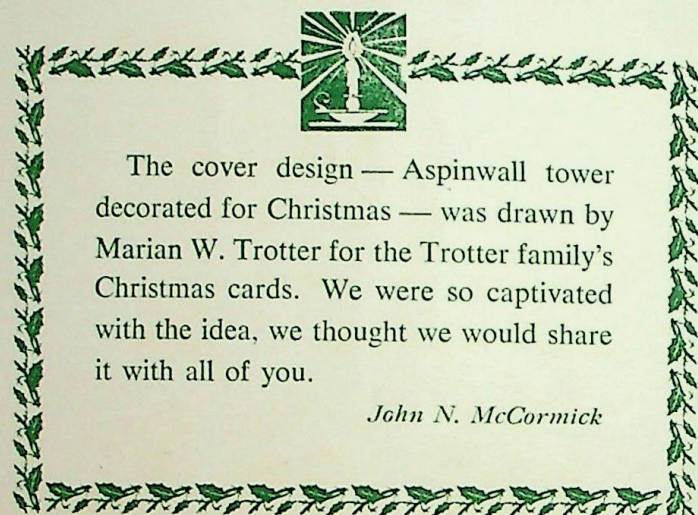


The
SEMINARY JOURNAL



Season's Greetings



The **SEMINARY JOURNAL**

of the
**Protestant Episcopal Theological Seminary
in Virginia
DECEMBER, 1958**

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Part of the Head table:
Mrs. Taylor, the Rev.
J. Mitchell Taylor, '24,
Mrs. A. C. Zabriskie,
the Rev. & Mrs. Thom
Blair, '48, Bishop &
Mrs. Henry I. Loutitt
'29 and Bishop Good-
win, '17

Members of the Class
of 1924: Bishop Hugo
Blankingship, the Rev.
Samuel Chilton, Bishop
Arthur B. Kinsolving,
II, Mrs. A. C. Zabris-
kie, The Rev. J. A.
Mitchell, The Rev. J. M.
Taylor



Bishops Remington, '05,
Kinsolving, '24, join in
the singing with Mrs.
Balaban and Mrs. Pla-
wyn of the choir from
All Souls' parish

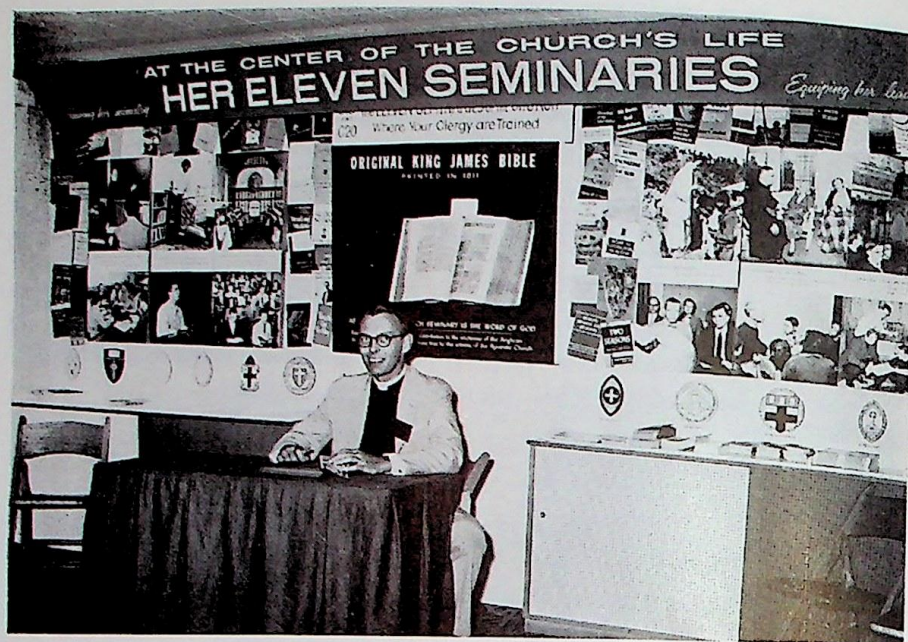
Community song-fest



GENERAL CONVENTION 1958

♦ It had been a long ten days, filled with the usual round of speeches and business which accompanies every General Convention. The evenings, too, had seen their share of dinner meetings with high powered addresses by "men with a message". By October 15, there was still important business to be transacted in both the House of Bishops and the House of Deputies. A change of pace was in order.

♦ It was a fortunate thing that the host rector for the Convention, the Rev. J. Mitchell Taylor (rector of All Souls' Church, the only Episcopal Church on Miami Beach) was a member of the Seminary Class of 1924. Largely through his efforts a delightful evening of music, entertainment and fun was planned, highlighted by a showing of the new Seminary film and an address by Dean Trotter. (See page 5 in this Journal). A local photographer snapped the pictures on the opposite page, which give some idea of the conviviality of the occasion. Two very talented young ladies with roving mikes, members of Mr. Taylor's choir, provided an act during which the Bishop of Arizona lost a shoe, the retired Bishop of Eastern Oregon performed a terpsichorean feat, and the Diocesan of Virginia was serenaded. All in all, it added up to wonderful fun for everyone — typical of occasions whenever Virginia Seminary alumni gather.



The Rev. John N. McCormick, V.T.S. — 1950,
the Seminary Booth at General Convention.



All Souls' Church, Miami Beach, host parish for the Convention.

Informal Address

AT THE ALUMNI DINNER General Convention, Miami Beach

DEAN JESSE M. TROTTER

All of you who are alumni will be interested to know that now enrolled in the Seminary are the sons of Chuck Carpenter, Phil Jensen, Ted Evans, Jaq Ambler, and Dick Baker. The altogether astonishing and incredible thing is that all these sons are excellent students. Everything considered, this shows that with God all things are possible.

I wanted to come to this alumni meeting in Miami Beach for several reasons. Not least among them to thank you, the alumni, for what you have done in behalf of the Seminary in the year just past. When a college turns to its alumni for support and thirty-five per cent of the alumni respond, the college is gratified. When fifty per cent of the alumni respond, a college considers itself to be very fortunate indeed. But in the past year *ninety* per cent of our parochial alumni, through their parishes, have contributed to the Theological Education Offering. That is your mark for the year, your magna cum laude record, *ninety per cent*. No other seminary, in or out of our Church, can match it. Indeed, there is not another educational institution in the country that has equaled your record. If for no other reason, it was my duty and privilege to make this trip, to stand before you, and on behalf of the Seminary to thank you for the superb measure of your support, and for the loyalty and affection for the Seminary which you see fit to express in this remarkable fashion.

There is another matter that I wish to place before you. You will recall that Dr. Zabriskie died in June of 1956. In less than a week after he died I shouldered my duties as Dean of the Seminary. For me as for many of you, Zab symbolized the spirit of the Seminary. He also symbolized the Seminary's emphasis on the Spirit. He was the last of the former faculty which had been gathered around Cosby Bell at its center. Zab's death, coming when it did, made me personally feel deeply responsible to see that the spirit of the Seminary did not diminish.

I refer to the spirit of those former professors whom so many of you knew, a spirit so intangible yet contagious and compelling. You will recognize the spirit to which I refer when I mention Cosby Bell's stature and quiet dignity and close-to-life-learning, Dr. Rollins' twinkle of the eye in the classroom that would turn to sudden soberness, followed perhaps by a moment of speechless enthusiasm. Zab's friendly, outgoing interest and warmth for the individual student, Dr. Brown-Serman in those last dozen mellow years of his life which we on the Hill will never forget.

You and I know what these men stood for. We might try to express it in various ways but I shall try to express it in this way. These men knew that success in the ministry can only be measured by inner criteria, by inner criteria only. They were convinced that these only are worthy

of Our Lord's life and spirit, not outward acclaim, or office, or cutting a wide swath in the life of the Church and on the stage of the Church. They knew that professionalism in the ministry is a form of self-indulgence, to be confronted in the sphere of the inner life and dealt with on one's knees. They knew to be true what was said by an American of long ago that in the life of the Church "it is the worst wheel that makes the loudest noise".

Moreover those men knew and they wanted us, their students, to know the glorious liberty of the children of God. Freedom of spirit has always been a mark of life on the Hill. But they also knew with Goethe that "Everything which liberates the spirit without a corresponding increase in self-mastery is pernicious". And so: they nurtured their devotional life, they paid heed to the *inner* criteria of success in the ministry.

The Virginia Seminary through such teachers and their students has served the Church where her real needs are greatest, that is, has stressed and served the inner life of the Church. May this now be true and may it continue to be true! May the Virginia Seminary serve the Church through the strong hearts and nurtured spirits of the bishops and rectors of tomorrow who will take your places in the House of Bishops and in the House of Deputies, when all of you will have moved off the scene. May these men of tomorrow care even less than we do for external impressiveness, for Church fabric and furnishings, and numbers and noise. May they understand in their hearts that the only criteria of success in the ministry are inner criteria.

You know the older professors of our present faculty who are carrying on so nobly and constructively and creatively. When I speak thus of the "older professors" I refer to those men many of you knew as young saplings. You find it hard to think that they are now the elder statesmen of the Virginia faculty, but that is just what they are: Bob Kevin, Cliff Stanley and A. T. Mollegen. Well, in addition to these acknowledged and acclaimed treasures of the Hill, I call you to witness that our treasures at the Seminary today include the new additions to the faculty also. Men like Holt Graham, Murray Newman and Dick Reid in Biblical Studies, Charles Price in Theology, John Booty and John Woolverton in Church History, John Soleau and Bill Frank in Pastoral Theology, Lowell Beveridge and Jack Beckwith in Speech and Homiletics. When I was profoundly moved by Zab's sudden loss, as we all were, how foolish of me to feel at that time that I was in some sense personally and privately responsible for perpetuating the spirit of the Hill! The whole faculty is carrying on, share and share alike. I have never heard a better Faculty Meeting talk on the subject so close to the heart of the Virginia Seminary, namely, Missions, than one given just last year by Charles Price of the Theology Department. And this past fall as an orientation talk for new students, young Bill Frank of the Department of Pastoral Theology, a relatively recent member of the faculty spoke on the life of worship and he spoke in the true tradition of the Seminary. (His talk appears elsewhere in this issue.) Oh, I believe you may take great hope for the future of the Seminary because of the members of the teaching faculty, both older and younger.

May I add yet another comment about the Seminary of today. I have in mind the attitude and spirit of the present Board of Trustees. I have yet to place before the Board a request from the faculty which has been refused by the Board. I have yet to place before the Board of Trustees a personal request for some administrative change or addition and have them refuse. It has been my privilege to work along closely with the Executive Committee of the Board of Trustees. I meet with them monthly. I actually look forward to these meetings. Not every minute of them is serious—they could not be with Bishop Goodwin in the chair. Bishop Goodwin, by the way, observes the twenty-eighth anniversary of his consecration tomorrow, on October 16th, and I think that deserves a hand! And I must say the Executive Committee as a whole, made up of men who must constantly make decisions, go through an agenda with a directness and forthrightness and a soundness of judgment which might put to shame even a General Convention. I believe that you alumni, thanks to the Board of Trustees and the Faculty, should feel very good about the internal life and workings of your Seminary.

In connection with the work of the Seminary, may I report that Jack McCormick has done, is doing, and will do so very much for the Seminary. He works extremely hard from day to day and from week to week. His out-put of energy is matched on the administrative staff only by that of Ben Boogher who sticks to his last with a tenacity that is wonderful to behold. As a matter of fact, I can give you an example of how hard people around the Seminary are working these days, to cope with a student body that is almost triple that of the old days. At the end of a very strenuous day for the secretary of Admissions, I gave her some further dictation in which I made reference to the Office of the Burial of the Dead. This dictation was promptly placed back on my desk and read not *Burial of the Dead*, but *Burial of the Dean*. I did not have to turn to the Department of Pastoral Theology to see the psychological significance of that.

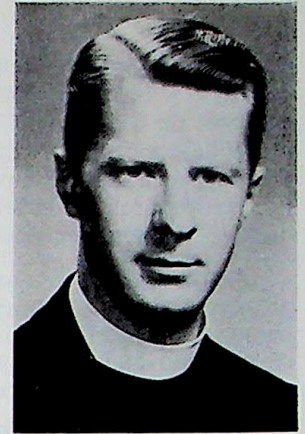
Next year Finals will come early, on May 28th—but not too early for you to attend and I do hope as many of you as possible will come back to the Hill for Finals.

Toward

**K N O W L E D G E
A N D V I S I O N**

**A Report on the
OVERSEAS MISSION SOCIETY**

BY THEODORE EASTMAN, V.T.S. 1953



As a launching pad for this article, I wish to quote from the introduction to the *1957 Annual Report* of the National Council. The words are those of our recently retired Presiding Bishop, the Right Reverend Henry Knox Sherrill.

I . . . ask that we have a greater concern . . . for our missionary program . . . where support must come from the whole church.

The problem is a matter of communication. I know that our people have the resources to do infinitely more and I am equally confident that there are thousands upon thousands who would wish to do so. But they are not told . . . In so many localities the people never hear of our common opportunities and of the missionary imperative. There is talk of *our* parish or of *our* diocese. What we need is concern for Christ's Church which is all inclusive.

The lack is not, I think, of heart but of knowledge and vision . . . Our resources of men, women and of money are incalculable, for they are so great . . . We have a noble heritage, we live in a period of unparalleled difficulty and perplexity. No narrow, petty view of our Mission can be adequate to these times.

I am convinced that anyone who takes an honest look at our Church's understanding and support of its world mission will be led to conclusions such as those reached by Bishop Sherrill. Indeed, it is out of a very similar appraisal of the situation that a new, powerful and widespread missionary concern is evolving in our Church. This article will tell you about one small but significant embodiment of that concern, for which those words of Bishop Sherrill might well be the charter.

The story began at Virginia Seminary in the spring of 1953. A recent graduate and a member of the faculty became engaged in a series of conversations regarding the missionary policy and program of the Church and the absence of missionary zeal. Soon they drew into the discussions other concerned and committed churchmen from the Washington area. As this handful of people surveyed the contemporary scene, they discovered in the Church a deep and distressing parochialism, which stifled missionary interest and support, caused loneliness and frustration among missionaries overseas, and resulted in virtual ignorance of Anglican and other Christian work abroad.

Those people came to believe that the seriousness of world affairs demands a broader vision of our Christian responsibility to the world, and that the Episcopal Church, because of its heritage and resources, has a unique opportunity to hasten the mission. They became persuaded that the basic answers to the problems are to be found in increased communication and education, in sound thought and study, and in the development of new resources for awakening and channeling missionary enthusiasm.

As the Washington area conversations intensified, and as local interest grew, a formal non-profit, religious organization was incorporated and named the Overseas Mission Society. Arrangements were immediately made to dovetail its projected activities into the program of the National Council's Overseas Department.

Then three interesting things happened in rapid succession, which transformed a local society into a nationwide movement. First, OMS decided to share its concern with the whole Church to open up channels of communication through the publication of a serious journal of missionary theology, strategy and methodology known as the *Overseas Mission Review*. Secondly, there occurred almost within a matter of months a remarkable dispersion of many of the original members of the Society. One man went to San Francisco to be dean of the Cathedral; another was called to be Archdeacon of Boston; a third left to teach in the Seminary of the Southwest; another took a parish in the Diocese of Chicago; and as they went they took the story with them. Finally, OMS gained enough strength to employ a full-time executive secretary to administer its program, to expand its membership, to travel and speak in behalf of its peculiar vocation within the missionary enterprise of the Church.

In five short years, then, the Overseas Mission Society has become established as an independent, voluntary society devoted to bringing new life, zeal, understanding, vision and support into our world mission. It is supported solely by its members (now numbering nearly 1,500) who pledge a minimum of \$5 a year to its work. It receives no funds from the national church, although parish and diocesan groups have made contributions and taken out memberships. All overseas missionaries are complimentary members.

The Society is not recruiting or sending missionaries overseas, nor is it raising money (as such) for missions. It avoids duplication of any activity or function of the National Council, endeavoring rather to supplement it in areas where it is not able to work. Independence is maintained so that OMS may observe objectively, speak freely, encourage new ideas and engage in pioneer projects without being bound by official budgets, policies and traditions. In having a freedom and flexibility of this kind such a society can be of great service to the Church, as has been seen over the last twenty-five years in the Church Society for College Work. Through every means OMS intends to enlist support for present overseas programs and to help lead the Church to see new possibilities for advance.

Specifically, how does the Society carry out its program of building increased knowledge and vision?

Understanding of the mission and resulting commitment and support will grow, we believe, only as church people become informed. "The

problem is a matter of communication", as Bishop Sherrill says. Through the *Overseas Mission Review*, and my own monthly *Communique*, the Society is attempting to communicate accurately the missionary story in all of its facets. News of the mission in action, thoughts of missionaries themselves, probings of theologians, questions of parish parsons and lay people are spread across the pages of these papers to stir up the minds and wills of all sorts and conditions of churchmen. By the distribution to its members of two missionary publications from England, the *CMS News-Letter* and the *SPG Overseas News*, the Society opens to American eyes a view of the whole mission of the Anglican Communion. Increasingly, we are endeavoring to stimulate diocesan and national periodicals to include more news and articles of missionary significance. And plans are underway to augment the amount and quality of books and tracts and educational material dealing with the mission of the Church. Wherever possible these tasks are urged upon existing groups already set up to deal with them.

Many people have told us that missionary interest and support will increase as closer personal ties are built between church and people at home and missions overseas. With the encouragement and help of OMS dioceses and parishes are experimenting with projects which personalize missionary giving, prayer and education. A wider use of missionary speakers, commissioned or uncommissioned, and other programs can be an integral part of such personalization.

When one stops to think about it, the only area of the national Church's program which is not specifically represented at the diocesan level is its overseas mission. Perhaps this accounts for our apathy. The Society is trying to deal with the problem on the local scene by encouraging the establishment of OMS chapters, active cells of concerned people which will be missionary catalysts in cities, dioceses or regions. A dozen such chapters are in various stages of formation.

As knowledge of present opportunities and responsibilities is required, so also is a vision of the work ahead. Has the Church in this generation forgotten why it is of its very nature missionary? It is possible that our fullest understanding of the mission will come only as we discover a relevant theology of the mission for this hour in history. The Society is wrestling with such questions through regional missionary conferences led by the most competent men available.

New resources may be needed for a new day in missions, a day already upon us we are told. OMS is engaged in research in such fields as the potential missionary usefulness of lay men and women who live, travel and work overseas in secular pursuits. Virtually nothing is being done to prepare this missionary force, numbering thousands in our Church alone. What are the possibilities here? Perhaps we can find out.

There are clear indications that much ferment is going on in Christendom regarding the Church's mission. Great questions are being asked. A few answers are being found. Some of this ferment is even beginning to infect our Church. The existence of such a group as OMS is a sign of it. We are young. We are charting new ground. We need direction in the form of your questions, criticisms, suggestions. We invite you to join us in this unique, fascinating, and (we trust) helpful endeavor.



As We See Ourselves . . .

EDITOR'S NOTE:

One of the distinguishing qualities about the community life of this Seminary is the rich variety of cultural backgrounds represented in the student body. Here meet men from many walks of life—and from foreign countries.

We asked four students to share with us their impressions and feelings about the place: Samuel Sekimoto, a priest here for one year from the Episcopal Church of Japan; Ulrich Seiler, a young Lutheran Minister from Germany, our ecumenical student; Jack Gretz, a senior from Connecticut, ex-naval officer and executive with B. F. Goodrich Co.; Hollier G. Tomlin, senior from West Texas, ex-commander in the U. S. Navy.

Following is what they wrote:

THE SEMINARY

“a dwelling place of God in the Spirit”

HOLLIER G. TOMLIN, Class of 1959

“So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone, in whom the whole structure is joined together and grows into a holy temple in the Lord.”

Periodically bricks are dumped in these environs. The Mason hereabouts can't do much with them singly. Now and then He may knock off a rough edge or two. By and large they remain the bricks they were in the beginning. Close inspection reveals the same imperfections, the same rough spots. Notwithstanding, He uses them to build a temple.

Saint Paul did better than I with this. But I employ his figure in this context because we are Christians before we are students, and this is a Church before it is a seminary. And Saint Paul helps a lot here. Without him (as one imperfect brick to another) I would worry because we were not graduating as much better as we are smarter. I would worry about how we retain the capacity of disappointing each other in this place, about how stultification keeps pace at times with edification, sloth with industry, dubiety with certitude, diversion with devotion. I would worry about how, even nearing graduation, we can so often remain “strangers and foreigners” to one another.

We have learned in this place not to press Saint Paul's analogies too far. Nevertheless, he seems to eliminate worry on the scores I have raised. He seems to say that everything is used, my weaknesses and yours, your strengths and mine. It is the total fabric that counts. To be used in the making of that fabric is to be forgiven the weaknesses in the sharing of the strengths. To be used, as I am being used here, is to be forgiven our uselessness.

There is no denying our imperfections and disabilities in this seminary. But, “we share our mutual woes, our mutual burdens bear”. This is part, at least, of the genius of Virginia. It never lets us forget that we are first of all the Church, the kind of Church which Saint Paul knew. We are the people of God who find salvation in community. We are sinners who, joined together, grow into a holy temple in the Lord. “In whom you also,” O reader, “are built into it for a dwelling place of God in the Spirit”.

A GERMAN AT V.T.S.

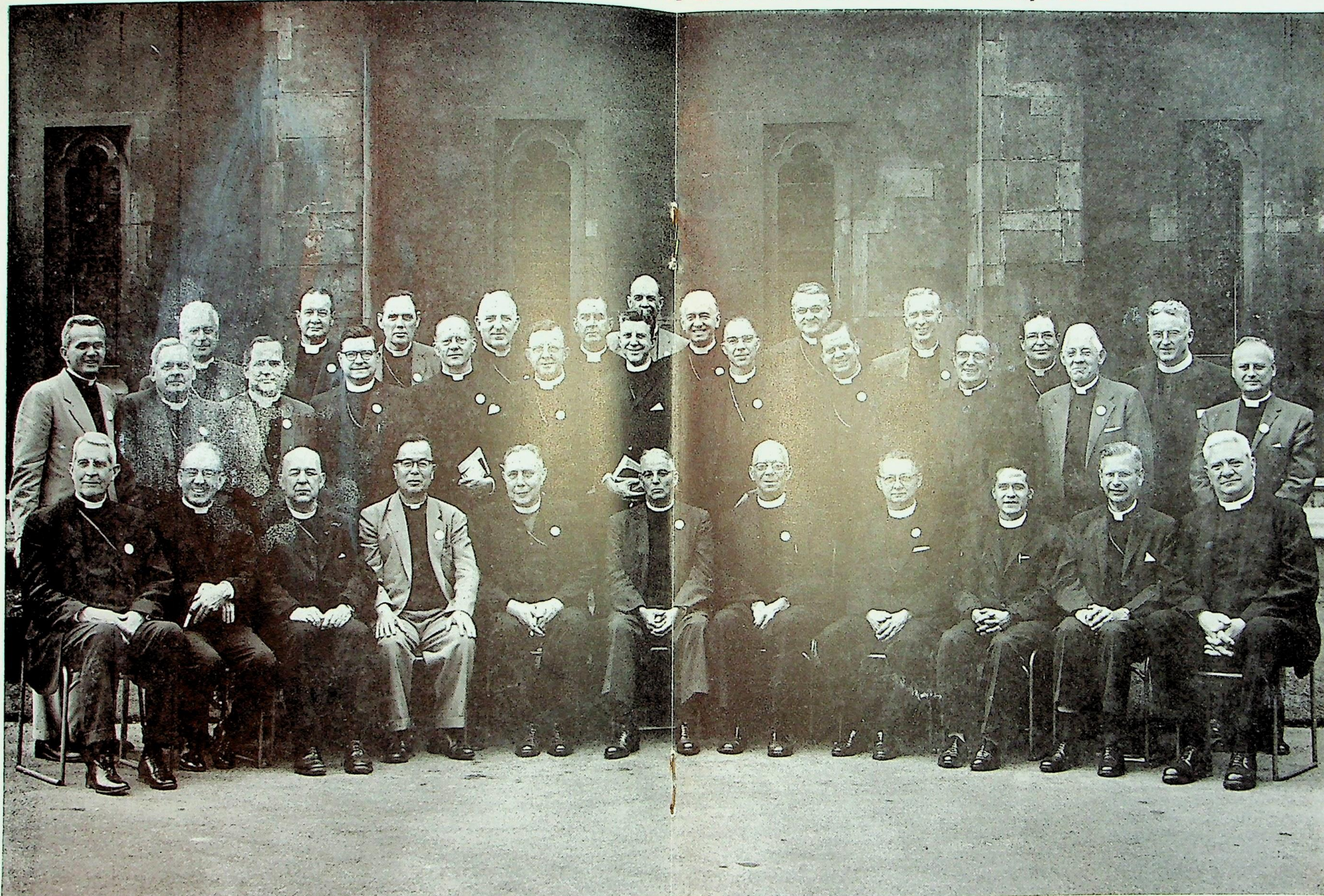
ULRICH SEILER

Each "ecumenical student" who has the opportunity to compare German and American theology as well as the patterns of church life will at first have the impression that he is suddenly transferred into another period of church history. (That holds true too when Americans go to Germany.) This experience could lead one to take for granted that the "ecumenical exchange program" provides as much benefit as any efforts to learn from church history for today's church. However, this comparison is completely insufficient. Perhaps the most striking impression I gained was that to witness the world-wide church is more than to witness church history. The most impressive experience is the simultaneousness of the different churches. Theology and the patterns of church life are not lifeless objects of my studies, but I may see them as expressions of belief and as form of the life of Christians who live at the same time as the Christians in Germany and profess this faith at the same time: "I believe one Catholic and Apostolic Church". Among these same Christians, is it not also possible for us to bring to reality the affirmation "I believe in the Communion of Saints"? In providing a scholarship for theologians of other churches, Virginia Seminary sets about one the newly realized tasks of the church universal. I regard this as important because frequently it is stated that the churches which are Catholic in the literal sense of the word are those which least of all take an active hand in the ecumenical movement. In being completely free from any fanatical opinion that all churches could be united in the next time, I am grateful for this scholarship, because I am highly convinced that the confession of the "Communion of Saints" must again and again find new patterns in which it may become a reality. We Germans experienced such an unforgettable realization after World War II when the various American churches helped to relieve the famine and the poverty of our defeated people who had been enemies only yesterday. Besides the mutual financial aid, however, a real exchange must take place. When in the realms of politics, culture and economics, the peoples of the earth come into increasingly close contact, Christianity must not miss the connection. It is my experience of these first weeks that the "ecumenical study program" is one of the most effective ways of such an exchange. At first I am far more the receiving part in that exchange than the giving one; the more I have to thank for all what I may study and experience here. Perhaps some students wonder why I consider the study here so necessary since I have already passed my canonical examinations. Do the German churches have so many ministers as not to need everyone? Certainly not, but perhaps they are in a situation in which the ecumenical movement more strongly seems to be necessary. As long as the U. S. Constitution guarantees such complete religious freedom, American Christians will never have the opportunity to suffer for professing Christ. In Germany where the martyrdom of the church is so nearly to be seen on the other side of the "Iron Curtain", we know that the churches must band together in spite of their differences. My experiences here have confirmed my conviction that it is impossible to become acquainted with another church only by reading books. I would wish all European theologians who don't take in earnest some common characteristics of Ameri-

can theology to get to know this theology in the context of its history and of its fronts in the United States itself. It is impossible to include the Christians of other churches in the confession of the "one Catholic and Apostolic Church" without acknowledging them as equivalent partners in the theological discussion. And in Europe as well as in the United States, one must not forget that the dispute among the different positions of Protestant theology (for instance the positions of K. Barth and P. Tillich) has to answer for the Protestantism of the future. Above all, however, I want to stress that ecumenical activity must not be limited to church organizations and outstanding theologians, but ways must be found toward real communion of the churches, that is, of the members of the churches. Therefore I am very thankful for being allowed to live here in this Seminary community where I have found such generous help from all members, in material as well as in spiritual things. At several occasions I could realize that the criterion for any communion in religious matters must be the Holy Communion. So I experienced that in a Lutheran congregation in Washington I cannot share in the Lord's Supper as perfectly as in our Seminary community in which I am actually living and may pray every morning and every evening. (I know that this is an exception and that in the regular case I had to draw conclusions in becoming a member of the Protestant Episcopal Church.) Perhaps in my case this interdenominational communion is easier than in other cases, because the Anglican Church has her position from her history—pretty much as the German Lutheran Church—between the Roman Catholic Church and the denominations of the extreme Calvinistic tradition. But, in general, it is not possible to come to the Holy Communion in order to receive remission of sins, and at the same time to find fault with the belief of the people who are kneeling at one's side. So I try to take seriously the simultaneousness of differences in the one church universal. We must not deny the differences, but in the same way, our confession of the "Communion of Saints" cannot remain without any consequences. Perhaps you can read several of these thoughts likewise in an essay on the "ecumenical movement", but it is certainly of use to hear them once from close up. And this is the reason I am here: in order to practice the ecumenical task and to give the students here the opportunity of doing so too.

+

VIRGINIA ALUMNI AT LAMBETH CONFERENCE SUMMER, 1958



First row from left: Noble C. Powell, Everett T. Jones, A. Hugo Blankingship, Paul Ueda, Theodore N. Barth, Frederick D. Goodwin, Bravid W. Harris, Henry I. Louttit, Jose Guadalupe Saucedo, Frederick J. Warnecke, Charles C. J. Carpenter.

Second row: William J. Gordon, Jr., Randolph R. Claiborne, Jr., M. George Henry, James A. Pike, Richard H. Baker, C. Gresham Marmion, William H. Marmion, E. Hamilton West, John E. Hines, John Vander Horst, J. Wilson Hunter, Russell S. Hubbard, Thomas H. Wright.

Third row: Arnold M. Lewis, Arthur B. Kinsolving, II, William R. Moody, Albert R. Stuart, John B. Bentley, Edward R. Welles, Walter H. Gray, Harry Lee Doll, Robert F. Gibson, Robert R. Brown.

IMPRESSION

THE REV. SAMUEL SEKIMOTO, *Special Student, Japan*

It is night. I am returning to V.T.S. from a visit with two retired missionaries to Japan—elderly ladies. Ken Heim is driving the car. Trees lining the street flash past. The white lines on the flat pavement rush beneath the car. A sign looms up—"Howard Johnson's Ahead."

I think to myself, "Now I must write down my impressions of V.T.S." The campus in the fall season when green oak leaves change their color to red, and the leaves fall, driven by rain and wind. The beautiful season has come; the season of naked trees with their squirrels. What shall I write?

Then I think how amazing it is for me to be here, and to be a student again after the lapse of several years, and in such a wonderful environment.

Ken says, "It is a problem that America and the Church in America are rich".

I think that it is also a problem that Japan and the Church in Japan are poor. These are the same problems, for it is the ultimate purpose of religion to release the human being from his suffering under such problems.

Ken says, "If the Church in America fails to face honestly the issue of race discrimination, soon there must come God's judgment".

I think that if the Church in Japan does not decide to act effectively on its problems, God will use some other hands to do His work. The Christian Church in Japan has not declared clearly enough the message of personal release unto salvation. And when Christianity ceases to preach this, Communism replaces the Church.

"Turn to Right." In the darkness of the street a neon sign is illuminated by our headlights. I am thinking about those two lady missionaries we had just seen. Their life's work lives on in the virtues they taught: one should be honest, one must love people, one must be quiet in Church. Good as such teaching is, I begin to think about the mission of Christianity in the realistic situation of Japan today.

Again a sign, "Turn to Left". It is almost midnight. I must yet write my impressions of V.T.S.

Sometimes I am asked, "Do you like America?" I don't understand the question. It would take too long to try to answer. "Is everything going well?" I wonder if it isn't only in the Kingdom of God that everything is really well. Difficult.

Then I ask Ken, "Will you help me write this?" He answers, "Difficult," and says, "It was always very difficult for me to answer the same question in Japan". I agree.

"Safeway." Through the window of the car we see the signs speaking to us. As we approach the Seminary, a neon sign "Mister Donut" floats toward use in the night fog.

V.T.S.—

Knowledge Through Living in Christian Community

JACK GRETZ, V.T.S. 1959

A man cannot attend Virginia Seminary. He must either live in the community and through this living come to know these men who worship, study, play, argue and relax on that certain hill at Alexandria or else become so dissatisfied as to leave. In this respect it is much like marriage, because one does not just *attend* marriage but is forced to *live* it, for better or worse. It is this knowledge springing from and shaped by the seminary life, that struck me as the outstanding feature of slightly more than two years' experience—a living that is continually changing, challenging knowledge of self, world and understanding of God. Two special areas of Virginia Seminary life illustrate this best for me and might clarify the above idea.

First and most lasting is the full participation in worship. Here, as nowhere else, the services are marked by lusty singing, hearty responses, ready laughter or seriousness during sermons, family atmosphere of baptism, and the simplicity and friendliness of communion—which all challenge a lifetime of worship in silent churches and overcome criticisms of difference in Virginia traditions from other localities.

Secondly, I have become increasingly aware of the great conversation constantly in process in its many forms and places, more structured in class and often more trivial or critical out of class. Assigned papers and reading provide the fuel for the conversational encounters where ideas are changed, concepts challenged, persons supported or comforted, and questions raised in areas never before acknowledged. This conversation, from which there is no escape and which becomes the companion of every cup of coffee, bridge party, or dance, has caused me to look anew at many attitudes and opinions never discussed before, to drop many treasured ideas, to see others in a new prospective, to become more critical in accepting new knowledge. Best of all, one discovers how easily one can be deceived often at precisely the point one is ardently defending his most treasured belief.

Some one said that a seminarian had to be honest because the seminary could readily see through any particular facade. I agree at least to the point that a person has to change protective attitudes so much more quickly than in less perceptive communities of job or neighborhood. On the other hand the seminary must be honest because seminarians, too, eventually learn to see as they come to understand themselves. And while the freedom to be oneself is one of the fruits of dynamic conversation, it is based on the whole community's willingness to be no more than it is. This leads to my conclusion.

As participation in worship and conversations brought exciting changes in the vital, personal areas of vocation, prayer, family life, and understanding of ministry and knowledge of God, I became increasingly conscious that the seminary community in turn pointed to and became the source of my understanding of God the Father and Jesus Christ our Saviour, because all the intellectual content in the library only came to living knowledge as it was revealed and made available in the daily contacts with individuals and groups in the school. As a result, understanding of the VTS way of life has replaced former criticisms, tamed by looking back in retrospect on the process that has made my personal life so much richer and more challenging, and has given life to the words and ideas comprising The Good News we hope to proclaim.

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THE SEMINARY

as a Worshipping Community

Orientation Talk to Juniors

THE REV. WILLIAM G. FRANK, V.T.S. 1952

You have just had your first experience of corporate worship in this community. It was, of course, not a complete experience because the whole community was not here, and yet it was a foretaste of the Seminary as a worshipping community.

You in a sense could give this talk better than I can. You are just entering this community. Everything is fresh and new to you and you are seeing things for the first time. Therefore, yours can be a certain vantage point of objectivity. However, I must speak of the Seminary from the inside, and this has its complications. It is hard to draw back from a community of which you are so much a part and evaluate any aspect of its life. This is especially true when you are asked to say something about the worship life of this place. For the worship here is woven into the whole cloth of this place. It is therefore difficult to speak of it as a thing apart but I will speak as best I can.

For some reason it is always easier to speak in negatives than it is in positives. For example, I know of two things which worship around here at its best is not.

The spirit of worship in this community is not primarily duty centered. Now please note, I did not say that duty has no place in worship. I am well aware that in the Offices of Instruction we are caused to say, "My bounden duty is to worship God." But the main appeal of the tradition here is not a constant call to duty. We are not being continually lashed to our knees so that we might worship.

An example of this is that attendance is not taken in Chapel. If you see the faculty from their esteemed positions in the stalls looking over the congregation, it is not to see if you are there. They are not counting noses. Heaven only knows what they are doing or what they are thinking, but it is assuredly not this.

Frankly, this will disappoint many of you at the same time that it pleases you. In this day we long for external authority. We long for someone else to make us do that which we find difficult to do. We may hate the external authority and despise it but we are more dependent on it than we realize.

I think that there is great wisdom in the attitude of our tradition. The ministry for which you are preparing yourself can be a loose and chaotic kind of existence. About the only essentially fixed points are the services on Sunday. On the other hand is the bottomless pit of human need. Out of this chaos you will have to bring some order. If you are disorderly you could become lazy. But what is even more likely, you could find yourself running around in all directions, trying to fill every

demand, with no sense of the priority of demands. Should your life become so undisciplined you would be in serious trouble. It is you who will have to bring structure and order out of this chaos. You will have to depend upon your own conscience, your own sense of duty. You will have to internalize your own authority. Neither your parishioners nor your Bishop can do this for you. Therefore, I say, it is with wisdom that the tradition in this community places a man on his own from the very beginning so that he might begin now to run his own life rather than depend on external authority to run it for him.

Therefore, now is the time to begin this process. You will be in trouble with yourself if you try to make the decision anew every morning. "Shall I go to chapel or not"? Now is the time to decide once and for all, "I will commit myself to the corporate worship of this community." Of course, things will come up from time to time so that you cannot attend but this is the exception. Now is the time to set for yourself this self rule and this self commitment.

Here is the second thing which worship around here at its best is not. It is not benefit centered. As you walk into chapel every morning, there are no written guarantees handed out to you that you will feel "so good" when the service is over.

This last summer I was reading a book called *The Hidden Persuaders*. It said that car manufacturers are now realizing that they do not just sell automobiles. What they sell is the promise of prestige. "If you buy such and such a car, you will be the envy of all your friends and neighbors." The lipstick manufacturers have come to understand that they are not just selling a grease which makes women's lips red. Rather they are selling to each woman the promise of beauty.

The Church perhaps unconsciously has begun following the same line of attack. It tries to encourage people to worship with a promise that if they do, there will be great benefit for them. Take this slogan, for example: "The family that prays together, stays together." And here is another very concrete promise printed in front of a Church not too far from here. "Worship God in the comfort of air-conditioning."

That you will benefit by the worship life of this community, I have no doubt. But it will not be an easy benefit gained by going through the motions of worship. Rather it will be benefit hard won, benefit won through resistance and doubt and denial and struggle and combat with God himself.

If the primary emphasis in this community on worship is not duty and not benefit, then what is it? About a year ago I had occasion to look up the word "worship" in the dictionary. I was surprised to find that at its root is the word "worth," "worthship." Worship, then, has something to do with the reverence paid to worth. All men honor, respect, revere, that which has worth for them. Christian worship at its best in this place and every place is the attending upon, the opening one's self up to, the revering, the being in communion with Him who is ultimate worth. Therefore, the main focus of the spirit of worship here is not duty centered or benefit centered. Rather it is that we worship God because he is God.

SOUND BARRIER

Shattered!

This issue contains the first liturgical record reviews issued by the Seminary Book Service. These are the result of a new service being offered to the Alumni—liturgical records, musical supplies and equipment.

It all started when an alumnus asked for a record player and some good liturgical records. "Why don't you people handle these things and save me writing to twenty different places? Besides, I think you could make some money and save me some too," he said.

Well, you know your Book Store Manager. The sound barrier was broken and a new service inaugurated. Mr. Lewis Kirby, a Middler, is in charge of it. Lew brings the talents and know-how of years of experience in the field of church music to the new enterprise. It is our pleasure to present these reviews of his and we hope to continue them as a further service to the Alumni.

RELIGIOUS RECORD REVIEWS

BACH: *Mass in B Minor*; Robert Shaw conducting the RCA Victor Chorale and Orchestra; Anne McKnight, Soprano; June Gardner, Soprano; Lydia Summers, Contralto; Lucius Metz, Tenor; Paul Matthen, Bass.

RCA Victor LM 6100 \$14.94.

This *Mass* ranks as one of the greatest monuments of musical creativity—a testimony to Bach's genius and to the devotion he felt to Christ and His Church. It may seem surprising that the outstanding Protestant musician of the 18th century should have written a setting of the Roman Mass, but as Robert Shaw says in his notes, "It is not wishful thinking to sense that Bach conceived this Mass as a testament to and of one great universal faith".

The present performance is certainly competent—if not outstanding. Mr. Shaw with his usual precision leads the assembled forces through their musical paces. This reviewer, however, senses a lack of excitement. Although each note is correctly played and sung, the performance lacks a certain vitality. It must be admitted that part of the disappointment comes as the result of sonic "deadness" of the recording, probably made in a studio situation.

✦•✦

GOUNOD: *Messe Solennelle* (St. Cecelia Mass); The Welch Chorale directed by James B. Welch; Dorothy Dunne, soprano; William Dunn, Tenor; John Wilton, Bass-Baritone; Albert Russell, organ. Lyricord LL60 \$4.98

From the pen of a musical giant of the nineteenth century who is primarily known today for his opera *Faust* comes this highly romantic St. Cecelia Mass. Best known today is the Sanctus for tenor and chorus.

This is not profound music, but is very singable and would probably appeal to many members of an average singing group. Few would say that this work of Gounod is one of the monuments of the choral literature. It is definitely a product of its age—an age which has fallen into disrepute. We are not used to the saccharin sweet harmonies which abound here.

The Welch Chorale performs the work in an adequate fashion. The recording is satisfactory, but not outstanding. During the *Credo* there is an obvious tape splice.

In sum, a good recording of an almost forgotten work of the Romantic Age.



SCARLATTI: *Passion According to St. John*; St. Thomas' Church Choir, New Haven, Connecticut; Yale University Orchestra; soloists; Howard Boatright, conductor. Overtone 1 \$4.98

Overtone is to be congratulated for bringing us this superb recording of Alessandro Scarlatti's *Passion*. The composer's style does not call for a large chorus as do other Passions. He uses the small chorus very sparingly. The *Chorale* used so often by Bach is entirely absent. Rather the story is told by the main characters of the Gospel account. Blake Stern (tenor) as the Evangelist, David Laurent (bass) as Jesus, and James Borden (tenor) as Pilate sing with great care and beauty. The orchestra and choir are conducted with musicianship by Howard Boatright.

It is not surprising that Overtone received a Grand Prix du Disque for this job well done.



SCHUBERT: Trio No. 2 in E flat major, Op. 100; The Immaculate Heart Trio. Capital P-8442 \$4.98

Here is a real curiosity! The cover took this reviewer quite by surprise. It depicts three Nuns playing the piano, violin, and cello.

The record conveys an even greater surprise than the cover, for here is playing of professional stature indeed. The Sisters are also blood sisters who performed as the Zeyen Trio before entering the convent. Sister Mark received a Ph.D. from the Eastman School of Music, Rochester. Sisters Anthony and Denis both took graduate work at USC. All three are teaching music today.

Not only is this record a curiosity by virtue of the fact of its artists, but the performance is outstanding. The recorded sound of this Capital disc is excellent.



STAINER: *The Crucifixion*: Chorus of the First Presbyterian Church, Philadelphia; George Lapham, tenor; Roy Wilde, baritone; Alexander McCurdy, organist and choirmaster. WFB 1200L \$3.98

One of the all time favorite oratorios is given a satisfactory performance on this disc. Stainer writes in a typical 19th century English style, pleasant, but not profound. Two portions of this work are used extensively in many parishes, *God So Loved the World* and *Fling Wide the Gates*.

Performance and recording are good.

VICTORIA: *Requiem Mass*; Choir of the Abbey of Mount Angel, Dom David Nicholson, O.S.B., Director; Portland Symphonic Choir, C. Robert Zimmerman, Director. RCA Victor LM 2254 \$4.98

From the pen of a lesser known contemporary of Lassus and Palestrina comes this beautiful *Missa Pro Defunctis*. It is written in polyphonic style, and as was the custom of the day, utilizes to a large degree Gregorian chant melody. Parts of the music remain in the original Plainsong, here sung by the Abbey Choir. Victoria's works are seldom performed today due to the necessity of having two choirs—one for the Plainsong sections, and the other for the polyphonic portions.

Mt. Angel Abbey is Benedictine in origin, founded in 1882 by Engelberg, an 800 year old Swiss Abbey. It is located 40 miles from Portland, Oregon. The Portland Symphonic Choir is a civic organization founded in 1945 by its present director.

In conclusion, this is rare and exquisite music given a dedicated performance. Victor's sound is superb.



A Mighty Fortress: Robert Shaw Chorale RCA Victor LM-2199 \$4.98

The Chorale is recording quite regularly music of different types. Almost every month for the past three a new album has been released. *A Mighty Fortress* is a collection of Protestant hymns. Included are *Glorious Things of Thee are Spoken*, *All People That On Earth Do Dwell*, *Fairest Lord Jesus*, Vaughan Williams' triumphant *For All the Saints*, and many others.

The virtue of this collection lies in the simplicity of the arrangements. Far too often the hymn falls victim to elaborate settings with descants and the like. It is a pleasure to hear hymns which are not "over arranged". Thomas Dunn, organist of the Church of the Incarnation, New York City, provides adequate accompaniment.

The recorded sound is good.



Catholic Hymns: The Choir of Old St. Mary's Seminary, Baltimore, Rev. Eugene Walsh, S.S., director. Boston B-601 \$4.98

If you have ever listened to the "Catholic Hour" radio program, you have heard the excellent singing of the Choir of Old St. Mary's Seminary. This record contains a selection of Catholic hymns sung by this group. Plainsong hymns are not included. Rather, we hear hymns meant to be sung by the congregation, many of them in English. It is interesting to hear what we think of as a traditionally Protestant hymn, *Crown Him with Many Crowns*, sung to a different tune, and by a Roman Catholic seminary choir.

Boston has captured the virile performances with an excellent recording.



Christmas Hymns & Carols, Vol. 1: Robert Shaw Chorale. RCA Victor LM 2139 \$4.98

A standard collection of Christmas carols is performed on this disc by the Robert Shaw Chorale. Without exception, the first side contains familiar favorites. The second side consists of not so well known carols, although very beautiful ones. Performances and recordings are excellent.

Christmas Music from Trinity, New Haven: The Choir of Men and Boys of Trinity Church (Episcopal), New Haven, Connecticut; G. Huntington Byles, Organist & Choirmaster
Overtone 11 \$4.98

Mr. Byles leads the choir in traditional and unfamiliar carols of the Christmas season. Trinity parish has had an unbroken tradition of a choir of men and boys since 1885. There are 24 boys, 3 altos, 3 tenors, and 4 basses in the group.

Among the traditional English carols on the program are *Good King Wenceslas*, *The Holly and the Ivy*, and *Deck the Hall*. A particularly charming selection is *One Winter Night* by a contemporary British composer Reginald Hunt. Vittoria is represented by *O Magnum Mysterium*, but it must be said that the choir feels most at home with carols from the British Isles.

Trinity has no choir school and, therefore, one can not expect the polish of such an organization. Nevertheless, Trinity Church can be proud that it has a choir which sings with such beauty and freshness. English carols sung by a choir of men and boys—what a delightful addition to the spirit of Christmastide!



Deep River: The Robert Shaw Chorale
RCA Victor LM-2247 \$4.98

The Negro has always been able to feel his religion intensely, and perhaps the most obvious expression of this religious spirit is the spiritual.

"Why it is that 'man's inhumanity to man' should often produce great art is one of the mysteries of the human spirit. Some deep well-spring of creativity has certainly been touched in the making of the songs of the Negro people." So says Alice Parker in the notes to this, the newest album of the Robert Shaw Chorale. No one has to be reminded that this art form is ever fresh and expressive of "a suffering people". Yet, the dominant spirit of the Negro's religious belief is one of faith—a faith which overcomes his suffering. The spiritual is the outpouring of this deeply religious people.

In customary fashion, Robert Shaw leads his group with precision and polish. The Chorale is one of the foremost professional singing groups in the world. At times, this reviewer feels there might be a little more spirit and a little less perfection, but this selection of spirituals is entirely satisfactory.

Technically, the recording is equal to Victor's usual standard of excellence.



Great Sacred Choruses: The Robert Shaw Chorale; Hugh Porter, organ
RCA Victor LM 1117 \$4.98

Still another disc by the Robert Shaw Chorale comes from Victor. Included on this one are some of the most famous masterworks of the choral literature. They are the *Hallelujah Chorus* from Handel's *Messiah*, Haydn's stirring *The Heavens are Telling*, Mozart's *Ave Verum*, Beethoven's *Hallelujah* from the oratorio *Mount of Olives*, Berlioz' exquisite *Thou Must Leave Thy Lowly Dwellings* from *L'Enfance du Christ*, Stainer's *God So Loved the World*, Gounod's *Sanctus*, and Mendelssohn's *He Watching Over Israel* from *Elijah*.

Tasteful performances by the Chorale and Hugh Porter at the organ make this recording a real value.

Marcel Dupré playing the Cavaillé-Coll organ of Saint-Sulpice, Paris
Vol. 1: Bach, *Nun komm' de Heiden Heiland*; Bach, *Wir glauben all' an einen Gott*; Bach, *O Mensch, bewein' dein' Sünde gross*; Bach, *Toccata & Fugue in D minor "The Dorian,"* Bach, *Toccata & Fugue in F*.

Overtone 13 \$4.98
Vol. 2: Mozart, *Fantasia in F minor*; Mozart, *Adagio & Allegro in F minor*; Bach, *Prelude & Fugue in E Flat Major*
Overtone 14 \$4.98

These two discs contain organ music played by the eminent French organist, teacher, and composer, Marcel Dupré. The organ is one of the largest and most famous in France. Mr. Dupré's interpretations are sensitive, but this reviewer feels that the music chosen for these records is more appropriately played on organs of smaller size. The vast Saint-Sulpice literally swallows up much of the grace inherent in the Mozart pieces. The fine contrapuntal texture of Bach Fugues are clouded due to the reverberation in this large building.

As an example of a great composer's performing artistry, however, these recordings are of interest. The reproduction is good.



The Nativity: John Facenda, narrator; music by Thomas Patton.
RCA Victor LOP-1504 \$3.98

Mr. Facenda is well known in the Philadelphia area as a newscaster and television personality. He has also appeared on national television as a commercial announcer.

The present recording is a tasteful reading of the story of Our Savior's birth. An original story of this event was written for the album by four Philadelphia radio-television personalities—Ed McMahon, Harry K. Smith, Jack Whitaker and the narrator. The Scriptural account is used extensively.

Mr. Facenda has a truly beautiful voice. It is well modulated, deep, and rich in timbre. The music is sparsely scattered throughout the story, skillfully performed by members of the Philadelphia Orchestra.

The reproduction is excellent and the record surface flawless. RCA has provided a beautiful jacket with original art work by Dick Miller, including a series of drawing of Nativity scenes. Highly recommended!



Organ Music of the Lutheran Church: Robert Noehren at the organ of Trinity Lutheran Church, Cleveland, Ohio
Audiophile AP-51 \$5.95

Contents:

Herzlich tut mich verlangen.....	J. S. Bach
Fugue in E flat major.....	J. S. Bach
Helft mir Gott's Gute preisen.....	J. N. Hanff
Auf meinen lieben Gott.....	G. Böhm
Sonata No. 6 in D minor.....	F. Mendelssohn-Bartholdy

Mr. Noehren, head of the organ department at the University of Michigan, plays on the Beckerath organ of this Cleveland Church. It is the first instrument in this country built by the Hamburg firm of Rudolph von Beckerath. Curiously, it is an instrument utilizing a mechanical action, something which most American organ builders abandoned decades ago.

The music chosen for this volume is representative of the great musical renaissance which came out of the Lutheran Reformation. The performances are straightforward. Mr. Noehren's musicianship is obvious.

Audiophile prides itself on the fidelity of its recordings. This one attests to the validity of this pride. (Audiophile records are available direct from the manufacturer in Saukville, Wisconsin, or from Seminary Book Service.)

Organ Music of the Lutheran Church: Robert Noehren at the organ of the Collingwood Presbyterian Church, Toledo, Ohio Audiophile AP-41 \$5.95

Contents:	
Prelude & Fugue in E minor	Nikolaus Bruhns
Von Gott Will Ich Nicht Lassen	D. Buxtehude
Helft mir Gott's Gute preisen	J. N. Hanff
Wir danken dir, Herr Jesu Christ	D. Buxtehude
Fugue in G minor (A La Gigue)	J. S. Bach
Schmuecke Dich O Liebe Seele	J. S. Bach
Jesu, Meine Freude	J. G. Walther
Fugue on "BACH"	Robt. Schumann
Herzlich tut mich verlangen	J. Brahms

This record contains more music from the Lutheran Church tradition. Again, Audiophile has recorded Mr. Noehren's playing with the utmost in fidelity.

♦♦♦

The St. Bernard's Seminary Choir

Kendall LP 342 \$5.95

Roman Catholic liturgical music is sung here by the Choir of St. Bernard's Seminary, located near Rochester, N.Y. Included are several examples of Gregorian chant, *Ave Maria* by Jacob Arcadelt, *O Bone Jesu* by Palestrina, and other well known selections. A devoted performance by the Seminarians is marred by poor recorded surface on the review copy. Most probably, though, this is true only of this copy. For those interested in music from the Roman liturgy, this disc is recommended.

♦♦♦

Shaw, Bernard: *Saint Joan*

RCA Victor LOC-6133 \$14.94

Cast:

Joan—Siobhan McKenna
 Peter Cauchon, Bishop of Beauvais—Ian Keith
 Dunois, Bastard of Orleans—Earle Hyman
 Archbishop of Rheims—Frederic Tozere
 The Dauphin—Michael Wager
 Inquisitor—Thayer David
 Chaplain De Stogumber—Earl Montgomery
 Brother Martin Ladvenu—Dick Moore
 Richard De Baudricourt—Dennis Patrick
 Earl of Warwick—Bryant Haliday

This Victor recording contains the complete Cambridge Drama Festival production of Bernard Shaw's classic. As far as this reviewer is concerned, the reading by this group is superb. Miss McKenna's performance is electrifying. She captures the ironic wit that was Shaw's and the pathos inherent in the character of the Maid of Lorraine.

Albert Marre's direction is crisp and vital. The recording, made in the RCA Victor Recording Studios, is spacious and the surfaces are exceptionally quiet.

All told, this is a masterpiece of the dramatic art given its definitive performance.

♦♦♦

The Bible Speaks to Children: Claude Rains, narrator. Bronze BRLP 1205 \$7.98

Here is an ideal gift for your children at Christmastide. Mr. Rains offers a straightforward reading of selections from the Authorized Version of the Bible. Included are the first two chapters of Genesis, the story of Moses, the stories of David, Daniel, and Jonah, the Nativity cycle, the Sermon on the Mount, and other well known Bible stories.

This is not the dramatic reading which a Charles Laughton might offer. Mr. Rains reads simply and with perfect diction. Each section is introduced with a few pertinent remarks, and the album begins with a general introduction to the Bible, what it is, and the significance it has to Jews, Catholics and Protestants.

Children from eight years old up and adults alike should find this two record set a valuable addition to their record library. Church School teachers will also find it a worthwhile aid in the teaching of the Bible to their groups.

♦♦♦

Forty of the World's Greatest Children's Songs; Bob Hastings with Orchestra (song booklet included) RCA Victor LBY-1017 \$1.98

Here is a truly delightful album for children. On this single LP record, Bob Hastings sings over forty of the best loved songs of childhood.

A partial list of the songs included *Farmer in the Dell*, *Old MacDonald*, *Hickory Dickory Dock*, *London Bridge*, etc., etc. Mr. Hastings is a marvel. His voice is pleasing, but what's more important, Mr. Hastings has an amazing talent for comedy. Just listen to *Old MacDonald* as an example. Here we have all the cackles and gobbles of the farm animals done in a way guaranteed to delight the kiddies. The attractive song book allows the listener to sing along.

This LP can be unqualifyingly recommended.

♦♦♦

Major Classics for Minors: Whittemore & Lowe, duo-pianists

RCA Victor LBY-1016 \$1.98

These two concert artists take us on a tour of a music world in this recent release by Victor's Bluebird children's division. They narrate and perform works of Bach, Brahms, Beethoven, Chopin, etc., choosing selections of each composer that are appealing to youngsters. This album would serve as an excellent introduction to the music of the masters. How much better it is to give children a foundation in good music rather than the current diet of rock & roll heard constantly on radio and television.

Highly recommended!

♦♦♦

Records also received:

Anthology of Baroque Organ Music: Luther Noss, organ; music of Buxtehude, Bohm, Pachelbel, etc.	Overtone 3, 8, 12 \$4.98
Collegium Musicum, Yale University: Paul Hindemith, conductor; music of Perotin, Dufay, Palestrina, etc.	Overtone 5 \$4.98
Music of the Bach Family, Vol. 1: Boston University Chorus; Zimmler Sinfonietta; Richard Burgin, conductor	Boston B-402 \$4.98
Tales from the Great Book: narrated by Josph Cotton & Robert Preston	Victor LBY 1014 \$1.98
The Family Who Prays: Louvin Brothers	Capital T-1061 \$3.98
Favorite Gospel Songs: Harry & Jeanie West	Folkways FA 2357 \$5.95
The Bible Told Me So: Statesmen Quartet	Victor LPM 1683 \$3.98
Best Loved Sacred Songs	Victor LPM 1765 \$3.98
Let's Go to Church	Capital
Star Carol: Ernie Ford	Capital T-1071 \$3.98
Story of Christmas: Old St. Mary's Seminary	Boston B-600 \$3.72
Handel: <i>Messiah</i> ; Beechum & the Royal Phil. Orch.	Victor 6401 \$19.92
(to be reviewed later)	
History of Music in Sound, Vol. 5	Victor 6030 \$9.96
(to be reviewed later)	
Bishop Kearney Maas	Kendall LP 367 \$5.95
Frank: "Panis Angelicus" Mass	Lyricord 70 \$4.98
	LEWIS M. KIRBY, JR.

BOOK REVIEWS

THE RECOVERY OF THE ANABAPTIST VISION—edited by Guy F. Herschberger. Scottdale, Pa.: Herald Press. 1957. 360 pp. \$4.50.

This volume contains twenty-four essays, most of them presented here for the first time, gathered together as "a sixtieth anniversary tribute to Harold S. Bender", the grand old man of Anabaptist research. The significance of such a volume as this is that it presents in the contributions of two dozen historians many of the fruits of the current great revival of interest in the left wing of the Reformation.

It is important to realize that among church historians the study of the Anabaptists is currently very important. For the Mennonites in this country the interest is centered in the keen desire to recapture and understand their history as they come together in the newly founded Mennonite World Conference. They consider, and this is quite right, that in order to participate meaningfully in the ecumenical movement they must recapture the "anabaptist vision," understand the history of their particular version of Christianity, and thereby formulate in meaningful terms their theological position in the world today.

Most of the essays in this volume were written by Mennonite scholars who are classified as in-groupers. That is, they speak from within the Anabaptist tradition. It is only fair to warn the prospective reader that the in-groupers have a bias. This does not mean that their work is without value, but it does mean that the worth of their writings is greatest for the Mennonite and for those who would understand the Mennonites. Their tendency is to root all of the elements of Anabaptism to biblical sources, to ignore historical continuity and social interpretation. Thus Bender finds the roots of Anabaptism in part at least in a new concept of discipleship, but a concept which is grounded in biblical theology.

Of greater concern for us are the writings of the out-groupers, historians not presently members of Anabaptist-derived congregations. Foremost among these writers represented in this volume are Roland Bainton and Franklin Littell. The out-groupers have their varying approaches to the radical reformation but seem to be united in dismissing the biblical emphasis as being the key to the Anabaptist thought-world. They tend to

find the marks of the movement which they study in its heightened ethical concern (the Lutheran reformation had not produced adequate transformation of life), primitivism (restoration of primitive Christianity and spiritual new birth are closely related), eschatological emphasis (believing that Christ was coming soon they sought to separate themselves from the world), and its emphasis upon the separation of church and state (the church and the world do not mix). Such conclusions are the result of massive generalization based on evidence provided by the many, many groups which combine to form the radical movement, and must be handled with some circumspection. Indeed, the out-groupers have great fun spinning theories: the field of study is an historian's circus.

The work of such out-groupers as Bainton and Littell are of value for us in that they provide us with the opportunity of viewing the whole reformation from one more perspective and perhaps we can achieve new understanding concerning Lutheranism and Calvinism if we will allow ourselves to study the radicals sympathetically. But perhaps more important still are the contributions which the Anabaptists have made to modern church history, contributions which have been influential in our lives, particularly in this country. In his essay, Roland Bainton writes,

"The Anabaptist contribution to history is comparable to that of the Norsemen who visited America prior to Columbus. They found what he found and they found it first. Their intrepidity was no less and possibly greater than his. But they do not occupy the same place in history because their deed was without sequel. Not they, but he opened up the trek from Europe to the world. Similarly, the Anabaptists anticipated all other religious bodies in the proclamation and exemplification of three principles which are on the North American continent among those truths which we hold to be self-evident: the voluntary church, the separation of church and state, and religious liberty. From the days of Constantine to the Anabaptists these principles, to us so cardinal, had been in abeyance."

For an understanding of principles which govern American Christianity so much, the study of Anabaptism is imperative and this volume presents the general reader with an excellent opportunity to commence such a study.

The titles of some of the most interesting essays are: "Anabaptism and the Reformation," "The Prophetic Dissent of the Anabaptists," "The Doctrine of Two Worlds," "The Anabaptist Concept of the Church," "The Anabaptists and the State," "The Reformers Oppose the Anabaptist Theology," "The Anabaptist Impact on Western Christendom," and "Walter Rauschenbusch and Anabaptist Historiography."

JOHN E. BOOTY

QUEEN ELIZABETH I. By J. E. Neale. New York: Doubleday Anchor Books. 1957. \$1.25.

This review is being written on the eve of the 400th Anniversary of the accession of Queen Elizabeth I to the throne of England. By the time this review is read the anniversary will have been celebrated at the Folger Library in Washington with an address by Sir John Neale who is Elizabeth's finest biographer.

The volume under review is a paperback reprint of a book published in 1934, a book which has gained a very great reputation for its literary style and for the vast scholarship on which it is based. Seldom do historians write well for the general public, but here Neale has presented to the world an extremely readable account of a very colorful figure which has endured for twenty-four years and will endure for many more years to come.

Our interest in this book stems from our conviction that Elizabeth was much more important for the English Reformation than Henry VIII whom our friends and enemies usually select as the representative figure. Henry simply broke the ties which bound England to Rome, he did not achieve a clear and lasting religious settlement. The Edwardian period saw the creation of the elements which were to be vital in a religious settlement but the period was too short and the times were too chaotic to see the fruition of that which was then begun. It was under Elizabeth, and under her personal and autocratic government that a religious settlement was achieved which lasted and which has had its determinative effect upon the Episcopal Church in this country. As Sir John Neale has taught us in his studies of the Queen and her Parliaments, Elizabeth determined what Prayer Book should be used in 1559; the via media is largely the result of her political astuteness and personal religious convictions; the choice of Matthew

Parker as archbishop and John Jewel as apologist must be attributed to her desires.

This book is then of more than passing interest to us. Elizabeth is one of the greatest figures in our history; Sir John's biography makes her live again for us as we read his marvelous prose. I am however, somewhat dissatisfied with the biography. The author does not deal with Elizabeth's personal religious convictions which contributed so much toward making her religious settlement what it was. He does not conclude with Conyers Read that she was a mere politique, but neither does he say much about what she did believe. Neale is the first one to admit this lacuna. Since writing the biography he has spent years of study, going over her speeches and her relationships with parliament and now feels that she was a sensitive and religious woman, perhaps the first great, modern Anglican. But he is reluctant to pursue this line of thought, for to his mind it is the task of the theologian and not of the so-called secular historian.

For sheer reading enjoyment and for a new appreciation for the Queen who designed and executed the Elizabethan settlement of religion, I commend this book to clergy and laity alike.

JOHN E. BOOTY

JESUS' PROMISE TO THE NATIONS. By Joachim Jeremias. Studies in Biblical Theology No. 24. Alec R. Allenson, Inc. 84 pp. \$1.75.

In this most recent addition to the series of Studies in Biblical Theology Professor Jeremias sets out to investigate Jesus' attitude toward the mission to the Gentiles and thereby to provide a Biblical basis for a theology of missions.

He calls attention to two sets of contradictory facts. On the one hand Jesus' own mission was confined almost exclusively to Jews. He criticized the Pharisees who "compass land and sea to make one proselyte." (Matt. 23:15). He forbade his disciples to go to the Gentiles or Samaritans. (Matt. 10:5). And he healed the Syro-Phoenician woman's daughter only with great reluctance. (Mark 7:24-30). On the other hand Jesus' teaching stresses the fact that Gentiles are to be included in the kingdom (Matt. 25:34) and that the redemptive activity of the Son of Man includes all men.

Jeremias finds the resolution of this contradiction in Jesus' understanding of the eschatological event. Prior to this

event the distinction between Jew and Gentile must be preserved. But when the event takes place, the barrier will be broken down, as indeed the Old Testament predicts, and the Gentiles too will find a place in the kingdom.

The mission of the Church then stems from the fact that the eschatological event has taken place. We are living in the interim between Easter and the Parousia and therefore it is time for the inclusion of all men.

Despite one or two passages where the exegesis seems slightly strained (e.g. on Luke 4:16ff.), this is an excellent book. It maintains the high level of scholarship established in the earlier volumes in this series and sets forth an interesting and creative solution to an important problem.

RICHARD REID

THE EPISTLE TO THE ROMANS. By C. K. Barrett. Harper's New Testament Commentaries. 1957. 294 pp. \$4.00. Harper and Bros. Publishers.

This commentary on St. Paul's Epistle to the Romans, written by the famous authority on St. John's Gospel, introduces us to a new series of New Testament commentaries. The purpose of this new series is: to give a new, clear authoritative translation of the text; to illuminate the historical background of the New Testament book; to stress the lasting and contemporary relevance of the writings; to consider fully questions of doctrine; to utilize the best features of past commentaries, combining them with up-to-date critical thought; and to provide basic material for sermons.

The reviewer feels the obligation to tell the readers whether or not this particular commentary in this new series meets these requirements. Let me first place this commentary in a general perspective. In the older commentaries such as Sanday and Headlam, we find that the approach is basically that of a grammarian, minute in detail and inclusive in extent. While Dr. Barrett is a grammarian, he does not follow this rather laborious approach. In some of the more recent commentaries, such as Dr. Karl Barth's, a very justifiable criticism is that this commentary is more of an excuse for Dr. Barth to theologize than to comment on Romans. (This is not to say that Dr. Barth is not interesting when he theologizes.) While Dr. Barrett is a serious Biblical theologian, he is concerned primarily to exegete St. Paul. One other type of modern commentary is that endeavor which is pan-Protestant in its writing and, stresses the

critical findings and offers expositions as an aid to sermonizing. Dr. Barrett is quite willing to expose the reader to all prevailing critical and theological controversies; he does, however, come out strongly for one position and he is an expositor only in so far as the theological meat which he digs out for our consideration suggests to us sermonic material. In short, this commentary is in a new school; one which is rooted in careful grammatical work, yet does not read like a phone book. It is rooted in Biblical theology, and a commentary which is basically directed to the man in the parish situation who is grappling for aid in thinking through at depth what Romans might say to his parish situation.

Now let's turn to whether or not Dr. Barrett lives up to the requirements of the series. First, let us consider the new translation of the text. I found myself time and time again growing excited and reflective under the impact of this new translation. It speaks sharply and powerfully time and time again as you read it through. An interesting enterprise is to read this new translation side by side with the R.S.V. You will find the results quite striking. One major reason that this translation is so excellent is that it reflects sharp concise theological positions, and any translation that must depend on a consensus is less dramatic. Dr. Barrett does give to us a new, clear, authoritative translation of the text.

His summary on the historical data concerning the background of the text seems to be adequate. I felt at times that he was overly concerned to place the Book of the Acts as too accurate a piece of historical reporting of the life of St. Paul.

It is the opinion of the reviewer that Dr. Barrett does not only an excellent, but a very provocative and exciting job, of facing the questions of doctrine. Since it would be a very lengthy job to try to expose the reader of this short review to Dr. Barrett's understanding of Pauline theology, I would recommend that a representative sample of Dr. Barrett's treatment might be quickly found by reading his treatment of Chap. I, vv. 16, 17, which he considers to be a summary of Pauline theology.

After the reader has read the above section (pp. 27-31), any more words in this report could only serve to detain him from continuing his reading in the commentary.

If all the commentaries in the series of Harper's New Testament Commentaries are of this stature, we must indeed be thankful as well as acquisitional.

J.H.R.