! We need to be loved the way God loves us, with all our goodness, all our sin. This is the heart of the church's work in the world, and it was the heart of Christ's work.

This, to me, is what The Virginia Seminary stands for quite uniquely — this warm sense of the presence of the ever living, ever loving Christ. This is its great contribution to the life of the whole Church, and this is why it is known as the great Missionary Seminary. May we always guard this as our most precious heritage of "The Hill."

Should Laymen Go to Seminary?

Some Reflections on Theological Schools upon a Visit to William Temple College in Rugby, England

THE REV. JOHN E. SOLEAU
Associate Professor of Pastoral Theology

On Thursday afternoon of June 25, 1959 I was driven eastward from the vast industrial city of Coventry to the smaller city of Rugby by my gracious host and guide in Coventry, The Rev. Simon Phipps. I was in the midst of spending about five days in Coventry, England, as part of a six weeks' investigation of some of the work of the Church in its mission to industrial areas in England. This investigation in which I participated along with my colleague, The Rev. Charles Price, was at the request of Dean Trotter, and was financed by a grant from the Eli Lilly Foundation. The Rev. Simon Phipps was my contact person in Coventry, as he had at that time been engaged for six months in the beginnings of a long-term ministry to the persons working in the large corporate structure of Standard Motors. Coventry is the motor capital of Great Britain, and Standard Motors is the largest automobile producer in the land. As part of my experience in Coventry, Mr. Phipps wanted me to see William Temple College and have an opportunity to meet its principal, Miss E. M. Batten.

Arriving somewhat before tea time we saw some of the classrooms and dormitories and the beautifully landscaped gardens of this unique college. We could not visit any of the classroom activities as it happened to be examination time.

At tea we talked with several members of the teaching staff and afterward had an extensive conversation with Miss Batten. Some of the uniqueness of this college can be understood from a description of its foundation and purpose found in the Prospectus for the school.

> The College was founded in 1947 and was named after William Temple, the late archbishop of Canterbury. It is a Church of England foundation but its resources are at the disposal of members, ministerial or lay, of any Christian church and of any others who desire to avail themselves of its facilities.
>
> The purpose of the College is to provide a place in which men and women may study the Christian faith in relation to contemporary society. To this end it arranges courses and conferences of various kinds and length for those who desire, either as individuals or as members of an organized group, thus to consider some subject, or some aspect of their life and work. It hopes particularly to meet the needs of those who bear, or who are preparing to bear, responsibility in industry, commerce education, the professions, public administration, the social services and the Christian Church. It intends to include in these courses some members from oversea. It encourages all members of a course to enter into

an integrated series of studies related to their individual abilities and needs. Each subject is studied both as an end in itself and in relation to the others, with the help of those with special knowledge and experience: thus a high standard of work is maintained. The College aims in this way to promote the integration of contemporary society in the light of the Christian faith by sending back into everyday life and work members of courses and conferences who have thus studied in a community in which all give and receive knowledge and ideas from one another.

Miss Batten explained in the conversation that the primary concern of the college was the training of articulate Christian lay people to carry on their several vocations with a deepened understanding of the Christian faith and its relation to their work. She described it as an attempt to bridge the gap of communication that exists between the secular and "religious" vocations. A better understanding of how this comes about is seen by looking at the Syllabus of Studies of the College.

I. The Christian Faith
and its roots in
(1) The Bible;
(2) The History of the Life, Thought, Organization and Worship of the Christian Church;
In Relation to

II. A Study of Man and Society
designed to supply the requisite background for well-informed citizenship of a world-wide community increasingly influenced by scientific discovery and technical developments
(1) General and Social Psychology;
(2) History since the Industrial Revolution;
(3) Social Structure of Great Britain Today;
(4) Government and Law;
(5) The Social Services;
(6) Contemporary Ideas about Man and Society;
And in Relation to

III. Particular Fields of Work

Education

(1) The Educational System of Great Britain Today;
(2) The Work of the Teacher;
(3) Religious Instruction;

Industry

(1) The Structure and Organization of Modern Industry;
(2) Industrial Relations;
(3) The Work of Those Engaged in Management and Industrial Organizations;

Public Administration and Social Work

(1) The Public and Social Services Today;
(2) The Work of the Administrator;
(3) The Work of those Engaged in Social Case-Work and Group-Work;

The Corporate Life of the Church

(1) The Christian Church Today: at Home and Oversea;
(2) The Work of the Church: including that of the Ordained Ministry.

The significant thing about this Syllabus of Studies is that all courses include part of section I. Then students select from part II, A study of Man and Society, and from part III, their particular area of vocational interest, the courses which will further increase their knowledge in those fields. While a student studies in all three areas, an important part of the curriculum is the way each student can choose and tailor his particular course of study to suit his individual needs. How this is done can be seen from a description of The College Life.

The Principal and staff, together with the members of longer courses, form a Christian community: they live an ordered life of worship and work in which those coming for shorter courses and conferences may join. There are daily offices and prayers in the College chapel: on Sundays those who are members of a Christian church are encouraged to go to it. Studies are mostly based on seminars and discussion groups in association with lectures. Members are assisted to express themselves in speech and in writing. Visits of observation are arranged to educational institutions, industrial undertakings and social organizations: practical experience in these may also be obtained. Case study and other methods are used to help the members continually to relate their growing knowledge and understanding to concrete situations in their everyday life and work.

To make this curriculum workable requires a teaching staff of academically qualified persons along with a great use of visiting lecturers from neighboring universities and colleges and lecturers who are eminent in their various professional fields.

To make William Temple College a usable resource for the laity, who are under the pressures of financial limitations and time limitations, the College offers a series of courses of varying length of time in practically all fields. The following kinds of courses are offered: A Two-Year course, a One-Year course, a One-Term Course. It is to be noted that the College operates on a three-term system, a Michaelmas term, Lent term and Trinity term. The terms range from about nine to twelve weeks. A fourth kind of course is offered called an Intermittent Course, usually based on several week end residencies at the college with guided reading in the intervals between these residencies. The fifth kind of course is called The

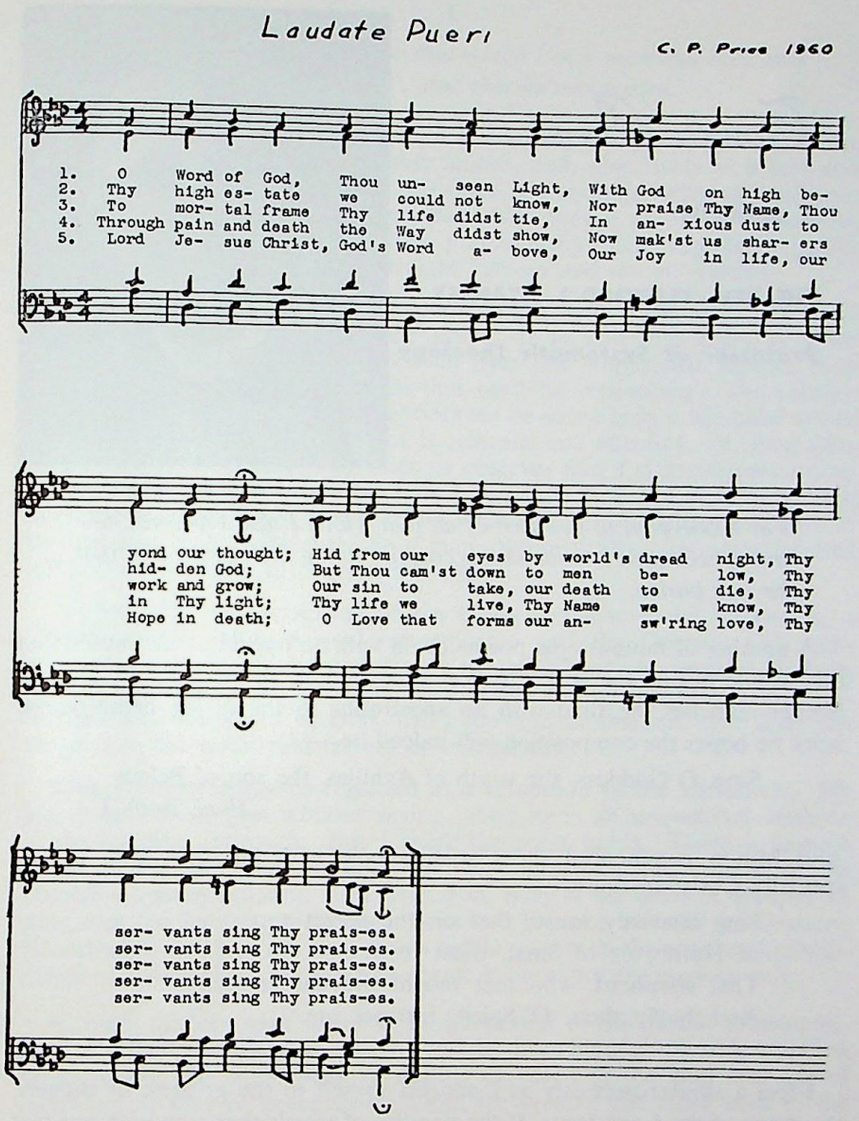
Shorter Course and Conferences. The college takes the responsibility of organizing various kinds of conferences for those who desire to study some subject or aspect of their life and work.

This afternoon visit to William Temple College was exciting for me for many reasons. It was exciting to talk to Miss Batton, who is a trained sociologist. She was the head of the mobilization of Women's Work in Great Britain during the Second World War, then became interested in theology, and is now devoting her life to heading a college designed to educate laymen theologically. Also, it was exciting to hear the witness of one man who was a teacher, and to hear him describe what it meant to him to spend a year at William Temple College where his understanding of his life and his work was deepened by his new biblical and theological learning.

Back in Coventry late that evening I wrote at the bottom of my notes for the day, "Does William Temple College point a way for theological schools in the United States?" I suppose it would be possible to establish such a school for laymen in the United States, but is there not a more direct challenge to our theological schools? Is it possible for our theological schools to move in a direction of becoming theological schools of the Church, the whole Church; theological centers of education for laity as well as for clergy? Would it be possible to transform some of our theological schools into institutions where not only men training for the ordained ministry would be at study, but also men from the several vocations could be at study to understand the implications of the Christian faith for their particular vocation.

I fully realize all the practical difficulties in the organization of faculty and resources to carry on this laymen's education in our present theological schools, but there is no question that the times demand a breakdown of the walls of partition existing in theological education. It is tragic that American Christian folk primarily associate theological education with the preparation of men for the ordained ministry. It is a tragic state that a theologically articulate layman in this country is a rarity. A theological school which set about to educate laity as well as clergymen would gain wide respect among the laity and would extend the Church's influence into areas of public life where we are now considered irrelevant.

In our contemporary society there is a real question whether it is particularly wise for men to study for the ministry in a context of isolation. I believe it would be a strengthening resource for men studying for the ordained ministry to be associated with men of the various other professions, who were also struggling through the theological implications of their own work. Such a leaven of laity on theological campuses would increase the quality of the theological education of the clergy.



(Editor's Note: The words and the music of this Hymn were written by the Rev. Charles P. Price, Associate Professor of Systematic Theology. It was introduced to the Seminary community by Dr. Lowell P. Beveridge, Professor of Speech and Music, and sung at a Thursday night Faculty Meeting in Prayer Hall.)

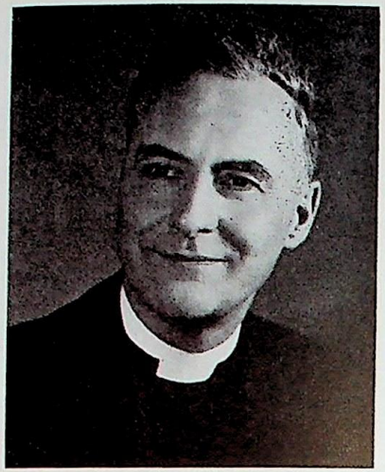
Time's Axis

A SERMON

by

THE REV. CLIFFORD L. STANLEY

Professor of Systematic Theology



Clifford L. Stanley

For I delivered to you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried.

A number of famous epic poems begin with an appeal to the muses that they would inspire the writer to deal adequately with his high subject. So Homer launches the Iliad with an apostrophe to the divine being whose work he hopes the composition will indeed be —

> Sing, O Goddess, the wrath of Achilles, the son of Peleus.
>
> *Iliad,* Book I

And Milton commenced the Christian epic with an invocation to the specially Christian muse —

> Sing heavenly muse, that on the secret top
> of Horeb; or of Sinai, didst inspire
> That shepherd, who first taught the chosen seed . . .
> And chiefly thou, O Spirit, instruct me.
>
> *Paradise Lost,* BRI

I feel a similar necessity as I address myself to the greatest of themes, the dying of the Lord Jesus. If the handful of words that comprise our text were placed in a scale and all the other words spoken by mankind were to be weighed with them, the few words of St. Paul's statement would outweigh the others easily. For all the words spoken by mankind are spoken about human thoughts, aspirations and events, while St. Paul's words deal with the meaning of them all, the secret heart of them which makes the thoughts worth thinking and the events worth happening.

I.

For I delivered to you . . . that which I also received, how that Christ died for our sins . . . and that he was buried.

The death of Christ as the key to human destiny presupposes that the human enterprise is an irretrievable failure, both objectively as a fact and subjectively as hopeless despair. It does not comport with an optimism about human affairs, however guarded. Nor does it accord with cautious reservation of judgment, however praiseworthy that may be in other matters. It holds only with a straight "gloom and doom" verdict.

There are many Biblical expressions of the truth. One or two of them will be sufficient to establish the point. It is said that there is more rejoicing among the angels in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. The solitary sinner is an occasion for rejoicing because he alone is in a situation where the Gospel of the death of Christ is relevant and effective. St. Paul puts the same truth in another way when he observes that if righteousness comes by works of the law then Christ died in vain. It is not reasonable nor economical to send two agents to do what one can do adequately nor to do the same thing twice over. So if man, optimistically, can reach the goal without it, the death of Christ was wasted.

At first sight the preaching of the Cross seems to make impossible a fruitful contact between our contemporary and the Gospel. Our contemporary appears to be indifferent to the Christian resource and its somber presupposition. He is unmoved by the old indictments and woes — original sin, the wrath of God, hell's fire and damnation. He does not respond to the traditional terrors or inducements.

Billy Graham might be regarded as a refutation of the statements. He has done well, it goes without saying. And he is an unqualified instance of the old line approach. But I think the point holds. There is enough of the perennial Gospel in Billy Graham's approach and enough of the perennial human situation in modern man, lying at the heart of his specialness, that the human predicament is indeed brought to crisis by Graham. Nevertheless he does not deal in a specific way with the modern embodiments of falling short nor does he speak in an expressly modern way.

If, then, modern man seems to be indifferent to the dismal presuppositions of the Cross, it is a lack of insight into him, a misunderstanding about words. He may speak of destiny or reaching the goal and not of salvation; he may be preoccupied about the present and think little of the condition after death. But in his way our contemporary is as concerned about his welfare as any of his predecessors. He is subject to hopes of bliss immeasurable. He is open to the awful agonies of lost hope. He knows what it means to be in a situation so locked-up without prospect of release that it were better for him if he had never been born or that a great stone were tied around his neck and he were dropped into the depths of the sea.

Our contemporary can, he does, feel this way. I do. I think you do, especially in the dark watches of the night or when events split fissures in the sure earth and beneath your feet you see the abyss that has no bottom.

You know that you will never reach the goal of fulfillment if your ability to put it over is your resource, if your word to yourself is your last word. If that is all you have you will never reach your hope, which is the hope for which you were made, the just longing of your very being.

The *inner realization* of what has just been said has weakness and it has strength. The weakness is that it is subject to tampering. The pain is too difficult to bear. So we try to forget it or we snatch at hopes when the day is bright and things go well.

The strength of the inner realization is that we know lostness as an experience. When it gets inside of us we get inside of it. We know what it is to have a sheer intuition of missing the mark.

The sight of *failure outside of us* has strength and weakness too. It is strong because it is a wider induction, overpowering with the accumulation of many instances. Shall we put it in the words of Rauschenbusch —

> In the ruins of dead empires we have read how
> thou hast trodden the winepress of thine anger when
> the measure of their sin was full.
>
> From *Prayers of the Social Awakening*

or in those of Clifford Bax —

> Age after age their tragic empires rise
> Built while they dream, and in that dreaming weep.
>
> *Turn Back O Man,* Hymn

Freed from falsifying motives of self-interest we see truly that human endeavors always end in smash. It was the theme of Samuel Johnson's *Rasselas,* the vanity of human effort. It was the plaint of Lincoln's favorite quotation, "O why should the spirit of mortal be proud?"

The weakness of the external ruin is that we do not feel it. It is not destiny but spectacle. When inner awareness in conjoined with the exceptionless outer record, the circle of irretrievable failure is closed.

Nothing can reach its goal. Nothing can *live.* The momentum of activity begins to slacken. The sounds of life begin to die down. The world is empty as it was "in the beginning" when the Spirit of God brooded over the fall of the waters. "After life's fitful fever, he sleeps well."

II.

I delivered to you . . . that which I also received, how that Christ died for our sins, and that he was buried.

The hidden corollary of man's hopelessness, the sting in the sting, is the settled idea that man's last word to himself is the last word, that what man can do for himself is what can be done.

There are two depressing possibilities. The world is inert. What man does is all that is done. Or the world acts, but it only reacts. It is like the machines in the canteen which respond in the manner and to the extent that man directs. So it shoves out life if man is virtuous and wins it; "He that doeth them shall live in them." On the other hand it allows man to ruin himself if he elects that.

If there is anything else beyond that, in the nature of the case it is so beyond man that its existence cannot be suspected. It could not even be hoped for.

That it did exist and that it made its existence known was an occasion for slack-jawed astonishment. The place where the act beyond man's utmost and the word after man's last word broke out to the surface was the death of Christ.

The death of Christ was a very special death. All death is special. You do not weep but the bereaved relatives weep. You are not cowed but the paralyzed victim of death's stalking tread is cowed. The death of Christ was special because it was a human death.

The death of a high, outstanding person is special, such a death as ensures a tomb which becomes a shrine and occasions pilgrimages. The death of the selfless, the noble, the innocent is special. Greater love hath no man than Jesus, because he laid down his life for his friends. The death of Jesus was special as the death of martyrs, heroes and benefactors is special.

The death of Jesus was special beyond even the good deaths that warm the heart and salt the human story. What this higher specialness of Election and God's Providence was we can indicate but not describe, sense but not grasp.

But no one of these specialnesses alone nor all of them together make his death a word after man's last word to himself, a deed in addition to man's final overture. It is something beyond the special things which made them into that.

The death of Christ brings us to our goal and fulfills our being when it is seen to be the visible part of a larger whole, with the principal part beyond our sight. Invisibly, the gap which sin makes is closed and the contradictoriness of sin is swallowed up. The death of Christ is time's window on the eternal happening. In it the eternal breaks through to us and we are apprised of it. Its manifest activity mocks the reputed inertness of the world, and in the initiative of God the notion that heaven only responds is smashed to bits.

III.

For I delivered to you . . . that which I also received, that Christ died for our sins . . . and that he was buried.

The saving thing is something that begins in eternity, whose truth and power pass to us through the death of Christ. It is finally the way in which a man receives his own life.

This brings us to the third point, which is that the death of Christ alters everything in the world. It is the axis of time.

Everything before it is hopelessness. Anything before it except hopelessness is but adultery and evasion. Everything in the light of it is hope. Anything after its occurrence except hope is belated irrelevance.

If a man were to devote all his life to the comprehension of the renewals of being, if he were to polish up the spectacles of his mind and attend to nothing else for the rest of his days, he could not realize the wonder of the new creation. He would have to confess intellectual inadequacy.

If he were to lift up his heart as high and as constantly as he could contrive to do it, he could not possibly rejoice in the Lord always, he could not possibly give thanks always for all things, yet anything less falls short of the delighted surprise when man's beautiful destiny is placed in his hands and his fingers closed over it.

O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and king
The triumphs of his grace.

How shall we express the *excitement* of the Gospel? It is the diversity of what we know. We know ruin irretrievable, ruin that cannot be avoided. We know the all-possibility of God, measured by the impossibilities of the world. Our salvation loses its point unless we bear about with us our lostness as long as we live. Yet it is not fair to regard diversity as final in us though it lends almost infinite dramatic contrast to our life. In the end victory reigns alone. Lostness, and finding the way again, are not coordinate but one is truer and later. Though lostness is the pinnacle of man's accomplishment and the acutest thing man can know by himself, it pales beside the brightness of being found. On the highest level the good thing that comes upon us does not need missing the mark for its measure but becomes its own measure.

So, because you are a man, whose ministry can never take away the living of life, rejoice in these words "Christ died for our sins," for they are life.

Because you are a man whose living culminates in ministry, when you tune your harp to sing of the Gospel appeal to the Christian muse that you may be adequate to your subject. For what was delivered to Holy Paul long ago is the very thing that is delivered to you now, that Christ died for our sins and that he was buried.

Greetings from Heidelberg

THE REV. HOLT H. GRAHAM

Professor of New Testament

Holt H. Graham

The winter semester has just begun at Heidelberg, and our sabbatical sojourn abroad is something like two-thirds along. If only because of the date, a balanced article is quite out of the question; but the editor assures me a personal and partial account will do. Besides, I have at the front of my mind a keen realization of how much the experience has been shaped by factors that have nothing to do with sabbaticals or study or Germany or study on a sabbatical in Germany. There are six of us, we have never been in Europe before, none of us arrived speaking German, the summer term was a third of the way gone when we got here, I came with no thesis nor book in process that had to be finished — but for such factors the story would be different.

After three weeks in a pension, we found a place to live in Neckargemünd, a town about six miles up the river from Heidelberg. A very inconvenient dwelling in a very lovely setting; but the point is not that. Alighting here was another of those factors affecting the character of our sabbatical. It has meant that Becky has been denied most of the benefit of "being around" the University, and as partial compensation has had the fun and frustration of learning to live and shop in a manageably small town — and a very pretty one — where virtually no one speaks English. It has meant that the children have had somewhat unusual school experiences. It has meant peace and quiet except insofar as we shatter same ourselves, and it has meant being together and on our own resources a great deal; which sounds good, and is, except that it is bad for the German!

The American Association of Theological Schools, whose grant made this trip possible, evidently approves the whole family's going on the sabbatical jaunt, so let me continue with some of that side of the story. David, who is twelve, has been in the *Volkschule* from the start and has had an experience that is interesting to him and fascinating to us. The flexibly run school showed itself quite prepared to adapt its resources to the student, is surprisingly "progressive" in its notions of discipline, and quite disconcerting in the way it schedules its pupils' days and days off. David was put in third grade so he could learn German, and so found himself in a group of children younger than himself (though not all of the same age) and in the hands of a very skillful teacher. He has a good language ear and has got much the furthest with the language; the work itself has been of course relatively easy. Listening to him and watching him, one has the distinct impression that he is quite unwittingly both a

spectator and a participant at the same time. Learning the language of the schoolyard as well as that of the school and adjusting to the conventions of writing and such has been no spectator sport; but somehow he has maintained just a little distance or perspective so that his remarks about the ways of the school have an intriguingly adult ring.

The three year old, on the other hand, has given us less than a clue as to what her days in Kindergarten are like. One can tell at a glance that the good *Schwester* and her helpers were born for this sort of thing, and that the children get loads of t.l.c. along with their prayers and songs and play. But what the doings in the nice old building overlooking the river mean to Anne we evidently are not to know. She trots off willingly enough each morning and returns at noon satisfied with the day's work. Now and again we get a cryptic remark about what some child did or said, and on occasion when she is unaware of being overheard there will float from her room a word or a snatch of a song that sounds vaguely Teutonic; but she will not speak German with us, nor will she be interrogated. It's her secret world, and she likes it that way; and at five DM per month (about a dollar and a quarter) we should be satisfied!

The middle children have had a quite different time of it. Both had a month of *Volkschule* before our August trip to England, but it was apparent that they would be much better off in American school (the school for dependents maintained in Heidelberg as elsewhere by the Army). So they have endured an hour and a half on the bus each day for the privilege of spending their school hours in what is resolutely and obviously a little piece of the U. S. Apart from an hour of German instruction per day, and apart from the sight and the sound and smell of the Neckar valley, they are living in the familiar English-speaking American world. Their school yard is the one they have known, their class room is the familiar quiet and orderly one, their school fellows have American names and an American sense of humor. They are living mostly in America, while David and Anne are in Germany.

Their father's school experience is amphibious. As a guest professor (i.e. a professor who is a guest of the theological faculty) I have status and many privileges; but being unable to converse readily and rapidly in German, I am the dumbest of students — sometimes I think figuratively as well as literally! I spend most of my time as a student in a German university; but as an American clergyman in Europe I have more opportunities than I care to take to spend my time as I do on week ends at home. I work in the University; but I live a good distance from it with my English speaking family — and that makes a good deal of difference in many ways.

The University — or rather the theological faculty, for that is all I encounter — is as good as its reputation. There is a palpable and stimulating atmosphere of free and vigorous inquiry that is the more buoyant for having no vestige of defensiveness about it. It is refreshing to be caught up in it however little one may participate. The faculty are really top-notch, the students are quite keen, and the University as a whole, despite considerable difficulties (the worst is an enrollment far too great for its facilities) seems to be organized to work at the main thing.

That will do for generalizations, which are anyway premature. My own attempt to avail myself of what is here has run into the unexpected, usually for the good. First off I discovered (Murray Newman probably told me this, but it didn't sink in) that my literalism in translating academic terms was as misleading as literalism usually is: it is in the *lecture* courses that one encounters the professor at the top of his ability; the seminar is nothing but our "recitation" class. A graduate seminar in our sense of the word I have failed to discover. This surprise was not unpleasant — for one must be able to *converse* in a seminar! It is much easier to listen to lectures, especially when one has a student helper!

This was the second surprise. I am told that Guenther Bornkamm, a wonderfully keen New Testament Professor, invented the scheme of pairing off the *Ausländer* with advanced (German) students; it has since been adopted as a University practice here and I think elsewhere. Though I arrived late, I was had pity on by a perfectly grand fellow named Ulf Mezner, the son of German missionaries to Australia and New Zealand and hence completely bi-lingual! We have gone to the same lectures, and he has spent a couple of hours each week with me going over our notes (mostly his!). That has been his official service; but he has gone many second miles to help me through the intricacies of university administration and the somewhat bewildering pattern of usages both of speech and of custom that one encounters in another country.

A third but this time anticipated "surprise" has been the discrepancy between the catalogue description and what one actually finds. The Dolmetscher Institute appears in the catalogue as a language school that offers a long list of courses; but there is nothing in the prose to suggest the skill and efficiency and patience of the staff, nor the kind of encouragement their expertness gives to the student. I was so enthusiastic that I loaded up with twenty hours of German a week in the summer term. Again, one reads in the catalogue of *Übungen, Arbeitsgemeinschaften, Kolloquium* and such as well as *Seminaren,* but there seems to be no differences to correspond to these refined distinctions. And then there are the courses announced but not offered and *vice-versa* — two of the three I intended to "take" this semester have disappeared!

As in university matters, so in our church life most of what is interesting comes my way rather than Becky's — this is the feature of the enterprise I regret most. We have attached ourselves to the Episcopal congregation at the Army hospital nearby, but this means at most an occasional attendance at worship by Becky and at a parish function by the two of us. Generally Sunday morning is a stay at home time for the family, while I go off on "Sunday duty." Canon Frederick McDonald, who represents the Armed Forces Division of our National Council, tries to see to it that groups of Episcopalians on military posts and elsewhere are ministered to by Episcopal chaplains and any other of our clergy who are available. Hence I have traveled about a little taking services as he has arranged for me to do, and have also had the pleasure of assisting a former (Seabury-Western) student who is minister of the Episcopal church in Frankfurt. At the moment I am looking forward to visiting the Anglicans in nearby

universities — Göttingen, Marburg and Tübingen — and then at the end of the month the whole family is going along when I take the services in Munich.

The most exciting thing so far — and Becky has been in on this one — has been our participation in a joint enterprise with the Old Catholic Church. The initial move was made by the Rev. George L. Pratt of the Diocese of Los Angeles (whose youthful mistake of choosing ETS may perhaps be forgiven him), a very able priest who with his family has been living here for nearly two years. With the enthusiastic cooperation of the Old Catholic pastor here, *Pfarrer* Joseph Brinkhues, he inaugurated a series of bi-weekly joint communion services followed by meetings at which alternately an Old Catholic and an Anglican is responsible for the "program." We have had full intercommunion with the Old Catholic church since the Bonn concordat of 1931, but what is going on here is perhaps the most significant enfleshment of the relationship to date.

Bishop Bayne said as much when he was here for confirmation in July, and the occasion itself was testimony. George Pratt was "master of ceremonies" for this too. The Old Catholic bishop and the clergy of this area were all invited to participate in the service, and did; and after the service the hospital congregation put on a dinner for all who attended, confirmands, Anglicans, Old Catholic laity and clergy. The Rector of the University himself was there, and spoke for about five minutes (in English). In that brief time he managed to say more that is profound and true about the significance of living relationships among members of different Christian bodies than I have read in any book on the subject.

One sequel to Pratt's work has been that the hospital congregation is financing scholarships each summer for two Old Catholic clergy to attend St. Augustine's College, Canterbury. They began this summer by sending *Pfarrer* Brinkhues, and what should happen but that he and Pratt were enrolled at St. Augustine's for just the session in which I was teaching! A happy and profitable coincidence; but an account of that belongs to the story of our happy love affair with England in August.

There remains one word that cannot be left unsaid even in a partial report. There is a very great deal more being offered here than one can take advantage of — even in the confines of the theological faculty. The encouraging and frustrating thing about it is that the visitor has no need to seek out what he wants. When it comes to cordiality and helpfulness and consideration for the stranger within the gates, Heidelberg doesn't have to yield even to the Hill!

Adventure IN ANGLICANISM

both text and photographs by

THE REV. HOWARD A. JOHNSON
V.T.S. Class of 1939

Canon Theologian of the Cathedral Church of St. John the Divine, New York

(Editor's Note: The following article by an alumnus of the Class of 1939 is reprinted by permission of Harper & Brothers and of its author from *The Bulletin* of the Diocese of New York. Harper & Brothers will publish a book by Canon Johnson on his return to this country.)

Two years vacation with pay: these are the conditions under which I labor. There was but one string attached to this extraordinary assignment: that I employ the two years to go around the world.

A person with my taste for travel was incapable of putting up resistance to such a proposition. So I am now going around the world. At the moment of writing this report (an August evening in Dublin) for the October issue of *The Bulletin,* I have put nine months and 35 countries behind me. I still have 15 months and over 40 countries to go.

The insurance companies, by the way, don't take a particularly hopeful view of my chances of survival. Shortly before leaving New York last October I summoned representatives of rival insurance companies to study my itinerary and to quote me prices. When the bids came in, I gasped at the size of the premium. Demanding to know why the premium was so astronomical, I received the not very cheery news that, "from an actuarial point of view, we reckon that out of 20 chances there is one chance that this journey will be the end of you."

Spontaneous dance of joy after Service of Confirmation in the Diocese of the Upper Nile.

This was a sobering thought, but I rallied to say: "As it happens, I have no dependents. So I am not particularly worried about fatality. In the case of death, I hope that the Almighty, in his goodness, will take over. But I *am* a bit worried about the possibility of crippling accident or incapacitating illness." This no insurance company was willing to touch. Not until then had I realized there was anything hazardous or even faintly heroic about my undertaking.

Nothing deterred, I am going around the world (uninsured!) but with a particular purpose in view. I go to visit every province of the Anglican Communion, including many dioceses not yet incorporated into a provincial structure, and to see every country in which our Church has work among the people of the land. As far as I am aware, nobody before me has been rash enough to attempt any such thing. It is, I believe, an unprecedented journey.

My travel bureau — the large and experienced Air and Marine Travel Service of New York — declares that the preparation of my itinerary constitutes the largest single challenge with which it has ever been faced. And I myself must face the fact that perhaps my journey will prove, in the end, to have been a goose chase, a fool's errand. Meanwhile, I am having the time of my life. My Grand Tour of Anglicanism, although hard work, is great fun.

To get this far (and you must remember that I am writing in August, not in October) I have ridden in 78 airplanes and have slept in 114 different beds. I haven't the heart to reckon how many miles I have travelled (although 40,000 more or less would not be too far out), nor can I count the other means of transport involved; buses, trains, taxis, private cars, trolleys, land rovers, jeeps, ships, launches, ferries, rowboats, canoes, and (in this case I can be specific) one jinrikisha. There have even been a few miles on foot.

Began Journey Last October

In outline, my route so far can be quickly traced. From New York, on October 24, 1959, I went to the Bahamas. Then I began island-hopping throughout that great arc of the Antilles stretching from British Honduras to British Guiana. Having hit South America at that point, I reversed myself and went counter-clockwise around the whole South America. From Rio de Janeiro I flew to Dakar and began working my way down the coast of West Africa, going to Gambia, Sierra Leone, Liberia, Ghana and Nigeria. Thence I flew to South Africa.

After five weeks in that beautiful and tortured land, I went on to Southern Rhodesia, Northern Rhodesia and then on to Nyasaland.

Having "done" Central Africa, I proceeded to Tanganyika, Zanzibar, Kenya, and Uganda in East Africa. Unfortunately, because I could not tarry long enough in Uganda to get a Sudanese visa, I had to fly over the Sudan, and the decision to skip Sudan meant having to bypass Egypt as well, for it was in Khartoum that I had hoped to obtain a visa to visit

Cairo. So, emerging from nearly five months in Africa, I came to have a look at the Church's work in Europe, and now I am totally immersing myself in British culture in the United Kingdom.

Off to the Middle East

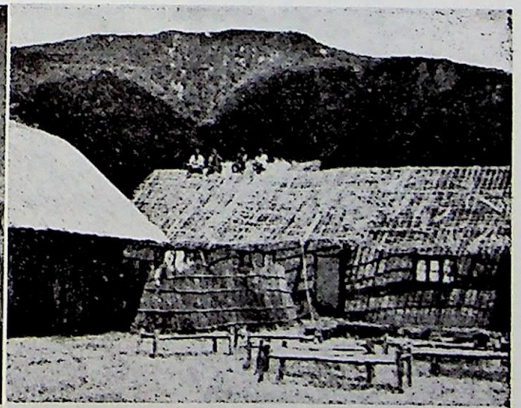
Remembering, however, that what I write in August will not be read until October, I need to add something about the movements I project for the following months. After having looked at Wales, Ireland, and Scotland during the summer of 1960, I will be flown by the RAF to bases in the Mediterranean. Then I proceed to Jerusalem, Beirut, Kuwait and Teheran. In the Middle East I hope to observe what response the Church has made to the new opportunity created by the mushroom growth of great oil cities in which dwell thousands of British and American citizens.

By October, the month in which this article will appear, I hope to be in Pakistan and to be on the eve of an extended visit to India. Beyond that lie all of the exotic countries of Southeast Asia and the Far East and the lovely islands of the Pacific. But of all this I hope to give some account in a later "Letter to Home" if *The Bulletin* can find a place for it.

If all goes according to plan, I shall be back at the Cathedral Church of the Diocese of New York on the twenty-fourth day of October, 1961. In the course of that autumn and winter I hope to bring out a book describing this prodigious journey and to share with people the observations it has prompted. Unless the book turns out to be a complete dud, it will be published by Harper & Brothers in the United States and simultaneously by Geoffrey Bles in Great Britain. Conceivably, the book can be of use to the great crowds of Churchmen who will be gathering in Toronto in 1963 for the Anglican Congress.

In writing to my parents I have described my "Adventure in Anglicanism" as a "long, lovely, laborious lark."

Two person are admitted as catechumens in an isolated church in Zululand, South Africia



Workers take a break during construction of a girls' dormitory for church school in Nyasaland.

RELIGIOUS RECORD REVIEWS

By THEODORE H. EVANS, JR., Editor

Reprinted by permission from the Sept., 1960, American Record Guide.

We in the States are only too prone to forget the achievements of our Canadian neighbors, particularly in matters musical. Four Canadian discs that have just come my way for review will serve as an ear-opener to those who enjoy boy choirs. The first two of these make up an anthology of hymns, mostly familiar, around the church calendar. The introductory *Thy Hand, O God, Has Guided* leads into the Advent hymn, *O Come, O Come Emanuel*, with its powerful plainsong melody. *Of the Father's Love Begotten, O Come, All Ye Faithful, As with Gladness, Ride On, Ride On in Majesty, Jesus Christ Is Risen Today* and the rest take us through the year to All Saints Day and Vaughan Williams' spendid *For All the Saints* and we close with *Now Thank We All Our God*. The Choir is that of St. Simon the Apostle in Toronto, directed by Eric Lewis. The hymns are given with numerous stanzas —are they all complete?—some in unison, some with descant. The texts, actually, are the important thing. The singing of the choir is in the English tradition; the boys even pronounce like the British. The voices are sweet and appealing and the program has impressive dignity. The program notes, however, should be approached with caution. (Canterbury CHL-601/2, $5.95 each).

Three boy soloists from this same choir give us another record, titled *The Boy Chorister Sings*. All have strong, sweet, fresh voices, and they have been well taught. Already they are singers of accomplishment; they are musical and they have taste. From the fact that the lion's share of the program is given to Master Bruce Lowden it is apparent that he is the special star of the choir, and he justifies his position. Perhaps he misses some of the intricacies of the Mozart *Alleluia* (so do most of the mature sopranos who tackle it) but he performs this difficult number with spirit. Few youthful choir singers could match his good work in *Hear Ye, Israel, My Heart ever Faithful*, and *Come unto Him*. And he is especially pleasing in Michael Head's *The Robin's Carol*. Master Fraser Brown does creditably with *I Know that My Redeemer Liveth* and *Art Thou Troubled*, which latter is, of course, an English adaptation of *Dove sei* from Handel's "*Rodelinda*." It is Brown again who has the fun of singing Diack's *Little Jack Horner* (with apologies to Handel). Master Harold Smith, apparently a younger boy, has his moment in Schubert's *Hedge Roses*. The program reflects credit upon the choir's director, Eric Lewis. There are organ accompaniments by George Brough and piano by Avey Bryam (Canterbury BCL-501, $5.95).

Also from Toronto comes the Chapel Choir of the Bishop Strachen School, conducted by John M. Hodgins, with Muriel Collen at the piano. This is a group of girls singing sweetly and with all the simple charm of youth. The program ranges from such familiar items, suitably arranged, as *My Mother Bids Me Bind My Hair, Lift Thine Eyes* (from "*Elijah*"), *Bring a Torch, Angels We Have Heard on High*, and the Brahms *Lullaby*, to less usual fare such as German's *Orpheus with His Lute*, Willan's *Magnificat* and even Byrd's *Lullaby*. From time to time the performances are genuinely moving—those who are not already familiar with *O Can Ye Sew Cushions* are advised to make its acquaintance here. Michael Head's *Ships of Arcady*, also, is sung with almost breathless serenity. I liked the jauntiness of these youngsters' *Comin' thru the Rye*, and I was pleasantly surprised to recognize in *Fisherman's Night Song* the melody I know as *My Love's An Arbutus*. The second side tells the Christmas story with quiet narrative and a succession of appropriate songs (Canterbury CHL-603, $5.95).

BOOK REVIEWS

THE EPISTLE TO THE PHILIPPIANS. F. W. Beare. Harper and Brothers, 1959, pp. 182. $3.50.

In this new volume of *Harper's New Testament Commentaries* Professor Beare continues the high standard already set by his predecessors. This commentary, like the others in the series, contains an introduction to the epistle, a new translation made by the author, and an exegesis of the text. In addition this volume contains an appended note by E. R. Fairweather on *The 'Kenotic' Christology* in which the author presents a critique of this interpretation of the doctrine of the Incarnation.

In the introduction Professor Beare maintains the view that Philippians is a composite letter consisting of three parts, all of which were written by Paul. The major part which comprises the framework into which the other two were inserted includes 1:1 - 3:1; 4:2-9; and 4:21-23. This letter was written by Paul from Rome and was sent by Epaphroditus when he returned to Philippi after his illness in Rome. It describes Paul's situation, his hopes, and his concern for unity among the Philippians. The first interpolation is found in 3:2 - 4:1. This is a strong denunciation of Judaizers and libertines but there is no way of telling to what church this letter was originally addressed. The third part includes 4:10-20 which Beare calls "the letter of thanks," and which he takes to be all or almost all of the letter which Paul wrote to the Philippians shortly after the arrival of Epaphroditus to thank them for the gift of money which they had sent to him.

The introduction includes a discussion of the possibility of an Ephesian or Caesarean origin of the Epistle, both of which are rejected, and a brief summary of the history of Philippi and of what we know about the origin of the Church there. It also contains an excellent discussion of the theology and 'spirituality' of the Epistle in which the author points out the important place that this letter has had in Christian piety. There is an excellent bibliography.

The translation which Professor Beare has made is an excellent one, clear and vivid. In some cases, as for example 1:13, he has been rather free, but the freedom serves to bring out the meaning more clearly. In only one case would I raise any question. That is in 1:11 where he has translated the participle *peplemenoi* as middle whereas the passive would seem to me to be more likely.

The exegesis is likewise excellent. The author succeeds repeatedly in making the meaning of each passage crystal clear while at the same time preserving a sense of the whole. His treatment of the Christological' hymn in chapter 2 is particularly interesting. He asserts that it was written not by Paul but by one of his pupils and was incorporated, with a slight change, by Paul into this letter. He quite rightly points out that Paul uses this not to set forth a carefully worked out theological statement about the nature of Christ but to point up his exhortation to humility. He considers the background of this hymn to be chiefly Hellenistic rather than Jewish or Biblical. That assumption is open to question since, as Beare himself points out, there are certain reminiscences of both the Adam and Lucifer myths in the passage. In discussing this section the author points out the important place that this passage has played in Russian Orthodox piety. The Russians have used it to develop a kind of 'kenotic' theory of their own and Professor Beare refers to some books which discuss this topic.

In addition to the running commentary on the text there are a number of "Additional Notes" on special topics such as "Paul's Expectation of the Life to Come," "Kenosis as a Moral Ideal," and "On 'Righteousness' and 'Justify' in the Usage of Paul." All of these are good but the last one in particular deserves mention. The author has managed to summarize Paul's use of these terms in just a few pages with a clarity and precision difficult to match.

The goal of Harper's series is to make the fruits of New Testament scholarship available to those who are not familiar with Greek and this book does just that, in a clear and interesting way. All in all, it is an excellent volume, of value to anyone interested in the New Testament.

RICHARD REID

THE NEW TESTAMENT AND MYTHOLOGY. Burton H. Throckmorton, Jr. The Westminster Press, 255 pp. $4.50.

This book is a useful contribution to the literature on hermeneutics and to the continuing discussion of the purpose and place of mythology in the New Testament. The contribution is a twofold one. First Professor Throckmorton presents a concise and lucid account of Bultmann's principle of "demythologizing" and of some of the criticisms which have been raised against Bultmann. Second, he discusses the nature and purpose of mythology and asks whether it is possible to express the truths which the New Testament is concerned to convey without the use of mythology.

The presentation of Bultmann's position and of the major criticisms of it is helpful for anyone who wants a brief summary of this important proposal. No one seriously interested in the New Testament can afford to neglect Bultmann's views since they raise in a clear-cut way the question of how we are to understand the message of the New Testament. What does it mean to talk about a "three-storied" universe of Heaven, Earth, and Hell in the light of modern science? What does it mean to talk about a universe peopled with angels and demons and about the coming to earth of a pre-existent heavenly redeemer? Bultmann's proposal is to "demythologize" the New Testament and to reinterpret these myths in an existential sense. Whatever cannot be so "demythologized" and reinterpreted must be discarded. The resurrection for example is not an historical event but simply the interpretation of the meaning of the crucifixion. It is the mythological way of saying that in the death of Christ God has acted to make authentic existence possible for man.

That Bultmann's position does take seriously the problem of reading and interpreting the New Testament in the modern world no one can deny. Throckmorton does deny, however, that Bultmann's solution is the correct one and in so doing makes what I consider a valuable contribution to the discussion. He points out that religious truth must inevitably be conveyed through myth. To "demythologize" the New Testament therefore is to rob it of much of its meaning. It is necessary to interpret the myths but then one must return and reread the myths so that the interpretation is always seen in the light of the myth. In this way the myth will constantly correct the interpretation. If one "demythologizes" the New Testament, one removes the possibility for any such correction and one runs the great risk of making his own particular world view normative.

Throckmorton's most severe criticism of Bultmann is that his existential interpretation of the New Testament leaves out many aspects of the message of the New Testament. In the last section he illustrates this by discussing some of the myths of the New Testament to see what they are trying to convey. His final chapter deals with the authority of the Bible and the important distinction between the Word of God and the words of the Bible.

In general this is a good book. It has the important virtue of clarity. It has the further virtue of dealing with a subject of vital concern to anyone who is trying to interpret the New Testament to modern hearers.

RICHARD REID

REFORMATION AND REACTION IN TUDOR CAMBRIDGE. H. Porter. At the University Press: Cambridge. $10.00.

Here is a book of great importance to the student of church history and to the student of the history of ideas. It is not a narrow dissertation concerning the life of a university during the revolutionary sixteenth century. Mr. Porter rightly regards what happened at Cambridge as momentous for the English church and state. He is concerned with the emergence and expression of ideas which find focus in the university, ideas which are at the heart of that event which we know as the reformation of the sixteenth century. He centers upon the developing ideas concerning "the relation between man and God, nature and grace." But he correctly asserts the necessity of viewing the ideas historically, "in so far as they achieve a local habitation and a name." In this book ideas are viewed "as they were developed by teachers and students" in a specific place at a specific time of conflict and creativity. Thus questions of doctrinal authority, of nature and grace, are illuminated so that the reader is brought into a fresh and challenging confrontation with them. The past is made more apprehendable and the present is enriched.

The book is partitioned into three parts. First, Mr. Porter deals with the Tudor period preceding Elizabeth I. Here he recounts the many changes which took place in Cambridge altering the university under the impact of the new learning and changed conditions. Humanism is dealt with in relation to Erasmus who sought "to use the humanities of Greek and Latin for the advancing of Scripture study and the knowledge of Christ." With this there came a new liberty of the mind and an orientation of religious thought toward the New Testament. The study of the Scriptures themselves displaced the concentration upon the scholastic commentators. In this there occurred the meeting place of humanism and Lutheranism in Cambridge. Yet there was almost immediately a break between them, a break evident when the Protestant reformers came to assert that the universe finds "its harmony only in the contrast between the absolute impotence of man and the unconditional sovereignty of God". With men such as Bilney and Latimer and Barnes the impact of the Lutheran reformation was felt in Cambridge. And yet Porter is careful to say that there was no absolute uniformity among the Protestants. In a chapter on the Marian exiles he indicates that even a given reformer could be afflicted by a divided mind, here in particular with regard to the "true religion" and the authority of the Prince.

Part II is an extensive review of Puritan activities and teachings at Cambridge. Here the concentration is upon the struggle within the university between the left wing of the Puritans and those who oppose them. In particular John Whitgift emerges as the champion of the establishment. Mr. Porter deals in close detail with the vestiarian controversy, and rightly sees the deeper dimensions in this controversy which emerge with Cartwright and those who come after him. A long chapter on the Cambridge Puritans (perhaps too long) seeks to analyse Puritanism specifically with reference to conformists and non-conformists. When dealing with the conformists, Mr. Porter discusses most interestingly the Puritan piety, Puritan Sunday, and Puritan preaching. But it is quite clear that from the author's point of view Puritanism is not the final type of the "true religion." The chapter asserts that reformation is followed by necessary reaction.

The third part narrates the events and discussions which end in the final triumph of the reaction against the Puritans, the gaining of the *via media*. Here the touchstone is the relation between God and man, nature and grace. From William Perkins, whom Porter sees teaching that "grace does not perfect nature, but destroys it", we move to Andrewes, Overall, and Whichcote and their opposing views. And indeed it is a long way from Calvinist-Puritan teaching concerning grace to Benjamin Whichecote and his belief that "grace assists men . . . to be true to themselves, to 'the power and virtue of the principle that God planted in them'."

In treating of ideas within their historical settings Porter presents us with an exciting book. We may not be altogether satisfied with the results, but one must ask whether we ever are, or should be. The book is a solid work of scholarship, making use of documents never used before, or at least not available to us in print. I particularly like the biographical treatment of numerous persons, important and not so important. There are times when this reviewer feels that reference ought to be made to other events and places outside of Cambridge, particularly when the reader has been told that the university is viewed as a nursery of the Church, contributing to the church's life and thought. The reader appreciates the appropriate touches of humor and the fine literary style, missing in so many books of this kind. There is no doubt concerning which university Porter claims as his Alma Mater. Concerning Ezekiel Culverwell, Porter says that he "was first educated at Oxford, but — it never being too late to mend — crossed to Cambridge in 1578 and was incorporated M.A." It is to be hoped that some Oxford partisan may write a book about reformation and reaction in Tudor Oxford. It is too much, but I even dare to hope that someone may then do a more general study linking the fruits of this research to the wider scene in Church and State.

JOHN E. BOOTY

ATLAS OF THE EARLY CHRISTIAN WORLD. F. van der Meer and Christine Mohrmann. Translated and edited by Mary F. Hedlund and H. H. Rowley. Nelson: New York. $15.00.

Some readers will be acquainted with the Nelson *Atlas of the Bible* by L. H. Grollenberg. Nelson now gives us another

masterpiece in the same style and with the same high quality, this time covering the period of the early church. The reader is first of all impressed by the jacket illustration: a superb reproduction, in color, of a mosaic in the nave of S. Apollinare Nuovo, Ravenna. But this is just the beginning of the beauty and technical quality of the book as a whole. Being an atlas, the book does contain maps, some 42 in all. But the bulk of the volume contains photographic reproductions of monuments, places, statuary, pictures with a full and scholarly commentary and notes.

The maps are not routine. Professor van der Meer has created maps having to do with the recorded congregations of the first century, the distribution of Christianity by A.D. 300, the Churches founded before the Diocletian persecution, the location of Christian writers in the first six centuries, the church in the same period, a map for each century, the location of early Christian monuments, detailed maps of the church in the various civil "dioceses", and maps dealing with Rome, with Augustine's life, with the martyrs, and with monastic life. The maps quite rightly, it seems to me, are more concerned for the telling of the story of the Christian church than for the detailing of mountains, rivers, and other details of geographical contour. Other subjects might be suggested, but what is here is satisfying.

The rest of the volume presents photographs and notes arranged chronologically and according to subject matter. Three divisions are given: The Church of the Martyrs (A.D. 30-313), The Church of the Empire (A.D. 313-600), and the Fathers of the Church and Christian Literature. The materials are handled so that there is unity and continuity. The story of the church is told with considerable effect through the media of the visual arts and is supplemented with well chosen citations from source materials. For instance the depiction of Christ as the Teacher is given using photographs of a fresco at Dura-Europas, a sarcophagus now at Rome, and a fresco from an underground burial chamber in Rome. The pictures are introduced by a brief but informative statement concerning Christ viewed as the Teacher of True Wisdom. The author points out that this view of Christ was displacing the early concept of Christ as Shepherd and that the change evidently took place in the beginning of the fourth century in connection with Alexandrine Christianity. There is then given the celebrated hymn of Clement of Alexandria which appears at the end of the *Paedagogus*. There is thus the altogether laudable effort made to bring into association in one book pictorial representations, the words of the ancients themselves, and scholarly commentary and interpretation. The authors do not, of course, pretend that they are here presenting a new history of the early church, but for many people this may well be the most satisfying retelling of the story of the primitive church.

It is to be hoped that Nelson will produce a smaller, less expensive volume, maintaining the maps and the most valuable pictures and notes. They have done it for Grollenberg's *Atlas of the Bible* and if they do it for this atlas the teacher of early church history may very well require the purchase and use it.

JOHN E. BOOTY

JESUS AND THE TRINITY. Walter Russell Bowie. Abingdon. $2.75.

On "The Hill", and not entirely behind his back, Russell is called "The Maestro". It is a term of appreciation and affection. This, his most recent book is dedicated to another kind of "Maestro of books", Paul Sorel, who in the Providence of God was made to fit "The Hill" before he and we knew each other. In a figure, Dr. Bowie's book is a dialogue between the Bowies and the Sorels, theologians and laymen, about the Trinity, or better, about the Triunity of God. Its theses are simple and clear, which does not mean that they are unprofound. The central thesis is that the figure of Jesus drives Christians into Trinitarian descriptions of God. The man Jesus in history responded to as Christians respond can be described finally only as the Incarnate Son of God. The first five chapters develop this thesis using New Testament material. Next, Dr. Bowie deals with distorted understandings of Jesus, the Ebionites and the Gnostics. These adumbrate the Christogical controversies which the Church resolves in principle at Nicaea and Chalcedon. These decisions are presented to the reader in both historical and modern theological terms, and the two succeeding chapters draw out the major consequences and difficulties in the Creedal positions. The consequences are for our living — how we face suffering for instance. The difficulties are that our

symbols can never capture what we experience in final and definitive terms. Because God is living and our relation to him is a living relation, Trinitarian theology will always be restive although necessary. Logically, therefore, the book moves on to some modern interpretations, which are appreciatively but critically presented.

The second major thesis pursued throughout the book is that Christ truly understood reveals the Fatherhood in God and the Sonship or Christness of the Spirit. The book ends as, in a way, it began: the Trinity of God belongs properly to the thoughtful aspect of Christians' deep dedication to God, experienced uniquely (although not exclusively) and ultimately in Christ by the Spirit. "When the Doctrine Ends in Dedication", the final chapter, by the logic of the book and of the author's life culminates in the personal devotion to Christ of such men as Phillips Brooks and in the poetry of St. Patrick's hymn. We read the lives and sing the poetry of Phillips Brooks and St. Patrick and we see the life and sing the poetry of Russell Bowie.

ALBERT T. MOLLEGEN

BIBLICAL AUTHORITY FOR MODERN PREACHING. Charles W. F. Smith. Westminster Press. $3.75.

To anyone seriously concerned with the effectiveness of his preaching and with a willingness to face up to the problems involved in presenting biblical materials to modern man, this little book may well provide the long sought answer. This is one of those rare books that, though it presents nothing really new, summarizes the important contributions made in this field in recent years. With real genius he puts his finger on the significant contribution of each writer and states the essence of both the problem of and the answer to preaching today. Not only is the book helpful in itself but with its ample bibliography can serve as a competent guide to a thorough study of the field. Such widely scattered subject matter as that presented by Riesman, Barth, Bultmann, Knox, Howe, Fuller, Whyte, Wedel and Packard, to say nothing of Justin Martyr, Camus and a host of others, are all made to contribute to the presentation of the Gospel today.

He presents the preacher as the man in the middle, the mediator of truth, seeking to disentangle the objective biblical revelation from the particular and peculiar patterns and thought-forms of ancient Hebrew life and, through his own theology and experience, reinterpret them so they become revelation to modern man today. He moves with considerable depth and dexterity between two poles: the first is the claim the whole Bible makes upon the preacher both in the form of a schematized presentation of it (such as is contained in the propers and lections) and the demand the "given" biblical passage makes upon the hearer; and second, the claim the people make upon the preacher both in an understanding of their needs and an understanding of their ability to hear.

His last chapter on "Getting Started", can be an exciting new beginning for those whose interpretation of the Bible for homiletical purposes has grown old and stale.

JOHN Q. BECKWITH

BOOKS RECEIVED

Japanese Contributions to Christian Theology. Carl Michalson. Philadelphia: The Westminster Press. 192 pp. $3.95.

The Hinge of History. Carl Michalson. New York: Charles Scribner's Sons. 256 pp. $3.95.

This World and the Beyond: Marburg Sermons. Rudolf Bultmann. New York: Charles Scribner's Sons. 248 pp. $3.50.

The Social Sources of Church Unity. Robert Lee. New York: Abingdon Press. 238 pp. $4.50.

An Era in Anglican Theology: From Gore to Temple. Arthur Michael Ramsey. New York: Charles Schibner's Sons. 192 pp. $3.50.

Protestant Thought and Natural Science. John Dillenberger. New York: Doubleday & Company. 310 pp. $4.50.

Rebellious Prophet: A Life of Nicolai Berdyaev. Donald A. Lowrie. New York: Harper & Brothers. 310 pp. $6.00.

Difficulties in Christian Belief. Alasdair C. MacIntyre. New York: Philosophical Library. 126 pp. $3.75.

The Transcendence of God. Edward Farley. Philadelphia: The Westminster Press. 255 pp. $5.00.

History of Christianity in the Middle Ages. William R. Cannon. New York: Abingdon Press. 352 pp. $4.50.

The Historic Reality of Christian Culture. Christopher Dawson. New York: Harper & Brothers. 124 pp. $3.00.

International Conflict in the Twentieth Century: A Christian View. Herbert Butterfield. New York: Harper & Brothers. 123 pp. $3.00.

The German Phoenix. Franklin Hamlin Littell. New York: Doubleday & Company. 226 pp. $3.95.

Holy Writ or Holy Church. George H. Tavard. New York: Harper & Brothers. 250 pp. $5.00.