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E. Felix Kloman, Editor

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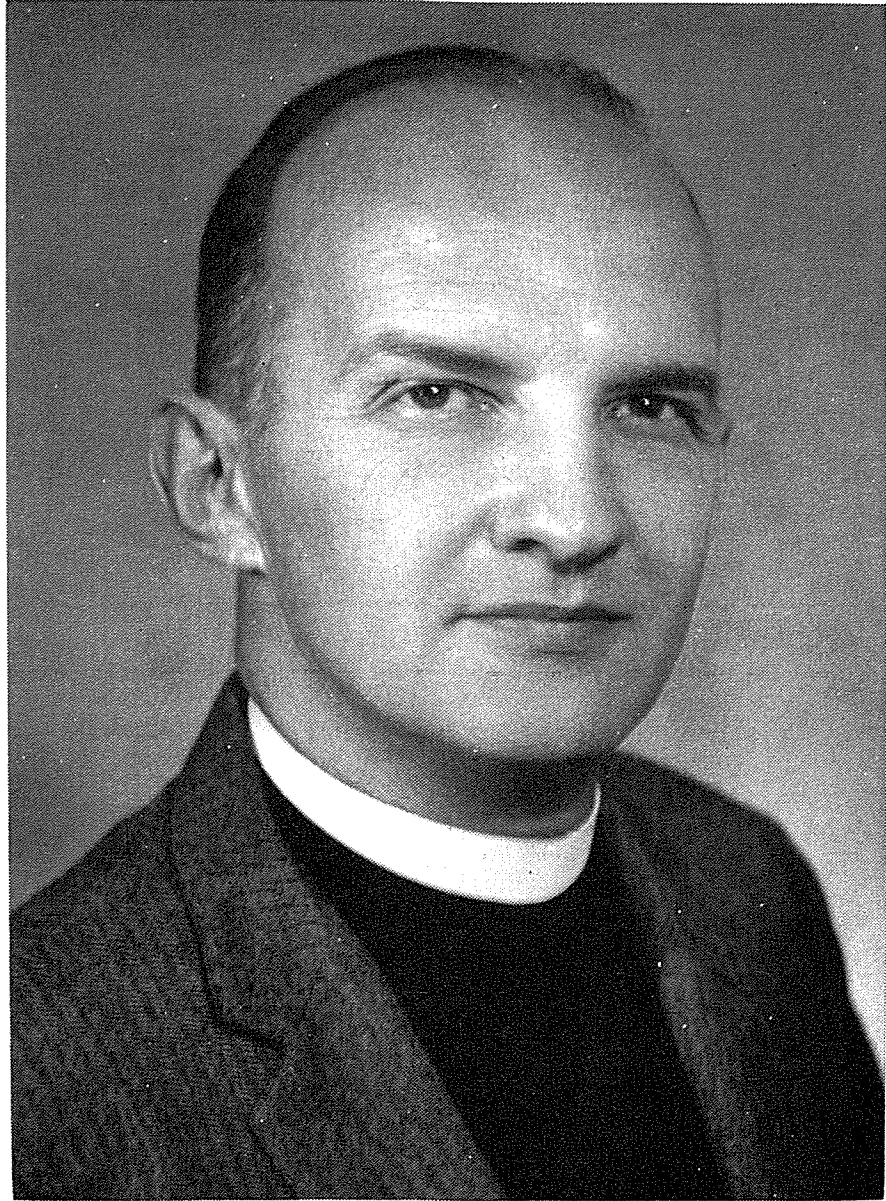


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The Very Reverend Jesse M. Trotter, D.D.

## A WORD ABOUT THE VIRGINIA SEMINARY

The ten years past have been favored and fortunate years for the Virginia Theological Seminary, in many and varied ways.

The good name, we may be bold to say the high reputation of the seminary in this period, is traceable not to those of us who now teach here, as we are the first to admit. Rather the credit must go to the teaching and to the devotion of the former faculty, to the revered Cosby Bell and his able colleagues. The seeds of their work burst into an astonishing profusion in the years following World War II. The former students of that earlier faculty, now as bishops and rectors, have entrusted their postulants to the seminary in all but unmanageable numbers. These same alumni have exerted themselves in unselfish effort, year by year, to provide ever larger financial support for the seminary in this decade of rapid expansion. And from among the men who studied under the former faculty have come some of the distinguished members of the present faculty. We all stand upon the shoulders of those honored predecessors. We are grateful to them and to God for them.

A chief object of, and warrant for, our gratitude is Alexander Zabriskie. On the very day of this writing, we have read the glorious Burial Service of our Prayer Book for Zab, in the Seminary Chapel, and the Bishop of Virginia read the committal in our small hillside cemetery. Present-day students, former students, Zab's college and seminary friends and friends from along the way, were here to fill the chapel. They made the rafters ring with the victorious and joyous hymns which were always his favorites.

Dr. Zabriskie, as many alumni will recall, was educated by Dr. Bell and his fellow teachers and at quite a youthful age became their colleague. After Dr. Bell died and certainly after 1940, the year Dr. Nelson passed away and Zab was made Dean, he became the glad representative and agent of the spirit which marked that earlier group of teachers. He symbolized and actively brought into the present their spirit and their tradition of personal dedication and devotion to Christ, their pastoral care and concern for the individual seminary student, and their ready willingness to listen to what the individual student thought and felt and believed.

A more worthy and less hurried statement of all that Zab has meant to the Virginia Seminary will be sent to alumni in due time.

If Zab has had a long association with this seminary, so has Dr. Kloman, my immediate predecessor, who has resigned to resume the parochial ministry. He is the fourth generation of his family to come to this seminary as a student. He therefore has strong ties with the past. He is mindful and not unappreciative of them. Yet, as Dean, he has boldly and helpfully pointed us all to the new day in which we live, in order to measure and to meet its needs. In season and out he has pleaded for the openness, receptivity, and the sensitivity to the demands of Christ which are so necessary in a disciple of today. We are deeply indebted to him and will always be most grateful for his leadership and the large contribution he has made to the life and activities of the Seminary.

JESSE M. TROTTER,  
*Dean.*

## COMMENCEMENT 1956

Commencement week brought sunshine and warmth to the Hill after an unusually cold and wet spring.

The Faculty and Board met in the Scott Lounge on Tuesday evening, May 29. The President of the Board had asked Dr. Howe to present to the group the work of the Department of Pastoral Theology. This Dr. Howe did in a most edifying and stimulating manner—complete with charts by Bart Lloyd! It was the kind of presentation that Dr. Howe might well be asked to give, with profit for all concerned, to alumni groups and interested lay friends of this Seminary.

On Wednesday the Board met to transact its business. The outstanding action was the election of Jesse M. Trotter as Dean. (Bishop Goodwin was able to announce his acceptance at the luncheon on Thursday. Dean Trotter took office on July 1st.)

Dean Pike (V.T.S. '44) was elected Alumni trustee for a five-year term. The Reverend Charles Price (V.T.S. '49) was elected Assistant Professor of Theology and the Reverend William G. Frank (V.T.S. '52) Instructor in Pastoral Theology. Both men have accepted.

Due notice was taken of the departure from the Faculty of Dr. Kloman (V.T.S. '25), Dr. Goodwin (V.T.S. '10) and Mr. Lloyd (V.T.S. '48). Dr. Goodwin has retired and will live in Winchester, Virginia. Mr. Lloyd will be on the staff of Christ Church, Cranbrook, Michigan.

The preacher at the Missionary Service on Wednesday evening was the Rt. Rev. Richard Runkel Emery of North Dakota. He reminded his hearers of Our Lord's great compassion for the stranger—the man who, by his alienation from God, had become a sojourner in a strange land—and of Our Savior's concern to make them at one with God. He pointed out the privilege that is ours as Christ's ministers to share in this mission. The service was conducted by Robert Tsu, President of the Missionary Society. Vested for the service were the following members of the graduating class going into missionary service: George Hunt (Wyoming), Cyril Coverly (Chaplain, U. S. Army), Patterson Keller and A. C. Zabriskie, Jr. (Alaska), Richard Aiken (Honolulu), Donald Winslow (Japan) and Sumio Takatsu (returning to Brazil).

Thursday dawned bright and hot! The Commencement address given by Bishop Mosley of Delaware is printed elsewhere in this issue of *The Journal*. Following the exercises in the Chapel, the procession of graduates (61 Seniors and 7 Specials), honorary degree recipients (William G. Christian, Ernest A. deBordenave, James K. Friedrich, Bishop Robert R. Brown, and Bishop Arnold M. Lewis), Board and Faculty led the congregation to the site of the new Library where the corner-stone was laid by Bishop Goodwin and Mr. and Mrs. Fred G. Boyce, Jr., donors of \$100,000 for the Library. The first floor will be a memorial to Frederick Grayson Boyce III who died Feb. 10, 1936 and Sophie Meredith Boyce who died June 22, 1949.

Luncheon followed in and out of the Refectory. Bishop Baker was toastmaster and speakers included Bishop Warnecke, Jack Beckwith, and A. T. Mollegen. The new Dean was presented by Bishop Goodwin.

An account of the Alumni Meeting in Prayer Hall following the luncheon is found elsewhere in this issue.

## WITH THE EDITOR—

With this issue of *The Journal* my duties as Editor come to an end. Getting out *The Journal* has been fun. Contributors both on and off the Faculty have been most cooperative. Comments from readers have been helpful and rewarding. My thanks and appreciation to you all.

It is a source of real satisfaction that this, my last issue of *The Journal*, can contain the picture and first greeting of the Dean and new editor, Jesse M. Trotter. I know you will give him the stimulating support you have given me. His will be a rich and rewarding experience as Dean. He comes at a time when this Seminary, together with all the other Seminaries of the Episcopal Church, is entering upon its greatest era of usefulness to the Church. May God's richest blessings be upon Dean Trotter as he takes up his task.

E. FELIX KLOMAN.

## WITH THE ALUMNI

WILLIAM MEAD ('50), *Secretary*

There have been some changes made and they are definitely for the better. No longer does the annual alumni meeting remind one of the rush hour at Grand Central Station. There is little coming and going. "All sorts and conditions" of alumni are present for the opening prayers—we actually sit down—and, then, stay 'til the finish. It's wonderful—but it's only as it should be. For the present "moment" in the life of our beloved Seminary (as well as in the whole field of theological education) demands that the alumni association take seriously its responsibilities to help guide and support the life and work of this great institution. We owe this both to "the hill" and to the Church-at-large. Perhaps no one has seen this so clearly, nor helped us more to accept our role in relation to the Seminary at this time, than has our former Dean, the Reverend E. Felix Kloman.

But attending, and staying through, the annual meeting do not by any means constitute all the evidence that things are changing for the better. Far more important was the approval given this year to a new program of *Regional Meetings*. These meetings, it is felt, will help tremendously to deepen and strengthen the association's basic purpose: "*to produce concert in the efforts of the Alumni for the advancement of the interest of the Seminary, the prosperity of the Church, and the spiritual improvement of its members.*" The plan, basically, is to bring together over the next three years, in various regions of the country, all of the Alumni of our Seminary. Each meeting will be planned by the Executive Committee and the Dean, and set-up locally by appointed chairmen living in the various regions. At least one member of the Seminary faculty will be in attendance at each meeting—the Board having already appropriated \$2,000.00 to help meet their travel expenses. It should be noted that the faculty, as a body, has enthusiastically approved this plan provided, however, that no one of them be expected to attend more than one such meeting each year. The meetings will last 48 hours—from noon the first day until noon the third day.



There will be a common theme throughout—one which will receive the full impact of the combined thinking of both the Seminary faculty and the Alumni. Nostalgic gatherings they will no doubt be, but outweighing that, they will provide an opportunity for bringing together the thinking “on the hill” and the real-life situations of the Alumni throughout the Church. Better lines of communication, we hope, will be opened up between the Seminary and her graduates. Out of such meetings can come, also, something real and tangible for the whole Church. A book has been suggested, covering such a theme as “*The Priesthood Today in the Proclamation of the Gospel*”. We shall see. A tentative schedule calls for the meetings to begin this year. We’ll be hearing more definite details of the plan in the very near future.

No other “changes” are noted at this time. As I recall, dues remained stable—and are still being thankfully received.

## COMMENCEMENT ADDRESS

VIRGINIA THEOLOGICAL SEMINARY, MAY 31, 1956

THE RT. REV. J. BROOKE MOSLEY, D.D.

We are called to the ministry of this Church by the Almighty God Himself. This is a dramatic fact. And because it is a dramatic fact there are those who believe He calls in dramatic ways. Actually, however, He seldom does. He usually comes into our lives in very simple ways, in ways that are often so plain and so commonplace that it is easy for us not to see Him coming at all. He always seems to come into men’s lives this way.

His coming into the world in the likeness of man, a most spectacular, significant, and central event, was not done spectacularly. He came as a little baby in the middle of a quiet night, born of simple people.

His coming into the life of the woman of Samaria, a dramatic entrance as far as her life was concerned, was also done in very ordinary fashion. He sat down by a well and when she came along for water He asked her for a drink.

His entry into the life of Jerusalem, although here winning more attention as the people shouted their hosannas and scattered their palms, was nevertheless a homely entrance for a King. He came to them riding upon a colt, the foal of an ass.

His entrance into your life and mine, the entrance that has brought us both to this place where we sit and stand at this moment, is probably just as commonplace—and yet we hope it is just as full of His Presence.

Today, I would like to say three rather obvious things about His coming.

### I.

He comes into our lives without our leave, without our direction, and in His own way.

No one expected God to be entering the Bethlehem stable the night Jesus was born. No one expected God to be asking for a drink of water in Samaria the day He met the woman there and no one expected God to be entering Jerusalem on a colt, the foal of an ass.

These divine entrances into human lives fitted none of the patterns that their devout men had devised. These entrances didn't even fit the patterns that God himself up to that time had revealed to them. His coming in these instances was so far removed from all they thought God would do that they didn't believe He had come at all and in the name of orthodoxy they put Him away.

He still comes in ways that we cannot determine. We can set our patterns for His coming and we do set them, knowing that they have all the weight of holy tradition around them, knowing that the best of these patterns (of worship and work and doctrine and order) are not in any case man made things, but that they are in fact revelations and gifts from above given to us by a loving God. And yet, for all of us who have been blessed by them there is the ever present danger of our limiting the Almighty One Himself to the patterns He has given us. Then we do not look for Him elsewhere and are suspicious of reports of His alleged presence in other places and fail to see Him as He rides into our midst.

In the 19th Century the British people passed a law limiting the working day of little children to ten hours. This ten hour per day law for children was supported by certain outstanding Christian men like Lord Shaftsbury, but the rest of the Church was blind. Every bishop voting in the House of Lords, for instance, voted against this limitation of children's working hours. It is plain that the "good counsels and just works" that "came from above" in this case came from the ranks of a motley crowd called labor.

Or, consider the congregations of our churches in most places today in their powerlessness to heal the sick and to raise those who fall. Some congregations, it is true, do seem to reflect a picture of the kind of New Testament faith that made the lame walk, the weak strong, and that made new people out of old ones. Some of our congregations have such faith. But how many more of us fail to the point of forcing men to find new personalities outside the Church, in such groups, let us say, as Alcoholics Anonymous?

We who live by the patterns may like to scorn this peculiar fact and may even resent the obvious truth that it reveals about the powerlessness of the Church to change people, but to our continued discomfort the dried up alcoholic goes on saying: "One thing I know. Whereas before I was blind, now I see." It is always true that God comes to people outside the patterns whenever we will not let the patterns freely serve Him.

He does this whenever He raises up a prophet against the priesthood and He has been doing this for a long while.

He does this whenever He inspires a modern layman like a William Carey who begins a whole new missionary work that clerics in the pattern scoffed at.

He does this whenever He raises up new communions like the Church of South India to confound us in our reliance upon patterns and to lead a new way for us to follow, as we surely shall.

He does this in these days when He speaks through the secular voice of His courts of justice, binding upon us again through the highest court in the land His truth that since all men are brothers they should, therefore (and quite simply), be treated alike.

God will not be limited by any static definition of His ways, not even by the good traditions which He himself has given us. He is even greater than His gifts. And when our faith is so small as to keep us blind or weak, He will come to men in ways apart from us. At the very moment when we have reached the highest degree of satisfaction with our established and God-given customs, traditions and usages, He may be preparing to come to some men on a colt, the foal of an ass.

## II.

Whenever He comes we are unprepared.

Jerusalem was certainly unprepared when He came to it. The woeful state of these deeply religious people was dramatized for all succeeding generations by the cleansing of the temple. Even in this very center of their religious life they were not prepared for His coming. The woman of Samaria, startled by His presence at the well, quickly revealed her guilt and almost at once left off giving Him her glib answers and her facile excuses. The poor travelers in the inn, so busy with their own concerns on the night in which He came to earth, never saw Him at all.

This is the part of the story that hurts. We are all always unprepared for His coming into our lives. The profane things that fill our days keep us from Him in grievous separation and this separation hurts.

Yet even painful separation is immediately more comfortable than the shock of facing Him, of being wholly in His presence, laid bare by His perfect knowledge of us, deprived by His silent reproach of our own glib answers and facile excuses. When He comes into our lives and stands before us, then we know we are not worthy so much as to gather up the crumbs.

How can we then as priests and ministers in a very special sense, called upon to care for His people and to handle holy things, reconcile ourselves to this holy service? The conscientious young man is seen everywhere debating this with himself when he is deciding whether or not to go into the ministry in the first place. "I am not good enough", he says. "Not good enough to be any kind of a Christian disciple, let alone to have the thought of being ordained to Holy Orders in a Christian church."

It is to be hoped that this young man will never learn better and will always be uncomfortable. Surely there are some Christian answers to his plight, but it would be well if he would let others remind him of these answers and not explain them to himself. For the fact of the matter remains that we are not good enough, we are not worthy of the task we have been given.

So we pray that we may never become "accustomed" to the ministry, may never grow used to handling holy things, and may live with an abiding sense of awe that we are allowed to serve Him intimately.

It is easy to accept this fact as a theological doctrine. It is somewhat more difficult to know it personally as a living experience. "Church work" is not always calculated to bring this truth home to us. In fact, the re-



verse may be true. Those who are the most conscientious churchmen, the most faithful in devotions and the most efficient in work, may be the very ones most likely to lose their sense of unworthiness. Let us remember that when Jesus said harlots would go into the kingdom first, he was talking to priests. Familiarity with churchly things may not breed contempt in our hearts but familiarity can breed hearts that are content. It is a sly trap and we above all others are most likely to fall into it.

Probably no other clerical sin is so certain to cut us off from others. Laymen will forgive us everything but this. The self-righteousness of the professional do-gooder, and the professional holy man gets the scorn it deserves. Moreover, no other sin so successfully separates us from God, for it is basic that we will never know His strength as long as we confide in our own.

We are unworthy; let us pray impudently that He will engrave this on our hearts and show it in our lives, that we may never be proficient in "conducting the services", or experts in ministering to His people. We are unworthy; let us beseech Him never to let us forget it, that we may always have a lively wonder that He should come and ask us to serve Him in any way at all.

### III.

Despite our sin and weakness, He has come to us and has chosen us to be His ministers.

This is the end of it all, not an end for us to claim, but a gift of love we can accept with thanks. For all of this is not our work, it is His. It is not our choosing, it is His. It is His to pick the work we do, His to pick the place we do it, and His to decide what the results will be. He comes to us and offers us all this.

Yet we often wish that He would not come at all, that He would let us alone. Certainly at the beginning of every invitation from Him, most of His disciples wish He would let them alone. Most especially, at the time of deciding to go into the ministry there is this rebellion, this pretending to play hard of hearing when He calls. Surely we want to serve Him, we say, but does He require all of us this way? And men turn and flee, you've seen them and I hope you have done it yourself, for then you do know what I am saying, then you do know how he relentlessly pursues like the hound of heaven He is, coming to you unyieldingly, presenting His claims, pressing, intruding, and demanding, riding into the very center of your life until finally you give in and give yourself to Him who has already come to you. This is what I suppose is meant when it is said, "Don't go into the ministry if you can possibly stay out." And the joy of giving in is the joy of the Christian life itself. This is the end for which we were created. Unworthy as we are, this is the place given to us.

Is this too great a claim to be making for us ministers, and for us ministers-to-be? Not at all, because in fact the laymen share all this with us too. We hold this ministry together with them in a life of service to Jesus Christ. This is the end for which all men were created, "even as He chose us in Him before the foundation of the world."

Dr. Mollegen is one who has reminded us in his Cathedral lectures of the vivid Bible stories of God setting apart His ministers even before

their birth. Jeremiah, for example, was pursued relentlessly by the Lord as He sought him for a prophet, but Jeremiah resisted the call. "Ah, Lord God," he said, "I do not know how to speak for I am only a youth."

But the Lord said, "Do not say I am only a youth, for to all to whom I send you, you shall go . . . before I formed you in the womb I knew you and before you were born I consecrated you."

And Jeremiah ceased his resistance, became God's prophet, and fell into his rightful place in the universe which had been prepared for him from the beginning of the world.

St. Paul also resisted this call at first, even to the point of persecuting the Church of God, but finally found the same peace in his life's fulfillment when he stopped his struggling and accepted his vocation.

"For God," he said, "had set me apart before I was born and had called me through His Grace . . . in order that I might preach."

This is the staggering fact about our ministries too. Before our birth, even before the world itself, these ministries which we hold fearfully and joyfully now, were destined for us by "the one who achieves His purposes by His Sovereign Will." Before all else was, this was.

Laymen and clergy alike share in this work to which we have been ordained so long ago. To resist it, as we often do, or to be unaware of it, as so many of our brethren are, is to live apart from His Purpose, with all the bewildering uncertainties and anxious pains of self-direction and self-will. But to answer His call and to accept the place prepared for us from the beginning is our life's abundance and completeness.

All human living—our birth, our work, our worship, our loves, our joys, our sorrows, our death—is consummated in Jesus Christ. In Him and in His service we find our life's fulfillment, a perfect gift from Him.

This is the reason for our ministry. This is the reason for our living. This is our Message.

May each bring praise to His Glory. Amen.

## ORDINATION SERMON

VIRGINIA SEMINARY, JUNE 1, 1956

WILLIAM MEAD (V.T.S. '50)

In the First Epistle of St. John we read these words: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

Should anyone have missed his point, the author, a few lines further on, makes it again—after sharpening it up a little: "If anyone says, 'I love God,'" he writes, "and hates his brother, he is a liar."

His point is, of course, that it is erroneous to think of one's relationship with God as being somehow separate and distinct from one's relationships with persons. For we can only love God in our brother, and we can really only love our brother in God. Our Lord Himself warned us that even as we do it unto one of the least of these his (and our) brethren, we do it unto Him.

And yet from that day to this, we so often act as if our relationships with persons are one thing, while our relationship with God (Father,

Son, and Holy Spirit) is quite another; for it is so much more difficult to love my brother whom I have seen, than it is to love God whom I have not seen.

Now what this means—when we separate the two great commandments, which are like unto one another—what this means, when we separate the “love of God” from the “love of neighbor”, is that with the same stroke, we cut off God and His Church from man and His world; we separate religion from life, and as a consequence, what we believe about God and the Church often has very little effect on what we do or how we do it, or to whom we do it in the world. The average Christian in our generation—at least this is my experience—the average Christian today seldom, if ever, lets his religion interfere with his life. The two are walled-off—are separated one from the other.

For example: we’re supposed to be in the midst of a great religious revival. Almost everybody thinks so. More people are affiliated with churches than ever before. You men who are to be ordained at this Service will shortly learn—if you haven’t already—that there’s no great trick in being a “successful” clergyman today. Wherever you go in the Church—with few exceptions—you’ll set wonderful new records: more baptisms, more confirmations; you’ll hold more services and build bigger buildings than any of your predecessors had. The Church is a “success story” today; and you’ll share in her success. The awful truth is that religion has become extremely popular.

And yet, with all of this new interest in religion and activity in the Church, what’s happening in the world? The same old things—only they appear to be getting worse. As statistics increase in the Church, so does juvenile delinquency increase in the world; broken homes are becoming more numerous, not less; alcoholism and mental disorders grow by leaps and bounds; race prejudice runs rampant; and the whole moral tone of the nation sinks lower and lower. Apparently, so separated have the Church and the world become, that we can now have a revival in one without it having any noticeable effect on the other.

Frankly, I’m a bit tired of talk of religious revival. I don’t see evidences of it in my newspaper, or in my community, or in my nation—and that’s where it must appear. For the world will not be “saved” in the churches. The earth-shaking decisions are being made on the “outside,” and that’s where the real failures are taking place—in the offices and schools, in factories and homes, in stores and voting booths. Our failures are found out where we live—in all of our activities as neighbors, and citizens, and members of a world community.

One man writes that we are always hearing noble words, reading lofty affirmations, dreaming wistful dreams. But we seldom practice what we hear preached; we don’t do what we want to see done; we don’t become what we want the world to be.<sup>1</sup>

Now let’s not make a mistake here. This is in no way equivalent to the cry of St. Paul for deliverance from this body of death; for that good which he wanted to do he could not, and that evil which he did not want to do, he did. This is not that at all. St. Paul knew a terrible sense of failure—of sin—before God, and this is not true today.

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<sup>1</sup> *The Pulpit*, October 1955, Sermon by Roy M. Pearson.

What's happening now is that the separation between "God and my neighbor", between "Church and my world", between "religious beliefs and my daily life", is becoming so complete that people no longer see any connection between them. We come dangerously close to "keeping the form of religion" while denying not only its power, but its relevance.

What we've got to have today is not more "good Churchmen." We have enough "good Churchmen." What we need is more good "Church-in-world-men"—men and women who know that religion divorced from life is hypocrisy. Indeed it is not even religion; it is "playing at religion."

William Temple once wrote: "God is less concerned about religion, as such, than the average curate." What he meant was that the great moral issues were being fought out in the world rather than in the Church; "that God teaches us to seek earthly justice, freedom and peace, to set our faces against injustice, oppression and tyranny. And this demands more than proclaiming ethical principles. It demands more than pre-occupation with the beauty of liturgical worship, or even the orthodoxy of one's faith."<sup>1</sup>

And yet we go on acting as if God weren't concerned with the world at all. Where do people get the idea that God isn't concerned with the world?—or that the Church isn't concerned? Clergymen today are being criticized—and some have lost their parishes—for trying to relate the Christian faith, as they understand that faith, to the living issues of our day. There are people who are becoming very much disturbed because the quiet and beauty of the Episcopal Service is being ruined for them by preaching which brings the everyday problems surrounding us—the world's problems—into the Church, and there tries to deal with them in terms of "the faith." Their religion, and worship, are obviously forms of quietism—that religious mysticism which advocated a withdrawal from worldly interests—and passive meditation on God and divine, not human, things.

"Some people claim", as one of our Church's Bishops said the other day, "that the clergy should not express themselves on political or social issues—but the clergy not only ought to, but *have* to pronounce the Christian faith and ethics relative to these things because, by and large, the Christian laymen do not."

Isn't it true that the prophets of old were concerned about just this—the divorce of religion from life, of God from the world? Listen to Amos. "Thus saith the Lord: I hate and despise your feasts, and I take no delight in your solemn assemblies. Even though you offer your burnt offerings and cereal offerings, I will not accept them: and the feast offerings of your fatted beasts, I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream."

If our clergymen are beginning to lose their pulpits because they are being true to the prophetic nature of their vocation, we should rejoice.

How much better for religious leaders to get into trouble over some of the real issues that confront the Church and world rather than because

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<sup>1</sup> *St. Andrew's Cross*, April 1956. in article by Captain Robert Jones.

of some inconsequential parochial detail, as has happened so often in the past.

I remember a friend of mine who, after his first service as the new rector of a parish, had all the elders of the church descend on him because he had failed to have a closing prayer after the recessional hymn. They had always had a closing prayer. "So what did you do?" I asked him. "From then on I had a closing prayer," he answered. And then he continued, "There are some things this faith asks me to die for, but that isn't one of them." Too often we hear of clergy at odds with their people over just such issues as this—ready to fight and die, if necessary, for the wrong reasons. It's good to have them struggling in some worthwhile causes again.

How ironic it is that the communists see all this clearer than many Christians. They don't want the Church "in the world." I don't mean the Church as an institution now, but rather a vast community of people—the body of Christ—the fellowship of the Holy Spirit; they don't want Christians mixing their religion with life. They want Christianity to remain what Marx said it was—an opiate to the people—something that puts us to sleep and keeps us unaware and unconcerned with life in the everyday world.

A Russian clergyman visiting this country piously remarked that they don't concern themselves with political problems or social reforms at all in his Church, but devote themselves entirely to soul-saving. "We're there for preaching and praying," he says. One wonders what they preach and pray about!

Dr. Albert Einstein had little respect for religion, I'm told, until the Church in Germany, as weak as she was, dared to stand up and talk back to Hitler and the Nazi. He was impressed that it was one of the few voices in that land that was raised in protest.

This is the kind of vital Christianity that our nation and our world cry out for today.

God asks of the Church that we get out of the harbor and sail in the open sea, that we get out of the briefing room and onto the battle field, that we give up our place on the side lines and get into the game. He asks that Christians—you and I—take our faith into our lives; that we meet Him, and work with Him, where He is—in real life situations out where we live.

Now not many people are going to answer His call—you can rest assured of that. They never have and I don't suppose they ever will. It's too costly. But it doesn't take many. The early Church, though small in numbers, was accused of "turning the world up-side down." It needs a good turning again.

And it isn't as though we had to infiltrate all walks of life with Christians—as did they. We have Christians already there. The World Council of Churches meeting in Evanston, Illinois, in 1954 wrote: "The time has come to make the ministry of the laity explicit, visible and active in the world. The real battles of the faith today," they continued, "are being fought in factories, shops, offices, and farms; in political parties and government agencies; in countless homes, in press, radio and television; in

the relationships of nations. Very often it is said that the Church should 'go into these spheres;' but the fact is that the Church is already in these spheres in the persons of its laity."

Thus, the problem is clear: it is to convince Christians that there is a serious connection between their faith and their life, between the Church and the world, between God and their neighbor. We must, as Clergy, and they must, as laymen, begin to see the relation of everything that we do to God and the faith of the Church—for God is concerned for His world and for His people—at all times and in all places. And only when we begin to act as if He is—only then—will a real religious revival take place.

As Deacons, Priests and Bishops of the Church we cannot escape the world's problems by walking by "on the other side," and leave them for the Good Samaritans to wrestle with. To do so makes a mockery of our faith and of our God. Nor as laymen can we pull shades down between religion and life as did one sensitive Christian lady on the train whenever she came to Washington and had to pass through the slums of Baltimore. The sight upset her and she would rather shut it out and forget it.

Good Christian people, we cannot worship God out of one side of the face and ignore His troubled world on the other. Correction, we can—but we, and the Church, shall not escape His wrath. Let us remember that fear of the Lord and of His wrath, is the beginning of wisdom—without which the people perish.

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My brothers, I raised a question earlier for which I did not then provide an answer. I asked: "Where do people get the idea that God isn't concerned with His world?" I'll answer it now. In part, at least, they get it from us—from the ordained ministers, the ranks of which you are joining this morning. They get it from our preaching, from our parish life, and from our own example.

No one, to my knowledge, can get himself separated from the world around him more quickly than a clergyman. His parish can become a permanent "retreat center" with an inner life all its own—isolated and detached from life around it.

Yet this "ministry of reconciliation"—of the world to God—presupposes that we, members of the Christian Community, are "in touch" with the world in God, and "in touch" with God in the world. The truth is that we are seldom today "in touch" with either—despite our tremendous growth and great activity.

If the Church is to be re-born in our day; if she is to have a "new life," she will first have to die to much of "the old"—die to her petty and in-grown parochialism, to her own selfish ambitions and schemes, to the demonic competition which she carries on with the world, to her superficial piety, to her deep fear of conflict and struggle and death.

The Gospel will speak to those in our day only when the Christian fellowship demonstrates its power to stand alongside of people in the world, in the precise situation in which they are living,—its power to free them from the things which hold them in bondage—its power to heal the society in which they have to live as well as the individuals in



it—and its power to bring them the hope of victory which is in Jesus Christ Our Lord. We offer them no victory that is an “escape”—but victory right where they stand in the world. Only when our preaching and our parish life and our own lives reflect this power and this concern, is the Gospel “Good News” and is the Church a “Saving Community.”

May God bless you in the work that He will give you to do—and may He strengthen you in, and for, the doing of it—in this our “day of necessity.”

## THE BIBLICAL LANGUAGES AT THE SEMINARY

MURRAY L. NEWMAN, JR.

*Assistant Professor of Old Testament*

As Paul Sorel, the pungently irreverent manager of the Seminary Book Service, sees it, the entering Junior of the present VTS generation is confronted by an intolerable dilemma. If he fights a battle with his Bishop for a dispensation from Greek, and wins, his reward is a course in which he gets *both Greek and Hebrew*.

The course in question is listed in the 1956-57 catalogue thus:

N.T. 13-14. *Biblical Word Studies*. First and Second Semesters. Three Hours.

A brief introduction to the Hebrew and Greek languages, followed by a systematic survey of key theological words of the Bible.

Biblical Word Studies, which was offered for the first time at the Seminary during the school year 1955-56, had its genesis in the conviction of the faculty that a knowledge of the biblical languages is really vital for an understanding of the biblical faith. This is true, they felt, not only for the sixty per cent of the seminarians who take Greek but also for the forty per cent who receive a dispensation from it. The present Junior, therefore, who does not study Greek is required to take Word Studies. Its primary purpose is to introduce the non-linguistically inclined seminarian to the basic importance of Hebrew and Greek for comprehending and interpreting the Christian Gospel.

The first step in such a course is a brief introduction of five weeks each to the grammar of the two biblical languages. It is evident that such a short study can provide only a minimal acquaintance with Hebrew and Greek. Still it is enough to acquire a knowledge of their alphabets, pronunciation, general grammatical structure, and a small vocabulary. The “feel” of the two tongues can be attained.

The student of “Theological Gamesmanship” can see the immediate advantage of such a knowledge. Innumerable people can be impressed and theological arguments won by the successful graduate of Word Studies if he plays his hand skilfully. He could, for example, memorize Isaiah 7:14 in Hebrew and Matthew 1:23 in Greek and be ready to make imperious pronouncements on any facet of the doctrine of the Virgin Birth. Most of his theological opponents would pale in the face of his ostensible knowledge of the Bible in the original.

There are other and more serious advantages from such a study. An acquaintance with the biblical languages provides a unique insight into

the mentality of the people from whom the Bible came. In belonging to the Church the Christian knows himself as part of the continuous people of God. The formative period of this people is that which has been preserved in the biblical record. Abraham hears the call of the Lord and becomes the father of Old Israel. At Sinai, in response to God's act of redemption in the Exodus, the Hebrews become his covenant people. To them he speaks his word of judgment and renewal "in many and various ways." In the fullness of time God speaks his ultimate Word through him "whom he appointed the heir of all things, through whom also he created the world." With the event of Jesus Christ the New Israel emerges and the history of the Christian Church begins. The subsequent existence of the Church, however, is dependent upon its unceasing recognition of its continuity with and understanding of those people who were confronted by God's reality from the time of Abraham to Christ. The Church in every age is called to identify itself with their life, their thought, their faith. Thus by God's grace the full power and relevance of his revelation is repossessed.

An invaluable way of repossessing the life, thought and faith of Old and New Israel is to achieve an understanding of the languages in which the memory of their life, thought and faith have been preserved. For the language expresses the soul of a people.

The singularity of Hebraic thought is mediated by the Hebrew language. The student who has only a preliminary knowledge of Hebrew, for example, is quickly struck by the fact that its sentences almost always begin with a verb. This is more than just an accident of grammar; it says something about the people who spoke the language. Since the Hebrew verb is invariably related to action, the very grammar of this people stresses their dynamic vitality and their fervent involvement in life. This outlook is determinative for their understanding of God. The Holy One of Israel is not a Deity whose existence, like that of Aristotle's God, consists of his eternally "contemplating on contemplation", quite oblivious to the world of men; rather he is a God who actively intervenes in human history, confronting Abraham, Moses, the prophets, seeking to accomplish his righteous purposes among them.

It is possible to impart something of this aspect of the Hebrew mentality in English. But its full impact comes only when one has looked at sentence after sentence in a passage of the Old Testament and has seen that every one of them begins with a verb. Countless similar insights into the mentality of ancient Israel can be gained by the *Word Studies* student even in his brief contact with Hebrew.

Likewise an acquaintance with New Testament Greek is an invaluable inauguration into the life of the early Christian community. The Greek of the New Testament represents a later, more simplified development of Classical Greek. Since it was the language of the common man, it is termed "common" or *koine* Greek. The *koine* of the New Testament is different from most non-biblical *koine* in that it has a very definite Semitic character. Not only were practically all the writers of the New Testament books Jews, but the Bible they generally used was the Septuagint, the Greek translation of the Old Testament. The result was that the Greek they wrote inevitably assumed a marked Hebraic stamp. Also the lan-

guage of the New Testament has been deeply influenced by the reality of Christ. The authors of the New Testament had all been encountered by God's redemptive deed in Jesus of Nazareth. Since no language could be completely adequate to express such an experience, the first Christians found themselves continually struggling to find new words, new phrases, new grammatical constructions to do justice to what they were trying to say. As a result of their endeavor a new language emerged: the Greek of the early Christian Church. An acquaintance with the language of this remarkable community of Jews who had been encountered by Christ and wrote of that encounter in a kind of Greek can result in a much deeper sense of affinity with them and understanding of their faith. The five weeks the *Word Studies* student spends in Greek is not a great deal, but it is an enlightening beginning.

After the first ten weeks, the study of the biblical languages does not actually cease but continues in a different way. The remainder of the course is concerned with a systematic consideration of key biblical words.

Fortunately a great deal has been published recently for just this kind of study. An elementary but suggestive little book is William Barclay's *A New Testament Wordbook* (London: SCM Press, 1955). Somewhat more advanced and more adequate is *A Theological Word Book of the Bible*, edited by Alan Richardson (New York: The Macmillan Co. 1951). Much more scholarly and complete are the six monographs which have been translated from Gerhard Kittel's *Theologisches Woerterbuch zum Neuen Testament: Apostleship* by Karl Heinrich Rengstorff, 1952; *The Church* by Karl Ludwig Schmidt, 1950; *Gnosis* by Rudolph Bultmann, 1952; *Love* by Gottfried Quell and Ethelbert Stauffer, 1949; *Righteousness* by Gottfried Quell and Gottlieb Schrenk, 1951; and *Sin* by Gottfried Quell, Georg Bertram, Gustav Staehlin and Walter Grundmann, 1951 (London: Adam and Charles Black).\*

The Kittel books suggest the nature of this kind of study. The key theological words of the Bible are carefully analyzed in regard to their meaning, usage and development throughout the history of ancient Israel and the New Testament Church. Here is the word "love". What are the Hebrew words for love in the Old Testament? What do they mean as they are used by the various writers? What is the difference between the Hebrew word that means "election-love" and the one that means "covenant-love". What are the words for love in the New Testament? What points of continuity do they have with the Old Testament? In what way are the New Testament words discontinuous with the Old Testament words? What difference does the event of Christ make? Answers to questions like these can lay the real foundation for understanding the Christian doctrine of love. And some acquaintance with Hebrew and Greek is virtually indispensable for such a study.

To say that Biblical *Word Studies* is not easy, maintain most of the Juniors who took the course for the first time during the past school year, is a gross understatement. But that it can lead to a much deeper and more mature comprehension of the biblical faith is unquestionable.

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\* All of the books mentioned above, says Paul Sorel, can be obtained at the Seminary Book Service.

It should be added that, although Mr. Sorel appreciates the dilemma *Word Studies* presents for the entering seminarian, he is not at all unhappy about the course. He sells three times as many books for it as he does for Beginning Greek!

## **NEW STUDENT BODY CONSTITUTION**

ROGER A. WALKE, JR. (V.T.S. '57)

That the old constitution of the Student Body, written in the 40's, had become outmoded had been apparent for some time. The major factors in its obsolescence were the numerical growth of the Student Body and the change in its composition. As fifty percent of the students are married, live off the Hill, and are engulfed in responsibilities not wholly related to the Seminary, the town meeting form of government is no longer practical. To continue to apportion membership on the Student Council on the basis of classes is unrealistic. The realization of the need for change came to a head during the fall and winter of the 1955-56 session. A committee composed of John Fletcher, Sandy Zabriskie, Carl Schaller, John Symonds, Kelsey Batchelder, and Lou Gillette, with Mr. Graham as Faculty Adviser, was appointed, and they drew up a proposed constitution. In two meetings, lasting a total of some two and a half hours, on May 4 and 7, this constitution was submitted to the Student Body, and after a number of minor additions, deletions, and changes, was accepted by the requisite two-thirds majority.

The student government as defined in the new constitution is representative in nature. The dual character of the Student Body is recognized, and married and single students have approximately equal representation on the Council. The terms of office, which formerly ran from September to June, have been changed to run from January to January. This will provide greater continuity from year to year, and will free seniors in their final semester from this additional responsibility. Other changes constitute a major effort to deal effectively with student problems.

The Student Body is most hopeful that this new Constitution will meet realistically the existing situation at the Seminary and will enable the students themselves to deal with it creatively.

## **THE CHURCH'S MINISTRY TO SEX AND MARRIAGE**

DONALD F. WINSLOW (V.T.S. '56)

From its inception, the Church has been charged with the task of carrying God's Gospel of Redemption to all men, in all places, and in all situations. The Word of God, as revealed by Jesus Christ, and the Sacraments (Dominical and otherwise) are the principle tools whereby the Church can effect this task. In our particular Communion, we are blessed with a Book of Common Prayer which relates the Word of God and the Sacraments not only to the on-going of life, but to particular moments of that life as well. Beginning with the birth of an individual, our Prayer Book speaks to him in all the great moments of his life until such a time as he dies, and then the Prayer Book can speak to those whom he has left behind.

Of these great moments of a person's life, perhaps marriage is of the deepest significance. While the Prayer Book speaks only to the marriage service *per se*, it also sets the stage for the rest of the couple's living together. Yet, more than this, marriage is of particular significance because of the fact that here is a situation to which the gospel has unique relevance. Indeed, marriage might even be thought of as a very ripe opportunity for conversion. In one sense, then, the ministry of the church is to take advantage of this opportunity. But before examining this matter, we must first examine briefly the nature of marriage itself.

That a man and a woman should cleave to one another, forsaking all others, is an order of God's creation. Humanity is not divided into two sexes as the result of some Fall, as Plato's myth in the *Symposium* tells us. On the contrary, this division is a created good, and therefore must exist to serve God's purposes, as indeed all creation does. It is easy to understand that the union of one man and one woman is ordained, as it were, of God, but it is less easy to comprehend the fact that this union should be not only monogamous but indissoluble as well. I am not one who would suggest that *all* divorce should be proscribed, but I am one who says that marriage should definitely be indissoluble. It is because of the fact that marriage is a created order that it should be "until death us do part," but we must recognize that we *know* marriage only as an order of fallen creation, and must, like Moses, legislate for the "hardness of their hearts."

Yet if marriage is thought through more thoroughly than is often done today, it can be seen that only in an intended life-long partnership can there be that element of human fulfillment which is so possible in marriage. There can be no such fulfillment if the marriage contract is understood as a "trial run" or "something we'll stick to if it works out," or a "temporary agreement for purposes of legalized cohabitation." Only where marriage is entered into with full and unreserved intention of making a lifetime proposition can the couple realize in their married state that for which they were married. For in marriage there is an opportunity for a man and a woman to transcend themselves, to realize in themselves and in one another a quality of being that was not previously possible. In sharing their lives together, each partner *dies* to the other and is consequently *reborn* as more of a person. This is what is meant by the fulfilling character of marriage; this is what is meant by the words, "and they shall become one flesh." For no longer does the man live only for himself but for his wife and by so doing discovers that they both grow in their capacity for realizing their true natures.

But marriage includes another element which forms part of God's purpose for His creation. This is the sexual aspect of marriage. Sex has suffered throughout the ages from many twisted opinions, varying from the idea that sex is innately bad to the idea that it is a natural 'animal' drive which must be given outlet. The Christian can hold to neither of these views. For him, sex, as marriage itself, is a created good. But it can only find true fulfillment in marriage. Sex is not one isolated compartment of life; the sexual function of a person cannot be divorced from the person himself. The trouble with illicit sexual relationships is that they are concerned more with the function than with the person. Only

when sex is part of a *whole* relationship between two persons, as in marriage, can it fulfill its proper place in the created order.

If the sexual aspect of marriage, then, is part of the living relationship between two people, we cannot say that sex must be used only for the purpose of procreation, for this is to reduce marital sexual relationships to the realm of cattle breeding. True, a man and a woman share in God's creation by their God-given ability to procreate, to "be fruitful and multiply," but this isn't the only function of sex. In marriage, sexual relationships fulfill also the purpose of re-creation. A man and a woman living together in self-giving, give also of their bodies as a thank-offering to each other for their joy of being man and wife. We most think of sex as giving and not as taking. In such giving, then, a man and a woman can fulfill themselves as persons, they can become more whole. A man can't be whole except in intimate relation with a woman, for this is part of his manhood. And the same holds true for a woman. Sex, then, needs full and free expression in marriage, both for procreation and re-creation. As has been said, "Sex needs marriage and marriage needs sex."

Having taken a brief look at the nature of sex and marriage, we can now return to our theme of the Church's message and ministry to it. It is in the counseling situation, pre-marital and post-marital, where the Church has the greatest opportunity for proclaiming the Gospel. For instance, the young couple contemplating marriage are in a particularly receptive mood for any message that will underline the importance of what they are about to experience and give meaning to it. Likewise in post-marital counseling, the couple is seeking for answers, often begging for answers. And the Gospel can provide the answers—perhaps not the ones the couple expected, but the answers just the same. The Prayer Book views marriage as an "honorable estate" which shouldn't be "entered into unadvisedly." For this reason, we might define marriage counseling as that situation where this "honorable estate" is taken into advisement. And more than this, marriage counseling is an opportunity for lines of communication, hitherto closed, between the man and the woman to be opened. This must be a situation, then, where the husband and wife counsel each other, for the nature of the marriage relationship as outlined in the first part of this paper demand it. The counsellor's task is not to outline the created order of marriage and tell the couple that this is what their marriage should be. This would be disastrous. If marriage were fulfilled as its created purpose intends, there would be no need for counseling. But creation is fallen. The great god *eros*, proclaimed infallible by Hollywood and twentieth century novels, has lied. The young man and woman who are 'desperately in love and know that their love can overcome all obstacles' have been fooled by this fake god. Where there is hope for love and joy and happiness, there is estrangement, disillusionment and despair. It is to this situation that marriage counseling must aim the burden of its message—and not only counseling, but the whole ministry of the Church, sacramental as well as pastoral. It is to this situation that the Church's ministry must be most vital. And the essence of this ministry is the gospel that proclaims not only God's creation but also God's redemption. It is only through a grounding in this proclamation that marriage can become Christian. The Christian marriage isn't perfect, and happily, it needn't be perfect. The gospel



of redemption has as its cornerstone the good news of God's forgiveness. A man and a woman can find *eros* fulfilled only when it is infused with *agape*. What great joy it is for a couple to discover that the source and power of their marriage is not based primarily in their own love but in the love of God! And in this knowledge, how much greater is the possibility of forgiveness and at-one-ment between them! This is where marriage can become, indeed does become, sacramental. The alienation and separation of a married couple is descriptive of the alienation and separation of all creation. But God has healed this breach, and the Christian marriage can be an outward and visible sign of this healing. And this healing is not just a static factor in man's relation to God but a continuing activity of God throughout the human enterprise.

The Church's ministry to sex and marriage finds its focus then, not primarily in what the created nature of marriage is, but in what it can be in the light of God's redeeming act in Jesus Christ. It is for this reason that marriage is such a particularly susceptible situation to the relevance of the Church's ministry, as we have already seen. Here the Church can aim towards real conversion. Here a man and a woman are 'ripe,' as it were, for a conversion experience, since to the situation they bring a conscious need for conversion and an unconscious demand for it. Their marriage is, to them, the most important factor of their experience. And that this importance is based not on their own human capacities but on the will of God is good news to them.

With such a foundation, a Christian marriage can be *ecclesiola* which is grasped by and used by God for his purposes. A Christian marriage isn't one that is 'holier' than other marriages, since marriage has an ontological meaning in and of itself, as we have already seen. But a marriage lived in the constant awareness of the Gospel of God has greater possibilities for creative self-transcendence than other marriages for it is an on-going sacrament of God's love. It is God's love that makes a Christian marriage possible just as it is God's love that makes human existence possible. It is this Gospel of love, of God's creation and redemption and forgiveness, that is the burden of the Church's ministry to sex and marriage, as it is to all men, in all places, in all situations.

### **"CHAPLAIN (1ST LT.) USAF"**

STARKE S. DILLARD, JR.

When I left Virginia about this time of the year in 1953, I was pretty well set to join some branch of the military as a Chaplain. Of course I would wait until I had passed what I felt was a rough Canonical, until I had been ordained to the Priesthood, and until I could reasonably leave the fine little rural parish to which my Bishop had sent me. These deterring events happened in time, and as I look back they were blessings in disguise. Finally I felt reasonably free to enter the service.

Why did I join the military? Well, let's face it. I had guilt feelings about having had many peaceful years all the time gaining a good uninterrupted education. This feeling was bolstered by the fact that our Armed Forces Division has constantly been screaming about the need for Episcopal Chaplains. If I was ever going to try something like this, now was the time when my family was young and I haven't gotten too

set in my ways. And besides the medical maternity benefits are terrific!

Then there is this idea: Our church has many men in the service, particularly as officers. I felt and now I know that they appreciate an Episcopal Chaplain. Many denominations are pouring Chaplains in the service. Many of these Chaplains run from their denominations into the service, and they are doing a good necessary job. I hope that at least the Episcopal Church will keep its allotment filled.

Our church has a lot to offer and a lot to witness to. My personal opinion, now, is that this is not an easy life. An Episcopal Chaplain does not have the deadening element that makes him feel like he has to stay in service. He knows that he is wanted back home, and that his Bishop can use him. So he can enter service, not becoming too military and present a fresh breath of human understanding.

This approach of mine is the "I'm here for a while" approach, but many of our good priests have made plans to make a career of the military. They rightly feel that there is too much going on here being the pastor to several thousand men. They have found in the Chaplaincy that their work has risen above the petty provincial problems of the small town parish and they have been freed to handle those life or death matters.

Now this sounds rather glorious, but I feel that as far as the average military man is concerned he doesn't care what you are. In fact being an Episcopalian will tend to scare him at first. The government makes it clear that we should maintain our churchly feelings, be what we are; but in actual practice the Episcopal Chaplain is just another General Protestant.

Now Dr. Kevin might love this, but I don't particularly, just *general*. I feel that if an Episcopalian maintained his real feeling for his Church, he would wind up with all the odd jobs on base, he would have a small loyal group of Episcopalians around him, but they should be going to some local church where a healthy normal church life could be provided. In many cases there is not this local church to be had, and many times there will be a large number of Episcopalians on base. Here the Chaplain can feel that he, as an Episcopalian, can do a needed job, that no other General Protestant can do.

But I feel that we must keep men in our appointed openings, not necessarily the same men, but maybe a flow of fresh young men who need the broadening experiences which one will surely have in the peacetime military.

How did I get in the Air Force? At first I just wanted to be a Chaplain. Now, as a Chaplain I am glad that it is in the Air Force. One will find that the regulations in the Air Force protect the Chaplain from getting involved in too much secular activity. He does not become the recreational director, he does not conduct the short-arms inspections, he does not throw the commander's parties. These regulations, which profited from the older branches of service, limited our duties to the religious, cultural, and moral activities.

But I got into all this by just asking the Rev. Robert J. Plumb of our National Council, where a Chaplain would be most needed. It so happened that we had vacancies at that time in all three branches of the service, but that the Air Force was in dire need.

With my Bishop's approval, the approval of the Ecclesiastical Endorsing Agency, which for us is the Armed Forces Division, the Chief of Chaplains USAF sent me all the papers to be processed. I had a thorough physical and filled out seven copies of everything printed! Then I waited to be cleared. I was. Then one day I got a letter saying that I was a Lieutenant in the United States Air Force Reserve. I didn't even have a pretty uniform. So I went down to some sloppy looking unbuttoned Regular Major in the recruiting office and took my pledge. A Chaplain is a Chaplain and an officer because his Church says that he can be. The government wisely takes your endorsing agency's word for your qualifications.

Your actual entrance into the service comes on your reporting date to the Chaplain's School for the Air Force at Lackland Air Force Base, San Antonio, Texas. We were advised not to bring our families, but I did, because I get lonesome and you do have a lot of free time. I, along with forty-three others, report in civilian dress and the instructors take you in tow and lead you through every process needed. The Chaplains School might not teach you much, but they are helpful and hospitable. There is no worry that a Chaplain recruit has that they won't help him with. They tell you what to say, to write, to wear, but don't tell you how to be a minister or pastor. They expect that you come with the backing of your church and that means you are a minister and pastor.

In the school I was lucky to have two other Episcopalians, some fine Lutherans and Roman Catholics, there with me. We got a little debate from the Methodists and Southern Baptists, both of which are quite numerous in the service, but we shouted them down in short order.

The course at Lackland runs for two months, and during the last month you receive traveling orders to anywhere from Alaska to Saudi Arabia. As an Episcopalian chances are you will be sent to a large well settled base where you would find enough of your flock to justify your being there. I was fortunate to be sent to Lowry Air Force Base, Denver, Colorado.

I started in immediately as the Base Hospital Chaplain. In my duties I had three Sunday services, a Celebration for the cadets at the Air Force Academy, a Celebration for the Episcopalians on the Base, and a General Protestant service in the Hospital Chapel. I had daily devotions in the hospital and visited about 90 patients a day. I was soon given the Chaplains Supply responsibility, and had numerous lectures to give to my assigned squadrons. I have been busy as a Chaplain. We are subject to call at any hour and are. We have mandatory working hours from 7:30 am to 4:30 pm and our whereabouts must be known. We have one day during the week off, and it is well earned and eagerly protected and sought for.

Recently, I have moved to one of our large Chapels. I continue to have Sunday Celebrations and now have the eleven o'clock General Protestant Service. These Protestant services are an attempt to have Morning Prayer without the rubrics. My attempt has been to get them as close to such without offending the rest of our Protestant personnel. Chances are, though, that my attempts are never known by them.

I spend a great deal of my time counseling young boys, who have just left home, many because things were tiresome at home; and who now don't like to be told what to do, don't like the food, don't like the people,

don't like the highly technical schools which they surely find in the military. We work with a lot of irresponsible parents, and unwed parents. We have had runs on cases of homosexuality, alcoholism, and strangely enough we have had a recent run on boys who have decided to be conscientious objectors.

Now, did the Virginia Theological Seminary prepare me for such a calling? No. And frankly I am glad they didn't. In fact it would have been a crippling and deadening thing to do to any sweet young man. There have been some Seminarians visit us chaplains with the purpose in mind of learning how to be Chaplains. But they will probably face all of life in this cut and dried way and enter the military bringing that which the military already has and not what the church has to offer.

Neither can our seminary prepare us for any particular situation, which we all have to go into, but they can prepare us to face and adjust to just about any type of setting. This the seminary has done for me, although I could have been living in a cloud of self-confidence all these three years.

My clinical training work was most helpful in my hospital chaplaincy work and in the numerous cases of consultation. In all this work there must be a bold blindness as to what you might get yourself into, and finally it is primarily important that you just go ahead and get yourself involved.

Without the kindly warnings and insistent urgings, I could easily avoid many opportunities. This can happen in or out of the military. The service doesn't need a special breed for their Chaplains ranks. We are wanted for the reason that we can bring our own church and religion to the service, where there are people. It is reasonable to think that we will have a large military force for some time. But never will it be a normal or even a good thing.

However you look at it, here are men who need to know God, and know about Him. Maybe they even need this witness more than other groups of people. They are away from home, many face immediate danger in their jobs, and all face more than the average amount of inconveniences. We need this armed force to preserve peace, and in peace this armed force must act at times as if it were in war or must act as if what they are doing was just as important as the job of a fighting man facing immediate destruction. This seems like make believe to a lot of our young men, and it is hard for them to see the importance of just obeying an order, especially since they have been led to believe that this is a pretty painless, burdenless, demandless life that they are in. The Chaplain gets these boys, and there are those asking that the chaplain mature these men overnight. Of course we don't. But often we can help, we can correct a few of the things that parents, pastors, and civil authorities have left undone.

One misses the parish life, if he has had the chance to have one. And having had a good parish life is a real asset in the military for the Chaplain himself as well as throwing a lot of weight with your senior officers. This element of the normal cycle of life which one so vitally misses will be the thing that will cause me to run back to my Bishop at the end of my three year tour. But I will never and haven't kicked myself for this experience.

Finally I might add, that as I prepared to leave my parish, I dreaded the thought of pulling out of comfort of having fellowship with the many Episcopal clergy in my old neck of the woods. In the service I have found the closest thing, though, to a good healthy wise ecumenical movement. I am respected and allowed to be an Episcopalian by my chaplain friends. I in turn don't get nearly as upset as I thought I would get with the Southern Baptist. I have learned a lot from all branches of Protestantism, without giving up anything vital to the Episcopal Church. My churchmanship has been elevated a little, probably in rebellion and defense; but my feeling for all the people around me has been broadened and relaxed.

## LIBRARY NOTE

The Seminary Library takes pride in announcing the recent acquisition of a large folio reproduction of the famed Isenheimer altarpiece, the master work of the Sixteenth Century German artist, Mathias Grunewald. The folio is a gift from the Reverend William Robert Mill, '54, purchased during a recent visit to Germany and given to the Library as a memorial to the late Andrew Neal, former Seminary librarian. The original of this work is housed in the museum at Colmar, Germany, and consists of nine paintings forming part of a large four-winged altarpiece which contains as well, carved figures fashioned by another artist. Due to lack of facilities in the Library's present quarters, it is impossible to exhibit the folio for public viewing; but plans have been made to give this masterpiece the display it deserves in the new Library Building, now under construction.

## BOOK REVIEWS

MURRAY L. NEWMAN, JR., *Editor*

*The Catholic Approach to Protestantism*, by George H. Tavard. New York, Harper Brothers, 1955. 155 pp. plus foreword by George N. Shuster, and index. Price \$2.50.

This small book is both cheering and saddening. It is cheering because the author, a French Roman Catholic who was for a time a professor of theology in England and now is a parish priest in New York, writes very well, is obviously eager to be fair in his presentation of Protestant views and generous to people who hold them, obviously well informed on many points, beyond question very eager for the reunion of the Protestants with Rome.

But the book is also very saddening because of Father Tavard's inability to understand important aspects of Protestant faith and practice, particularly Anglican. He equates Catholicism with Romanism. He cannot conceive that Rome can never have been wrong on any basic question, that there can be such a thing as "the catholicity of Protestantism", that there can be reunion on any other basis than submission to the Vatican. He sees no chance of speedy reunion but hopes that conversations may continue so that papal interpreters may enable "our separated brethren" to understand the fulness of truth as Rome holds it, the necessity and rightness of post-Reformation Roman doctrinal and liturgical developments, the essential role of the papacy in the evangelization and stabilization of the world. One must add that, eager as he is to win Protestants back to Rome, he has no desire to gloss over differences or to make reunion seem an easy thing.

Father Tavard has a good deal to say about the Ecumenical Movement, (which he has obviously studied carefully), mostly sympathetic and friendly. The book seems to be the articulation of an ardent prayer that "Ecumenists" will be converted to Rome. One gets the impression that his primary hope is to win back Anglicans, and that his misunderstandings are due to lack of personal experience of it from the inside. He seems to expect a good deal of Protestantism to disintegrate and he takes no pleasure in the prospect because he appreciates some of Protestantism's values.

I suspect that this book will be widely read and that it will prove to be an extremely important piece of Roman propaganda vis-a-vis Protestants. I hope that some one with equal learning, equal charity and an equally gifted pen will write a comparably able and succinct book on Protestantism (especially Anglicanism) and its main points of difference from Rome.

A. C. ZABRISKIE

*The King's Peace, 1637-1641*, by V. C. Wedgwood, 495 pp. and Introduction, bibliographical note, index. Published by Macmillan, 1955, \$5.50.

This book aims to understand how the men who dominated English in this period felt and why they acted as they did. It is first rate writing, based on extensive research by a very competent scholar. All in all it is one of the outstandingly good examples of the historians' craft that has come out recently. Furthermore it is only the first volume on the days of Charles I which the author proposes.

There has been a persistent theory that Charles I was executed because of his faithfulness to the Church and the Church's God. Dr. Wedgwood shows very clearly that Charles was a deeply religious man, a faithful husband and father, devoted to the Church of England, convinced that he was King by divine right and responsible to God alone. He lost the confidence of the growing number of Protestants in England as well as in Scotland, in the Lords as well as in the Commons, because they became convinced that in furthering what he thought was right and wise he would listen only to people who agreed with him and his absolutism. More serious still, he could not be relied on even by his most loyal and competent servants—e.g. Strafford. "The monarchy, which has now for a hundred and fifty years remained stable against all shocks, had become so abject that the King had consented to the disgrace and death of ministers whom he trusted, to the reversal of his acts of justice and to the destruction of his own power." (p. 454)

This book should be read by all who are interested in the opposition to Charles, the English Civil War, the rise of the profound English suspicion of anything resembling royal absolutism.

A. C. ZABRISKIE

*Naught for Your Comfort*. By Trevor Huddleston, C. R. Garden City, N. Y., Doubleday & Co., 1956. 253 pages. \$3.75

Father Huddleston, as nearly everybody now knows, was until recently Superior of the Anglican Community of the Resurrection in South Africa, ministering in the native community in Johannesburg. In this book he has laid bare the effects of the South African government's racist policies as he has seen them, and has articulated the convictions which have made him the champion of the cause of justice for the African population—one may now almost say, a martyr to that cause.

This book is no calm, careful, balanced evaluation of the South African racial situation. It is rather the passionate testimony of a man whose calling it is to proclaim day and night the unspeakable evil of a sick social order against the backdrop of the righteousness of God. It is the word of a man whom few will doubt to be a prophet, however they may evaluate his prophecy.

Father Huddleston's judgment on the South African government is one of unmitigated doom. Apartheid he sees as not just one government policy among others, but as the foundation of all policies, as the foundation of the government itself. And because apartheid is a lie, the government is a lie and cannot endure. The only issue is whether the South African churches will have the courage to identify themselves in deed as well as in word with the cause of removing the evil of apartheid, or whether that cause will be taken up by other hands and Africa be lost to Christianity. About the course the churches are likely to take Father Huddleston is, it must be admitted, not very helpful.

But if there is any hope, Father Huddleston believes that one factor in it will be the awakening of the conscience of the world-wide Christian community to the dreadful situation in which one of its members is involved, and its challenge to that member to be faithful to its calling. To that end this book has been written, and to that end its author has dedicated himself to speaking out unceasingly wherever there may be ears to hear.

If for no other reason, this book would be worth reading because of its revelation of a man of overpowering simplicity, sensitivity, and strength, and because of the tenderness of his sentiments toward those whom he had made his people in God. You will find here a picture of a priest and his flock whose poignancy is not likely to be equalled elsewhere.

JOHN TURNBULL



*To Whom Shall We Go*, by Donald M. Baillie (New York, Charles Scribner's Sons, 1955). \$3.00

One of the significant books of this century was Donald Baillie's "God Was in Christ." It has profoundly influenced theological thinking and it made Dr. Baillie's name one of the most revered in Christendom.

On the eve of All Saints Day in 1954, Donald Baillie died at the age of 67, and this book now under review begins with a vivid memoir written by Professor-Emeritus John Dow of Emmanuel College, Toronto. As a frontispiece of the book there is a portrait of Dr. Baillie, and as one looks at the broad brow and the deep eyes one already has a sense of the nobility of the man whom the memoir describes. "Against the jagged peaks cleaving the skyline, the pine-clad slopes, the blue-green mountain loch, most appropriately he stands, a true son of the Scottish Highlands. It was in Gairloch in Wester Ross that Donald Macpherson Baillie first saw the light of day on 5th November 1887"; thus the memoir begins. Then presently it continues "Hemmed in between the changefulness and terror of the sea and the beauty and majesty of the hills, the Gaels have never lost a sense of the mystery and tragedy of human life, and so to the consolation of religion they have turned with passionate seeking." As one goes on to read the memoir, with its description of Donald Baillie's life as a boy in Wester Ross, as a student in Edinburgh, as a minister in Scottish parishes, and finally as a professor to whose lectures students from all parts of the world flocked to St. Andrew's, one knows that here was a man who would in truth "turn with passionate seeking" toward God, and who found in God the reality for faith and life which he communicated to men.

"To Whom Shall We Go" is made up of sermons preached by Dr. Baillie in St. Andrew's University Chapel. They have in them the depth of theological truth which one would expect from him, but they have also another and equally striking quality. In thought, in structure, and in expression they are so clear that every person who heard them in St. Andrew's Chapel must have been caught by immediate interest and must have followed them with understanding from beginning to end. They are like some lake fed by a living spring with water so lucid that one might imagine it easy to see to the bottom, but where as a matter of fact every new sounding reveals a greater measurement in its still profundity.

The style of the sermons is extraordinary, intimate. These are no abstract discourses from a theological professor to an academic audience. They are the throbbing communication of the gospel from one living soul to other human souls. They are full of what might usually be called rhetorical questions, but the questions are not rhetorical. They are the confrontation of individual listeners by a man who is reaching out directly for the response of their thought and will. Except for occasional Scottish references their message is universal. Men who are lay-readers in congregations and are looking for sermons which they can read to people will find the sermons of Donald Baillie supremely to their purpose.

If one who reads this review is a preacher, let him get this book and thank God for its patterns of what sermons can greatly be: and no matter what his profession is, if he wants a book which will make faith in God more glowing for him then he will find it here.

W. RUSSELL BOWIE

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