THE . . .
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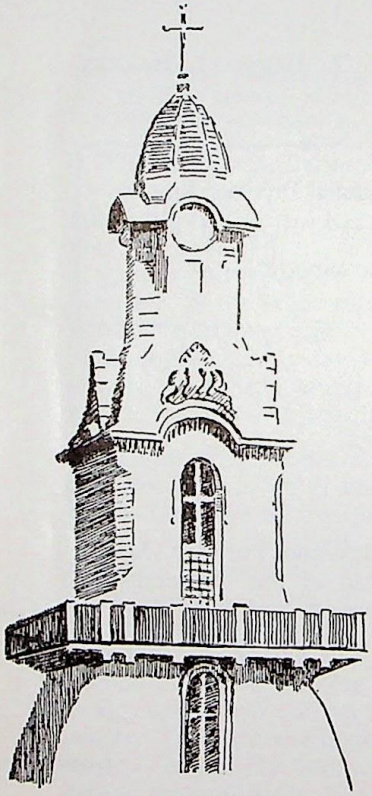
MARCH, 1961



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THE
PROTESTANT EPISCOPAL THEOLOGICAL
SEMINARY IN VIRGINIA

From the Dean's Desk . . .

This is quite literally "from the Dean's *desk*" and not from the Dean. Dean Trotter is on sabbatical leave from January 1 to April 15, 1961. His former students will rejoice to know that he is using his time to re-work his Apologetics course so that in the near future he will return to teach this subject to the Junior class. Every student generation will thus have an opportunity to know him as teacher as well as Dean. Heavy administrative duties have made it impossible for him to find time to teach in recent years. The faculty will enthusiastically welcome him back to the field in which he taught so effectively for ten years before becoming Dean.

T. HUDNALL HARVEY

The response to the African Seminary Project has been most encouraging. Has your parish planned to participate in this Virginia Seminary undertaking?

Reinicker Lectures

Date Changed

The Reinicker Lectures will be given on Monday and Tuesday, March 20 and 21, 1961 by Professor Gerhard Von Rad of the University of Heidelburg. The title of the three lectures is "Promise and Fulfillment in the Old and New Testament."

Vol. XII MARCH, 1961 No. 3

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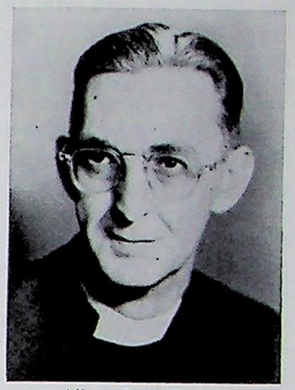
An Assay in Christian Prophecy



Albert T. Mollegen

by

THE REV. ALBERT T. MOLLEGEN

Professor of New Testament Language and Literature

Editor's Note: This informal talk was not prepared for publication but Dr. Mollegen has given us permission to reproduce his address just as we took it from the tape-recorder with slight editing.

This nation was conceived between two great oceans, incredibly wide moats of water which were the greatest possible protection that any nation could have. But more than that, we were conceived in a world, and we grew to what maturity we have, in the framework of the *pax Britainnica.* It was a world where relative order, relative justice, and relative peace were achieved by the predominant power of the British Empire at an incredible sacrifice in money and in lives to that Empire. Anybody who doesn't live in deep gratitude to the British Empire and the order and peace which it gave to the world, behind which we grew to what maturity we have, doesn't understand the first principles of history.

Neither of those great moats of water, the Atlantic or the Pacific, are defenses now in an H-bomb, intercontinental missile, space satellite age. The moats have become incredibly narrow. Secondly, there is no *pax Britainnica;* it has dissolved. Whether we like it or not, these United States of America, by the accidents of history or the providence of God (these are just two ways to read it), has inherited the world responsibility that the nineteenth century and the early twentieth century visited upon the United Kingdom. I can put that very simply. There is no nation in the world, outside of the Soviet bloc of powers, or no constellation of nations in the world, which can defend itself against Communist aggression without our power. The United Kingdom, France, Europe, Australia, Canada — all of them — could ally themselves together and they would have no ability to defend themselves against Soviet or Communist invasion without the support of our power. That's only one way of saying what a tremendous responsibility this nation inherits.

We inherit this responsibility by reason of our power. Power is many things. Power is the fertility of the soil; power is industrial productivity; power is natural resources — oil and coal and iron, minerals, not least uranium — power is morale, the morale of a people; and power, most of all, is participating in the great Western tradition of freedom, of equality, of

the dignity of man, and of brotherhood. These are the current slogans. In other words, we inherit this responsibility not only because of our inherent, intrinsic power; but because we have a righteousness not our own as inheritors of the great Western tradition.

The predominance of the geographic West is a rapidly vanishing phenomenon. Its end can possibly be foreseen. Dean Paul Roberts reminded us in his address on Seminary Day that by far the great mass of people live in Asia or in Africa; that by far the great mass of people belong to the under-privileged nations of the world; that by far the great mass of the people have colored and not colorless skin. To that I would add the facts of the over-population explosion. In forty years, roughly, India will have one billion people; and by that same 2000 A.D., China will have approximately one and a half billion people, over twice the number of people that they have now. Now with this massive pressure, primarily from the under-privileged nations of the world in Asia and in Africa for food and land, no nation can pass from a non-democratic government to a democratic government. There will be tremendous, almost incredible pressures upon every democratic government in the world to abandon democracy just out of the sheer driving necessity for land and for food. By no stretch of the imagination could the extrapolation of our industrial productivity of the world today, dream of meeting the mass demand for food of this increasing population of the world. In other words, there will be almost ineluctable pressures for China to come out of its boundaries and to flood first to Southeast Asia and Malaya, then India, and then Russia may have their problems with Communist China. Think of a nation which can lose over half of its population and be benefited thereby. Over half of its population can be lost — they are expendable — and be benefited thereby.

Add to this the fact that ideals of western civilization have been loosed throughout the world. Whatever shall be the future and fashion of this world, all of its conflicts and all of its goals will be fashioned on the basis of western ideals. Liberty, fraternity and equality is one way to phrase them. But what happens when equality is loosed from liberty and fraternity and applied only to the economic order, then you get Communism. So it is not a matter of great comfort that these great leavens of the west are loosed in the world to agitate the peoples of the world toward a forward march. That's no comfort unless somehow liberty (freedom), equality, and fraternity (community, brotherhood) are kept in balance with one another. Liberty if free from community is chaos. Equality free from community and applied only to the economic order is radical dictatorship. And that's what you get in Communism. So it is no comfort to us that in the agony of the world in the rising tide of claimants for economic progress, for more help, for more education, for self-determination of the peoples, that these are western ideals. Western ideals, unbalanced by other western ideals, turn demonic and become terribly destructive not only internally to the life of the people who embrace them, but destructive to the surrounding people, surrounding any particular area which strives for them. Now it's that kind of tumultuous history that we face for any foreseeable future.

In 1917 there was a total interpretation of human existence and of history which broke through and actualized itself in history as a nation. The Bolshevik revolution was successful in Russia. Communism is a Messianic, world-redemptive religion. If you don't like to call it religion call it an ersatz religion. But it is absolutely unconditioned, its god is the dialectical principle of matter which drives upward through history and drives history to the inevitable Communist utopia. They are absolute predestinarians and they are utterly and absolutely convinced that since every structure and dynamics of history and of nature itself is behind them, they cannot lose. This is what Mr. Krushchev means when he said "We shall bury you."

Coexistence, therefore, so long as the Messianic flavor of Communism lasts is merely a temporary strategy to wait us out and to bury us. And he does not necessarily mean that he will bury us by military war, he means just what he said, that it is their deepest conviction that as capitalism replaced feudalism, communism will replace capitalism. We do not understand Communism unless we understand this deep, dogmatic religious commitment and this absolute certainty of victory that the whole universe, from the atoms of matter to the direction of history, will guarantee them the victory. This is the very essence and nature of the Marxian, dialectical materialism and of the Communist movement. Combined with that is the final dogma of Communism that capitalism will inevitably seek to destroy it before it will let Communism have the victory. This is as much a part of Communist or Marxian dogma as Armagedden is in a literal sense in fundamentalist religion. This therefore prepares the way in their Communist psyche for a paranoid fear, so that it is almost impossible for them to trust us. It's like the fundamentalist Christian trying to trust Satan not to start the final Armagedden.

Now in 1917 this world religion broke through and took hold of a soil, a tradition, a nation, and it has been spreading every since, not least, of course, in China. Since that Communist revolution, anybody who does not think in terms of the world — I mean, the whole world — anybody who does not think universally had might as well retire from the field, because they do think universally and they are never going to think any other way. Communism is a program for universal application. It is basic to Marxian dogma that they cannot even move from the period of history which is the dictatorship of the proletariat until the revolution has been universal and until the dictatorship of the proletariat in every area of the world has achieved its major objective of socializing the economy, educating and indoctrinating the people. Then, they believe the state will wither away and the communist utopia will begin.

Now it is this kind of world in which we live and this kind of foe with which we are confronted in a cold war that may at any time break down into a limited war like Korea, or into an all-out conflagration. At this moment, as you know, we have bombers in the air armed to the teeth with A-bombs which start for Russian objectives when something strange shows up on a radar screen and when they get to a certain point, and this is our fool-proof scheme, they will turn around and come back unless

they are instructed to continue to their military objectives. That's how close we always are to war. That's the kind of world we live in.

The first and obvious principle to me of assuming responsibility which we have inherited (I think, from God, but certainly from history) is that we must maintain a military power commensurate with our world responsibility. I do not understand anybody who talks about unilateral disarmament. This just hands the world to the communists. This may be nice and idealistic and all that, but I just don't understand it. They don't live in the same world that I live in. That means that we shall consciously and with all of our efforts try to maintain a deterrent power, an edge of superiority in military power. I don't like that any better than you do. And I don't care how much taxes it costs; it's a necessity of survival. Anybody, therefore, who talks about balancing a budget as over against defense needs is talking about sacrificing western existence, sacrificing the institutions, the ideals, and the context for which men have lived and died for 2000 years. He is talking about wiping them out of history in that they are rooted in institutions expressed in social lives.

Furthermore, maintaining a military power commensurate with our world responsibility is a pre-condition for bargaining for disarmament. If I've got a cap pistol and you've got a shotgun, I'm not in a position to bargain with you for disarmament. So the very pre-condition of any kind of real negotiation for disarmament is that we have a military power that matches at least that of the communist bloc of nations. Now I don't like that any better than you do. And I'm not remotely a war monger, and I believe very much in disarmament, although let's be very thoughtful and careful about disarmament. Disarmament of nuclear weapons without a comparable disarmament of conventional weapons simply hands Europe to the Soviet. How in the world without the H-bomb are you going to defend Europe against the Communist invasion with their manpower and shotguns, for that matter? It's utterly impossible. Disarmament has to be in terms of a total framework of military power, not in terms of one particular dangerous weapon. Europe has its freedom today because of American nuclear weapon power, and don't mistake that. Don't ever forget that. And indeed, India has its national freedom, although most of them don't know it, behind a protective aegis of American nuclear fission military power.

Now the second obvious thing to me is that we must be willing for any forseeable future to undertake limited war. This is the price that the United Kingdom and the British Empire paid for assuming their world responsibility in the last century. I don't like this any better than you do. It means that my son may die in some country in Africa that I never heard of until it exploded. But it is obvious, is it not, that if two men have shotguns at each other's chests with their fingers on the triggers, and each one knows that if one of them pulls the trigger, reflex action will set the other off and both will be destroyed, then one of them can take a penknife out and if the other one hasn't got a penknife he can just pull the thing back by punching him in the stomach with the penknife. All-out nuclear power balance gives the person who is willing to fight a limited war the absolute predominance of the scene.

This is why we had to fight in Korea. This is why we made commitments, the honoring of which took us to war in Korea, and this is why we could not afford to win the war in Korea. Now let me put in a footnote here. I have every sympathy with the military. The military is designed to win a war as quickly as possible. That's why they exist. Indeed most of the military men that I know of are men of peace, and they make war only to have peace, and the only way you can have peace is by winning a war. So by nature, by training and by idealism, they want to win a war, so when you tell them, as we had to tell them, that they can't win a war in Korea, it frustrates them — frustrates them terribly. And I don't blame them for frothing at the mouth, but the best of them understand why we couldn't afford to win that war, because the winning of that war would involve Chinese Communism and the involvement of Chinese Communism would probably involve the Soviet, and to win the war in Korea would probably have started an international conflagration which would have been disastrous to everybody. We must be willing to fight limited wars, and we must be willing to neutralize the areas, rather than win the war.

The neutral nations are not coming on our side, and we don't want them on the Communist side; then it's obvious that our only hope is letting them be neutral and letting them play both sides against the other for their mutual progress. So the willingness to fight a limited war, I think will even perhaps lessen the possibilities of limited war.

Now immediately from that it follows that we must be diplomatically clear and unequivocally clear without ambiguity about what lines we will defend. This does two things: it keeps us from encouraging revolutions behind the Iron Curtain in the hope that we will intervene when we never intend to intervene. I don't think I have ever wept political tears — that is, tears that come out of the political situation — that were any deeper than, figuratively speaking, when I stood on the boundaries of Hungary and watched that massive agony of Hungarian people and knew that we could not intervene, that it would be disastrous to intervene, because it would be to risk a war unimaginable in its horror. So we don't want in any way to talk about liberation to any people that we are not willing to intervene in the interests of, because to encourage that kind of massive tragedy is irresponsible and, I think, sinful under God.

But secondly, to draw our lines clearly and unequivocally diplomatically is to tell the Soviet where we're going to fight, so that if they cross this line they know they have a war on their hands. To leave it ambiguous is to encourage them to think that they can advance and that we won't fight. And it was this kind of encouragement, is it not, that Naziism got when it thought that it could take Poland without British intervention and that if Britain came in, the United States isolationism and neutrality act would keep us from coming in. They took the fatal step which precipitated World War II and drew us into it, because they didn't know how far they could go without having a war on their hands.

First, we need a military power commensurate with our world responsibilities. Secondly, we need the willingess to indulge in limited

war and not to win; which includes a willingness to give aid and support to neutral nations. And thirdly, we need diplomatic clarity about where our defense lines are; where we are able and competent and willing to throw our power to defend the nations from external invasion. But external invasion is not the only strategy of communism by any means. Everybody knows that Communism likes to build up indigenous Communist parties in different localities. Everybody knows that Communism is attractive only to people who are in poverty, without adequate medical aid, without educational possibilities, without industrial progress, without the things that they see in western civilization, and particularly in these United States of America, as roughly accessible to every human being. Now I know about our relative industriousness and inequalities, but we are fantastically wealthy and our wealth is incredibly well distributed, compared to almost any nation in the world, outside of the Communist bloc. This means that the cold war can never be won on any of the bases about which I have been talking. It cannot be won on the level of military power, on the level of willingness to fight limited war, on the level of diplomatic clarity, or on the level of diplomacy. It doesn't really make much difference, you know, about what's said in the United Nations. You can talk about loss of prestige and personal insults, but what makes a difference is food, machines, health, education and freedom.

If the cold war is going to be won, then, it will be won by western nations (I hope through the United Nations as much as possible), giving the underprivileged nations of the world a live option, a live alternative to Communism. Now I'm not going to tell you that that won't cost you plenty. I'm just telling you that that's the cost of *survival.* I know that it is roughly possible with a planned expansion of our economy, and with a balancing of expenditures internally and for foreign aid, that our expanding economy (say five to seven percent a year in industrial productivity in gross national product) will provide a lot more federal taxation, or federal money, federal income at the present rate of taxation. But if we do our job, if we give the world an alternative to communism, it's going to cost you a lot more than that. And if you don't, it's only a matter of fifty or a hundred years before the west is roughly in the predicament (if it's permitted to survive) that the United Kingdom is today in world influence. I mean the whole west will have about the same place as Britain, if we're permitted to exist, which I seriously doubt. So you see, this is a life and death matter. This is not the time to be talking about tiddledywinks, or whether you like a man's mustache or whether you don't. This is life and death that we're talking about.

Now this kind of long-range, sustained, tenacious, dogged, stubborn foreign policy means a trained and competent personnel for its administration. It means that in the areas of the world where we are working further to give them a live alternative to communism, we have to have men to go there and live there, and become a part of the culture, to understand its economy, to understand its mores. It means that they help in every way to take the next step, which might be from a wooden plow to a steel plow, for the next twenty years. It doesn't mean that we dump a load of tractors on them which will be rusty tomorrow with nobody to drive

them. That's grandiose but not relevant. This means that we pay these men a salary. It means that the American people have a sense of mission which produce this kind of missionary. It means that it's a lifetime job. It means, as W. H. Auden said, a missionary goes native in everything except faith and morals. We don't live in compounds. We realize that people are going to be jealous of us, they're going to hate us for no other reason than that we have a higher standard of living than they do. It means that we will not expect the world to love us; we will hope that we can earn its respect. This is grim realism but I think it's roughly true.

Now I do not know whether the American people can rally to such a challenge or not. It may be that we prefer the imitation aeroplanes with tailfins that we call automobiles, although there is some indication that we are beyond that now. I mean the sale of foreign cars and the compact cars indicate that they misjudged the American people. I don't know, but I certainly would like to see the American people have a chance to rally. I'd like to see them challenged by a leadership that told the people exactly what the score is and asks them for a little blood, sweat and tears as the price of their survival. That kind of dramatization of the issues for the American people would at least give us a chance, and I haven't thought that we've had a chance for a long, long time now because the issues have been obscured, the things that are being done are misrepresented, the things that have not been done have been concealed, and we have been taught the same kind of propaganda that Forth magazine used to do about Episcopal missions — "everything is a wonderful success; get on board." What I want is dramatic leadership that will pose the issues to the American people clearly and honestly and will at least give us a chance at leadership. If a majority of the people should choose such a program and should subject themselves to the discipline, it might be that western civilization could have a new dynamic center, such as it had in the eighteenth century.

On the back of your dollar bill you will find imprinted the back of the great seal of the United States. It is a pyramid with an eye at the top of it and inscribed in Latin at the top is a phrase which means, liberally translated, that God smiles on this enterprise, and at the bottom in Latin also is A New Order of The Ages. I know that many of our founding fathers were Deists; I know that many of them were at least semi-Pelagian, I have many theological criticisms of them, but almost to a man our founding fathers believed that something which was struggling in the very subterranean depths of history should come into actualization. Something which was about to break through and, indeed, had begun to break through in Britain, had broken through and actualized itself in the Declaration of Independence, the Revolutionary War, the Confederation of American Colonies, and, finally, in the constitutional federal government of these United States. It was a new order of the ages. Now we take this new order of the ages for granted, as though it were like oak trees.

The candles are going out so fast that the power of the darkness makes me frightened to the very roots of my being. You see, I grew up when western civilization was on the upgrade, when the presupposition was that

the future of all history was simply that everybody would increasingly adopt western ideals on their own basis, voluntarily, and history would grow more and more into the image of the progressive west. Then in the very middle of that western civilization, among the people which had contributed as much to it as any people on the face of the earth, the Germans, there sprang up this demonic Nazi thing to threaten it. A new paganism arose which attacked Christianity and Judaism and everything that came from rational Greek philosophy. And I think everybody that knew that shock, who as Tillich said, looked into the abyss, knew that it's just fantastic to talk about historical progress. It's just fantastic to think that western ideals are on the upgrade, and that western civilization is the norm for world history. When we had defeated Naziism, in collaboration with (what was still a western and rational power to some degree) communism, we found ourselves in a war that looks like the only thing that keeps it from being annihilatory is an equal balance of power. Let's don't take the West for granted. It's not stuck in history, like the oak tree is stuck in the ground. It's not a part of nature. It is something that you have to value, you have to be willing to die for. It is something you have to be willing to sacrifice money and taxes for. It is something you have to be vigilant about every minute of your existence. It is something you have to give blood, sweat and tears for for as long as history is history.

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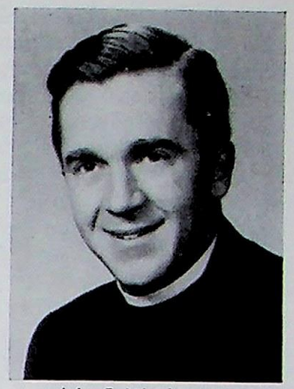
A Philosophy of Church History

by

THE REV. JOHN F. WOOLVERTON

Assistant Professor of Church History



John F. Woolverton

Editor's Note: During 1960-61 each department of the faculty is presenting its basic point of view for discussion at the meetings of the Faculty Book Club. The following paper is a part of this series.

We were hired to teach the history of the church as we understand the faculty-trustees desire, that is, the history of the church catholic (small case and put in that order deliberately). The church catholic is the community of those who believe themselves to be the people of God, a people who are related to God through the redemption which comes to us in Jesus Christ. We subscribe to the statement of Professor Leonard Trinterud: "Wherever there is redemption in history through Christ, there is the church." We ask: What has this redemption meant to people in history? This we feel is the only question which the historian *qua* historian can properly ask. The church historian cannot properly attempt to say who is the people of God and who is not. In examining his material, the church historian may say that such and such a group of people failed in their perception of the Gospel or of some aspect thereof, but that is not to say that they were not the church. We would further agree with Cyril The point here, very obvious to be sure, is that the church historian has to operate against a background of ultimate meanings. His task is therefore more complicated. "He has to recognize," writes Dr. Richardson, "that he stands on the boundary between symbol and fact, between myth and history, because the events he deals with are transfigured by the holy." The point here, very obvious to be sure, is that the church historian operates from inside the Christian community where the action of the holy God and his Christ are made known. The church historian desires to build up in his students a not uncritical loyalty to this community as she faithfully proclaims God's action in Jesus Christ. He is then not simply an historian of the Christian religion, though there is a place for that kind of thing, just as there is a place for psychology and sociology of religion. He is a *church* historian. We are not like the flies on the outside of the goldfish bowl looking in at the fish, but who know neither what it is like to be a fish or in the water.

Parenthetically let me say here that our job regarding the evaluating of material is to be concerned with the actual achievement of a person or institution, whether in terms of thought, action or both. We are not con-

cerned with psychological motive of a person but with the soundness or unsoundness of his achievement — and the same is true in the case of a movement. This is all the historian is equipped and trained and inclined to do. Thus while we recognize that there is value in leaving open the possibility of psychological studies of great men, for instance, (though the element of speculation often appears to outweigh the history involved) these are in a very real sense outside of the area of the competence of the historian to deal with. They are contributions to psychology and the psychology of religion but not to history, for history can only be concerned with the conscious acts of men, that is *res gestae*. This of course includes thought. Our job is to evaluate these conscious acts, as we are able, asking only whether they are sound or unsound from the point of view of the life of the church as informed by the Gospel and illumined by the Holy Spirit. On the other hand, as E. H. Harbison has said, the church historian does not find it his business to make magisterial moral judgments about the past.

To return to the work of the church historian; we find no distinction between the faith and the church, for there is no faith apart from the church. What is more, a man who is a Christian and an historian, whatever his subject may be, is a church historian, even though he is not writing about what we narrowly call "church history." My point here is that we feel it is necessary to open up the meaning and define the term "church history" in the broadest possible manner. This does not mean necessarily that we clutter up survey courses or seminars with material that is not of use to a future parish minister, but it does mean that we intend to give a point of view which is not narrowly ecclesiastical. We are, of course, church historians who write about the church specifically as an institution. The first job of this department is to teach, under the canons, the detailed material of the history of the church. Here we must deal with event, doctrine and institution, and we do this in appropriate loyalty to the Anglican tradition, wherever that is germaine. We would hope that men would come away from the Virginia Seminary, having found somewhere along the line in church history a man or men or ideas which speak to them at the most profound level of understanding. On the other hand we would always remind students that the church is always the church at some particular time and place, subject to the sum total of the historical and cultural forces which play upon her. Hence there ought to be a balance between a too glib acceptance of any one man in history or any one theology or type of expression of faith and a cynicism that finds no meaning in any of the past. In striking this balance, we would remind students — in so many words — of R. G. Collingwood's assertion that "the writing of history can never be exhaustive and never complete; it will never be able to encompass the all either in its intention or extension. It will never be able fully to analyze the peculiarities of souls or groups of souls or to explain the power of initiative and self-determination which we call freedom. It will never be able to find the ultimate derivation of an historical world of personalities. There will always be limits to the realization of its intellectual end and always *residua* incapable of being rationally determined." In other words we stand on the assumption that,

to use a phrase of Dr. Hans Frei, "history is chronically indefinite, mysterious and yet objectively apprehensible." Relativists, yes, but not relativists to the extent of James Harvey Robinson who once commented that the only objective history there was, was history without an object.

Now the church historian as he writes about the community of God's people and the drama which that community expresses, is faced with a wider problem. At some point, if he is worth his salt, the church historian will ask himself: what about the history of the rest of mankind? Does church history deny meaning to the rest of history? Is the church a thin, bright line that runs down through the ages, illumined by the prevenient grace of God, while all around it lies darkness? Can church history be written and studied in isolation from the rest of the world? To be sure we find the clue to the meaning of history in a special constellation of events. To do so is not erroneous, provided we affirm that that choice, in this case the resurrection of Christ and the church which glories in it, illumines rather than denies meaning to the rest of history. Christianity, of course, is not alone in affirming the special role of a chosen people. Hebrew prophecy had its remnant which contributed to the *communio sanctorum* of the early church; Hegel had his select people, the slaves who alone were conscious of the meaning of history and freedom; Karl Marx had his proletariat with its messianic role. In every case the significance of history focused in a particular and peculiar group. But all such claims are subject to the dangers of imperialistic pretensions. The Christian historian too is aware of this danger. Whenever the historical group is an ecclesiastical institution, the additional danger arises of dividing history into "sacred" and "secular," and thus destroying the possibility of an understanding of the whole of history. This problem was faced early in the history of the church, notably in St. Augustine. As John N. Figgis has stated it of Augustine, "History is a unity. No one before or since has taught more plainly the solidarity of mankind." If mankind united in sin faces the universal need of salvation, then the answer to that need is universal. We are all in Adam. "The glory of the creator," remarks Roger Shinn, "and the distortion of sin are ours, because we are part of the history of the human race. We cannot separate ourselves either from our contemporaries or from our ancestors."

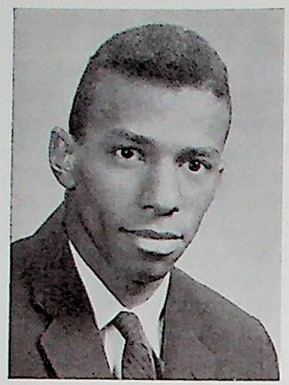
Thus we feel that it is important to state our position as historians and as church historians with respect to what is called "secular" history — even while we continue to teach within the confines of our own particular discipline. The point here to be made is that what we say about our brother "secular" historians has important implications both as regards methodology as well as in terms of our understanding of the church *vis a vis* the world. The secular historian is primarily concerned to write history simply to understand the past and for no other reason. In a most interesting article in *Christian Scholar* (XLIII/2) Dr. Marjorie Reeves, underlines this assertion. The "secular" historian is not trying to prove anything, says Dr. Reeves; he is not trying to draw any lessons from the past; he's not studying the past for the sake of the present or to explain the present. History is not sociology, law or economics. The "secular" historian is certainly not trying to show forth the works of God in history, but he is

studying history for its own sake. We agree with Dr. Reeves when she says that there is the possibility of seeing in this the safeguarding of man's freedom. And thus we may say that in so far as this is true, God blesses the work of the "secular" historian. Here we find no easy generalizations about history. Here are no glib patterns. Here is no consciously "religious" meaning wrested from the tangled events of man's past. We cannot live in the Medieval seven ages of man; we must reject Marxist interpretations as well as those of Arnold Toynbee. We would rather stand with Dr. Reeves and her "secular" friends when they say that the only importance of history is its intrinsic importance: that such and such an event was a human event irrespective of whatever patterns we would impose. As Professor Reeves says,

"In his enthusiastic pursuit of detailed historical events the historian declares that his purpose is simply to get as close as he can to knowing what actually happened. The justification of this activity, he declares, lies solely in the exhilarating sense of the worthwhileness which this process of reconstruction brings. Something significant has been done just by recovering (in so far as he is able) a bit of the past — there is no need for any further justification."

We agree that there is a natural human joy in the writing and the studying of history. And need one feel guilty? It is fun to sort and label things: we wouldn't be historians if we didn't like it! This does not mean, as Dr. Reeves continues in the article, above mentioned, that the historian seeks to distort and control his material. Naming and sorting things of the past only becomes a sin from the Christian point of view when we violate the autonomy of the thing named and thereby attempt to control and distort it. So the "secular" historians are reacting in the name of truth against any kind of distortion and imperialistic control, against any kind of facile framework that does not do justice to the novel, to the unique and to the individual. We cannot make history in our own image; we cannot make it bolster our own ego; we cannot make it serve our system. That is *the* sin for the modern "secular" historians. I might also point out that in Anglican theology there has been an equally definite rejection of such a point of view. Surely if this kind of distortion is a sin for the "secular" historian, it is a sin for the Christian historian as well. We know that our job is to recapture the past and not to control it. That of course has its problems. As I said a moment ago we *are* relativists, and we won't be likely to forget it since we have had our noses rubbed in the notion of the subjectivity of the historian for some time now. On the other hand, it must be said with equal force, that if we have a real confrontation with the past, an I-Thou and not an I-It confrontation, then it is entirely possible that the past may rise up and smash our subjective references and our neat patterns of the moment. Thus we study the past because of the worthwhileness of every human situation, and here we have a common bond with the "secular" historian, which in itself reflects the broader aspect of the relation of the church to the world. The worthwhileness of every human situation: Dr. Marjorie Reeves asks quite pointedly, if it is not true indeed that our creed symbolizes this in the assertion that He was crucified "under Pontius Pilate."

Perhaps this suggests to you some lines of approach and some common mental attitudes which would follow for teachers and students alike in this seminary. It does to me. I will state them briefly. We would have students learn to be critical in his attempt to understand the past, to have an open mind. Now in this, there are it seems to me, two ways to be critical. One way is understood in the objective, abstractive sense, but one may also be critical in a normative, valuing sense. Students as well as teachers and writers of history subscribe to and practice both of these ways of being critical about the past. One is largely objective, the other subjective. But we do not wish to stop with this. There is a final activity that takes place after these two in learning to think historically to which we would point our students. This final activity makes the disjunction here of subjective and objective something less than absolute. I would term it reflection (*nachdenken*) or contemplation for the getting of the "feel of the events." By this I mean the process in which the student adds his loyalty to and contemplation of some aspect of the church's history to his critical understanding. Here the relation between the original event and the interpreter, be he student or historian becomes both personal and spiritual. This is a process recognized by the best historians; it is part of the great nineteenth century tradition from Von Ranke to Burkhardt. In the church it means that student and teacher reflect in common loyalty on the glory of God manifested in his Son, Jesus Christ, as he has been proclaimed throughout all ages in the church.



Warren R. Traynham

A Look at the College Conference

by

WARNER R. TRAYNHAM

Senior, Diocese of Maryland

It is in some ways presumptuous of me to write an article on the purpose and goals of the College Conference on the Ministry which will begin a few days after these words go to press. It is presumptuous because I have never attended one of them. When I was asked to write this article this handicap seemed to me to be insuperable. But the fact is that I was asked to head up and organize this year's Conference in conjunction with the Rev. A. Grant Noble the Seminary Chaplain. As the leader of the Conference I can hardly escape the responsibility of stating the reasons for holding it. This puts me as you can see in something of an odd position. I am the official spokesman for something I have never experienced. To support my teetering position I shall lean on a comment which one of our professors quoted the other night in the course of his address at Faculty Meeting. It went something like this, "If no one spoke until they knew something about the subject a deadly hush would descend upon the world." So buttressed, I shall venture to strike a blow against that hush.

I said that I had never attended one of these conferences. That is not quite true. There are a number of seminarians on the Hill who could not claim to have been present at the addresses given or who could not claim to have come while in college, yet who participated in the conference in the most profitable way. They, like myself have played host to the conference as they will be expected to this year, talked with the visiting students in bull sessions in the dorms, showed them the sights of Washington and so on. This is the heart of the College Conference so we can claim in a real sense to have attended.

For several years now, the Seminary has sponsored this Conference with the intention of stirring up and educating interest in the ministry of this church. Last year there were seventy students here on the hill for the weekend. This year we anticipate eighty. The response to our notification has been so great that we have unfortunately, due to lack of adequate facilities, had to turn some away. (I might take this opportunity to say that I hope this necessity will not discourage those we could not accommodate from planning to come next year.) From as far away as

Illinois and Florida college students will be gathering on the hill to spend a weekend considering the ministry as a possibility for their lives. To give some direction and content to their thought we have asked four men to address the conference. Each one will approach the task from his particular point of view. On Friday evening the Rt. Rev. Angus Dun, bishop of Washington will speak. On the next day the Rev. Phillip A. Smith who last year joined the factulty in the Department of Pastoral Theology and with whom some will have become acquainted through the article on the Seminary community which he contributed to the December issue of this Journal, will speak to the students. In the evening, after an afternoon spent visiting various members of the faculty and seeing something of the area the group will gather again to hear the Rev. Dr. A. T. Mollegen. On Sunday morning the Chaplain, Dr. Noble, will preach to the students, after which the conference will come to a close.

Following each of these talks the assembly will break up into smaller groups to consider some of the things the speaker has said or some of the thoughts or problems he has provoked. We have asked a number of the chaplains who will be accompanying their students to act as leaders so that everyone will be involved in the discussion and so that the continuity between this weekend and the college experience will be made evident.

Opportunities will be provided, as I have hinted, for the students to get to meet the faculty to learn what they are like, what they expect in a man studying for the ministry and something of what their various disciplines are like. The Dean and several other members of the administration will be available for consultation also, during the conference. While they are here, the students will be sharing rooms with the men on the Hill and enjoying their hospitality. Much of the responsibility for the success or failure of this conference will rest upon them. When I say the men on the Hill, I do not intend to exclude the married students but refer to the whole seminary. It is true that they will see more of the single students by virtue of their location but they could hardly gain anything like an accurate picture of the Seminary without getting to meet the men who live off Hill as well.

The success of the conference I have said depends largely on those of us here at the seminary. The speakers will approach the meaning and task of the ministry in many ways. For our visitors however we are the concrete examples of men moving toward that goal. We have many of the answers to the questions which will immediately rise in the minds of those considering embarking on the same course. What is it like? Do you ever doubt your vocation or your faith? What made you decide to come? How do you look at the prospect of leaving now that your seminary career is drawing to a close? How did your family take it?

It will be the job of the men on the Hill to put these men at ease. Many if not most, will come not knowing what to expect, uncertain of us and of themselves. Some will be casual in their thinking about the ministry as a vocation, some will be on the brink of a decision. Hopefully, as a

result of living and talking with seminarians the casual will be brought to decision and the serious will have the choice made easier and clearer. This is after all the point of the conference, to present the Christian ministry as a live option and to inform men's choices in this regard.

This conference is one stage in a cooperative venture which is the church's constant duty, providing priests for her people. Some of these men will come here because their rector or chaplain suggested they come. Some will be here because a fellow parishioner told them they should consider the ministry. Some will have come with their minds well informed and already made up in which case we can offer a preview of what they have in store. For these you in the parishes across the land will have served to present the choice and to bring it to decision. Others will be in varying stages of thought and decision. These we hope to help along.

For this conference we ask your prayers, while it is in progress and afterward when it will begin to bear fruit. We need your prayers that our shortcomings, individual and corporate, may not prevent the word from being spoken or heard. The fields are white with the harvest. Join us in praying that the Lord will send laborers into this harvest.

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The Married Couples Conference on the Ministry

by

THE REV. D. LAURENCE GETMAN

Colesville Mission, Maryland

Last year, the Seminary was host to a group of married couples who were invited to come and spend a weekend, from Friday evening until Sunday morning, as guests of the Seminary. The Conference will take place on March 24-25 this year. Therefore, it might be helpful to both clergy and lay people to receive some advance information as to the what, why and how of the Married Couples' Conference so that they can be giving their consideration to the matter before requests for reservations are mailed out from the Seminary.

The Conference is geared, primarly, for married men who have discussed with their Rector, the possibility of going to Seminary, but who have neither fully decided upon such a move nor made application to the Admission's Committee. At the Conference, these men and their wives will hear talks by three or four faculty members on the various aspects of a Seminarian's academic life. They may hear a lecture given upon a particular subject in very much the same way that they might expect to hear a lecture in the classrooms. They may hear talks about the Seminary curriculum, or the clinical training program, or the field work program, or any of a number

of other subjects which would serve to better acquaint them with the aims and purposes of the Seminary's program. These talks are always followed by panel discussions or by question and answer periods, during which the guests are able to get further information for their use and consideration.

The faculty talks and the panels take place on Friday night and Saturday morning, and Saturday afternoon is left free on the schedule in order for the couples to have an opportunity to go sight seeing in the area, or to visit homes or apartments of the students and size up the housing situation, or to have personal conferences with a faculty member or the Dean. Saturday evening a group of students and their wives gather in Scott Lounge with the guest couples, and answer questions concerning job opportunities for wives, part time jobs for the men, the public school system, housing, cost of living in the area, budgets, social activities, and many other general questions which supply helpful information to persons not familiar with this particular metropolitan area.

During their stay, the guest couples are accommodated in the homes and apartments of Seminary students and their wives. This, according to many of the letters which were received following last year's conference, was a very important part of the weekend, because it afforded the guest couple an opportunity to meet and talk with Seminary couples in their homes.

This kind of conference grew out of a growing awareness that again and again new students were entering their first semester of Seminary with little or no idea either of what to expect or what would be expected of them. Would it be similar to a college curriculum? What are the students like? The faculty? What's the daily schedule? It seemed that the answers to these and many other questions, which a potential applicant might have, could be best answered by simply having them come to the Seminary for a few days and experiencing a few of the many aspects of its life.

During the conference and afterwards, a number of students said that they would have been grateful for a conference of this sort before they entered Seminary because it would have been of value in helping them to get oriented to Seminary life.

Letters soon will be going out to the clergy asking them for names of couples who might be interested in the 1961 Couples' Conference. This year we will probably direct this mailing to a different geographical area than last year, but anyone who knows of a couple who would like to attend, can contact the Rev. A. Grant Noble at the Seminary. Last year, the majority of those attending lived in the Washington, Maryland, Virginia area, but we had several couples from New Jersey, Ohio and Michigan also. For some of these couples the conference helped to confirm their decision to apply for admission to Seminary. Some still were undecided and some decided against a vocation in the ministry. However, whether the final decision is a "yes" or a "no," it is a very serious decision. The Seminary, in scheduling the couples conferences, recognizes this, and hopes in this way to provide some of the tools by which men and their wives can be helped to come to the right decision in each individual situation.

Dr. John E. Booty, Assistant Professor of Church History, and Mr. Jack Goodwin, Librarian, scan a film copy of a manuscript from the British Museum.

Class of 1960 Gives Microfilm Reader

by

MR. J. H. GOODWIN

Librarian

The new Recordak microfilm reader shown above has been made possible by the generous gift of the Class of 1960. Just before graduation day last year, David C. Bowman, Class President, and I. Mayo Little, Jr., Treasurer, informed Dean Trotter and the Librarian that the Class of 1960 had decided to raise the funds necessary for this important addition to the Library's resources.

The body of publications available on microfilm has grown to enormous size in recent years. Many of the periodicals received by the Library are now available on microfilm at a fraction of the cost of binding and shelving the back issues. Many of these back issues of important theological journals were formerly unobtainable except at a very high cost. It will now be possible to obtain full sets of the more important periodicals, such as the Journal of Biblical Literature or the English Historical Review. For the doctoral candidate or student wishing to do more than the usual research or term paper, the use of a film reader means that copies of valuable manuscripts and rare sources can be collected from many distant libraries.

The Recordak reader is recognized as one of the finest available today. It meets all the requirements of microfilm reference — speed, eye comfort, and easy operation. A most important feature is the high measure of film protection from scratches. This is accomplished by an arrangement of optical flats which hold the film in focus during projection, and which separate automatically when the film is advanced. This feature also gives added protection against heat, and permits one "page" to be viewed for any length of time without damage to the film. The image is projected upon a special translucent screen made of plastic crystals which transmit the light brilliantly, but without the sparkling effect found in ordinary ground glass screens. (For this reason, the screen does not appear to be lighted in the above picture.)

For the Library, the new microfilm reader represents a significant increase in our ability to provide a full measure of service to the Seminary community. Our sincere thanks to the Class of 1960 for this magnificent gift.

Apostolic Succession

A SERMON IN THE SEMINARY CHAPEL

by

THE REV. HOLT H. GRAHAM

Professor of New Testament

Holt H. Graham

During the latter part of our stay in Germany we had an exciting and frustrating experience. It was that of reading in the New York Times and hearing over the Armed Forces Network (of all places) a report of Dr. Eugene Carson Blake's proposals for church unity and a discussion of the proposal by Dr. Blake and Bishop Pike. The news was exciting. It was also frustrating to get it in our relative isolation where we were out of touch with the reactions and discussion such a proposal would provoke here on the Hill.

I confess my own reactions were strongly ambivalent. At the top of my head I approved and applauded. Of course I am in favor of any reasonable and responsible approach to the reunion of the churches. On the other hand I confess that, as on previous occasions of the kind, at the bottom of my heart I found a certain reluctance, a certain shrinking from the whole idea. I know what would happen were I to be plunged straightway into a debate on the matter. I should be stirred by a certain amount of anger and resentment. I should probably rationalize it as the passion appropriate to convictions! But what it really would be is a kind of anger springing from fear and distaste, a fear that some of the cherished and familiar features, some of the coziness of my own partcular church tradition would disappear in a sea of ten million Methodists and three million Presbyterians and so on.

Perhaps I am not the only Anglican afoot who will have to ask again in this new situation, what is it that we have to contribute. Or, rather, what must we insist cannot be left out of a larger church? You know as well as I that one point upon which there will be hot debate is the matter of apostolic succession. But apostolic succession presents not one problem, but a whole complex of problems. I want to single out one aspect of the matter. I am not concerned with sheer continuity. I want to move a step behind that. I am not concerned with the difficult question, which qualities of authentic Christian life can and which cannot be adequately and appropriately expressed in a sacrament or rite. Surely Dr. Mollegen is right in observing that some qualities scarcely lend themselves to this — zeal for personal holiness, for example. I want to ask

a narrower question than that. I want to ask, what is it that apostolic succession is meant to conserve and convey? What is it that the historic episcopate is meant to guard and transmit?

One answer has been with us since the days of Clement of Rome and Irenaeus. It is this: that the bishops in succession from the apostles are the guardians of sound doctrine. Surely this is right, and it seems to me we are living in a propitious time for understanding it aright. It certainly can be understood wrongly. It can be taken to mean simply that a certain body of doctrine must be handed on without additions or diminutions. The very nature of theology and its limitations give the lie to such a view. Indeed, it is absurd, for a body of doctrine could be handed on perfectly well with literal accuracy by people who did not believe a word of it! If this is what is meant, I suggest we lay in a supply of parrots. They are cheaper to maintain than men, and come already vested.

No, Irenaeus' own life and work show that he meant nothing of the sort. It is no accident that he was a great and perhaps the first biblical theologian. What he meant by sound doctrine is better expressed for our ears in the phrase authentic tradition. I want to suggest three of the marks of that tradition which the apostolic succession is meant to convey. There are others, no doubt; but these are brought to the fore by the theological revival of the present century.

The first of these marks of authentic tradition is that tradition is a living thing. I pass over the notorious fact that theology has to do its work over again in each generation and for each generation. It is not just that the times change and men's language changes. The tradition itself changes in the way every living thing does. To be sure, the word itself does not tend to suggest that. I well remember my own reaction the first time I heard the title of a great book on this subject by James Moffat. He called it, *The Thrill of Tradition;* and I, thinking of tradition as something ossified, static and dead, thought his title a bit precious not to say perverse. But he was right, as usual, and I was wrong, as frequently. The first few lines of his book are a sufficient refutation of my misconception. . . .

"It is not an ingenious paradox. 'The thrill of tradition' is more than a catchy phrase dropped in order to jolt some readers out of the mental groove where tradition is identified or at least associated with what is dull and dragging. Interpret tradition as little better than the same old thing within an age which is not the same, an age alive with aims and claims and interests of its own, and tradition naturally shrivels into an item for some up-to-date Anatomy of Melancholy. But there are traditions and traditions. Some are stereotyped archaisms. Some exist as irrelevant and obstructive survivals of the past. Others wilt and limp as the pace of life tells upon their quality. Yet in a number of directions it is possible to verify the thrill of tradition as a source and resource of life. Although most of those who live in communities under the special pressure of tradition remain blissfully unconscious of how it rose to power, and are even unaware of how it influences many of their practices, the historical sense furnishes data for a philosophy of tradition. Sooner or later its authentic thrill becomes a reality, either for anyone who cares to go below

the surface of reflection upon the present as it stretches from the far past into the near future, or as the throb of it is recognized by those who happen to be exploring the course of almost any movement, in manners no less than in morals, which has survived the period of its origin and succeeded in swaying the conduct of mankind over the broad field of civilization. Mark the word "movement." For, define tradition as we may — and in the sphere of religion the definitions become acute as well as elaborate at certain points — there is movement at the heart of it."

The thrill, the vitality, the aliveness of tradition is illustrated by the variety to be found in Scripture. Take the theme of promise and fulfillment. There are promises of God recorded and transmitted in Scripture. These are a part of the tradition. But the fulfillment is never literal and exact. It is always in recognizable continuity with the promise, but there is always the surprise of grace. The connecting road is plain, but it is a long and winding road with an element quite new at its end. The promise to Noah of recurring seed time and harvest* begins a strand of tradition that embraces the manna in the wilderness, the feeding of the multitudes,* and the Lord's Supper variously participated in across the ages and in the heavenly banquet in the New Jerusalem. The promise to Abraham that we shall hear again in Friday's scriptures lesson threads its way through conquest and monarchy, exile and return, church and the kingdom of God beyond the church, to the heavenly rest of the saints spoken of in Hebrew and the Revelation.

As in the case with promise and fulfillment, so with the tradition as a whole. Beginning from the Old Testament it comes on to our own day as a living, changing, growing stream of life and understanding. It has all the diversity and variety and unpredictability in detail of life itself. And yet it remains one, having the kind of unity or integrity of the living organism.

For the Christian tradition is personal. This is the second mark of tradition. Let me put it more strongly. The tradition cannot be separated from the people who incarnate it. Perhaps in this connection one would want to say something for historic continuity in the episcopate. In any case, this mark of tradition is again abundantly illustrated in its scriptural beginnings. There is no neat form of words into which one can distill Noah's confidence or Abraham's faith, extract them from Noah and Abraham, and inject them into someone else. The tradition and the men who bear it cannot be separated.

This is self-evident. We know that religion primarily is caught rather than taught. But there is more to say than that. Tradition changes as it passes through as well as sustains the lives of its bearers. Consider for example the election traditions of Israel and what happened to them as they passed on in the larger tradition through Isaiah. The election tradition has many strands: the call of Abraham, the promise of a land, the covenant with Moses, the promise to David, and the traditions of Temple and priesthood. As these strands of the election tradition of Israel pass through the

*In the lessons for the morning.

life and thought of Isaiah, the shaping and adaptation characteristic of a living thing go on. Some aspects are depressed and others developed. Abraham seems to move in front of Moses as the universality of the divine purpose is stressed. Yet in the figure of the Servant of the Lord with which Isaiah crowns his understanding of election, lo and behold, there beyond doubt are the lineaments of God's servant Moses.

But at this point a strain is felt. Something is not being said that must be. We cannot talk about Isaiah in quite this way. We can not deal thus singly with Noah or Abraham, with Isaiah or Jeremiah, with Peter or Paul. They are not solitaries, not men of genius. The genius is one who perceives some aspect of reality to which other men are blind and interprets it to them. The great biblical figures are not geniuses, they are apostles. They do not discover what they have to say, they receive it. And they are not solitaries. They speak in and to and for a community the ground of whose unity is a common faith. Here is the other sense in which tradition is a personal thing. It possesses and is possessed by a community. It is somehow strikingly appropriate that most of the biblical material is anonymous, for the tradition is not the property of a single file of men across the centuries, but of a continuing community. Lateral solidarity is no less important than linear continuity.

The tradition of which apostolic succession is the guardian is living and it is personal. Finally, and most important, it takes its character by arising out of response to God. How trite and how platitudinous that sounds. And yet it is the last thing we dare take for granted. Oh, it is easy enough for us to say that the God of Abraham and Isaac and Jacob, the God and Father of our Lord Jesus Christ is the one true God. But what counts is not being able to *say* that. It isn't a matter of *saying* things at all; it is a way of living that counts. Here is where everything that can be said about the Christian tradition comes to point and focus.

When it comes to verbalizations, you can't tell the difference between henotheism and monotheism. The henothist will say, I for my part choose the God and Father of our Lord Jesus Christ. You choose another value as your ultimate. Now let's sit down and discuss the matter. Ah, but can you by any stretch of the imagination conceive Isaiah or Paul saying that! The lords and gods men choose to themselves are the objects of nothing but scorn and ridicule to them. Theirs is a kind of genuine monotheism which is, I think, comparatively rare. Please don't misunderstand — I am not now concerned with the strategy and tactics of discussion with men of another religion. My concern is to point to a certain kind and quality of devotion.

Here is one of the marks of authentic tradition bearers. They may make a provisional and indeed joyous affirmation of other loyalties and other values, but in their case one has not the slightest doubt that such affirmations *are* only provisional. The goods of this work are affirmed and enjoyed *provided* they can be brought into the service of the Lord. But that any other loyalty or affection or ambition could for one moment compete with their confidence in God and loyalty to him is quite out of the question. This I hold to be an authentic mark of the bearer of the Christian tradition.

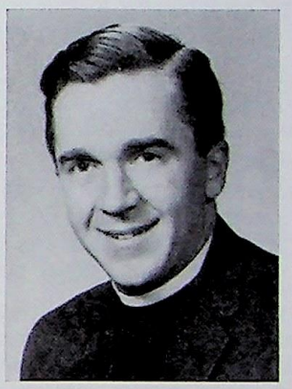
Obviously it is not to be found only among the bishops. I have seen it as clearly in Henry Sloan Coffin as in Henry St. George Tucker; as clearly in Frederick Grant as in Frederick Goodwin. Doubtless you have your own circle of special people who exemplify the quality. It is singleness of eye, purity of heart, singleness of mind, a devotion that no other loyalty or affection can seriously challenge. Theologically speaking, one accounts for it by saying that Jesus Christ is not the highest and best in a series: he is out of series entirely: he is unique and incomparable. But again, the kind and quality of faith of which I speak, which is the living heart of the tradition, does not lend itself to formulation and definition. It is a personal quality not to be abstracted from persons. It is recognized in a life, not defined in a dogma.

When we escape from literalism and narrowness in thinking about the historic episcopate, we are led to think about a succession in apostolic tradition. Certainly this is the broader context in which the point, the purpose, and the value of succession is to be understood. And this is where we all come in. I forbear to argue whether bishops are of the esse or the bene esse or the plene esse of the church. What is clear is how essential the church is to the bishop! By the church I mean just the particular, contemporary, and local congregations. The bishop is a representative man. Like Isaiah or Jeremiah, like Paul or John he speaks with power of faith in the one God in the degree to which he speaks in and for a community, by which I mean you and me — a community that incarnates the apostolic tradition. He is not a solitary. He represents a tradition that lives, grows, changes and adopts in the manner of a living organism while remaining recognizably one. He represents a tradition that is inseparable from the persons and the people in whom it is incarnate. He represents a tradition that is resolutely and vigorously and shiningly devoted to the one God and Father of our Lord Jesus Christ.

Two of Faculty Receive Fellowships

The American Association of Theological Schools has honored the faculty of Virginia Semniary by awarding two Graduate Fellowships to its faculty during the academic year 1961-62. The Rev. Lowell P. Beveridge, Professor of Speech and Music, and the Rev. John F. Woolverton, Assistant Professor of Church History, have just been notified that they will receive cash awards to help them engage in study and research next year. Mr. Woolverton will be working for his doctor's degree and Dr. Beveridge will be conducting research for a book which he hopes to publish. The A.A.T.S. requires a statement from each man of his proposed work under the Fellowship grant. Dr. Beveridge and Mr. Woolverton have been kind enough to let us quote in part from their statements to the A.A.T.S.

Mr. Woolverton writes of his full year's study:



John F. Woolverton

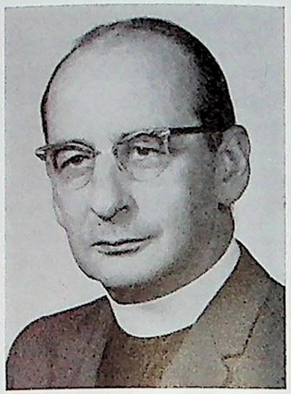
"I propose to spend my time of study at the Union Seminary in New York doing research and writing in the area of the early social gospel in the Protestant Episcopal Church in America from 1873-1900. The manner in which this is to be done is first of all to acquaint myself in more detail with the writings of Richard T. Ely, Vida Scudder, W. D. P. Bliss, Elisha Mulford, W. S. Rainsford and others.

"Secondly, and in conjunction with this, I would like to know fully the major trends in American intellectual thought — especially in the fields of sociology and economies as seen in Lester Ward, Thorstein Veblin and William Graham Sumner. A major question in this area is to what extent American pragmatism as in Wm. James influenced the men of the social gospel in the Protestant Episcopal Church, if at all. At the moment I cannot answer that question to my own satisfaction.

"Along with this I am interested in going into greater depth and detail than our present general studies of the social gospel have done, showing by means of institutional history, and perhaps even biography, how the church tradition (in this case Anglicanism) made a unique contribution. This will not be approached in a partisan spirit but in order that future historians of the whole church will have work of greater depth to use in this period. I hope to find a group of men or one man who to my thinking fulfills or exemplifies the above interests.

"This is toward the doctoral dissertation for the Ph.D. degree at Union-Columbia. In this I will be using the Union library, that of the General Seminary in New York, the Massachusetts Diocesan library in Boston."

Dr. Beveridge describes the project for his sabbatical leave as follows:



Lowell P. Beveridge

"My plan is to continue in a more concentrated and intensified way a project that I have been working on intermittently for many years. This project is to bring more nearly to completion a study of the relationship between music and theology. It is my hope eventually to be able to make an original and creative contribution to Christian aesthetics, particularly with regard to music. It is my intention to treat this subject on a broad basis and give due consideration to all types of musical creation and activity in the hope of achieving a wide and realistic perspective. Considerable attention will be given to the music of the Church but it is important first to treat music as a whole and then proceed to treat its various subdivisions. Even as regards Church music itself, it is important to treat the subject systematically and analytically before attempting to deal with the specific topics of hymnody, liturgics and repertoire. It is also my intention to consider music in relation to the other arts since much is to be gained from treating music as only one among many possible modes of creative artistic expression.

"My project has three stages or aspects. First, an historico-critical study and evaluation of literature dealing with the relationship between music and theology in the Judaeo-Christian tradition. Second, a study of significant contemporary contributions to this field through personal consultation and correspondence. Third, a contribution of my own to creative writing on this subject.

"The third stage offers several possibilities. One publisher has expressed an interest in a text for seminary students. Another publisher is negotiating for a book on the place of music in a Christian society. There is also need for a work on the role and significance of music in theological education, its place in the curriculum, in worship and in the total life of the seminary community. It is important before tackling any one of these books to work out a clearer and more solid theological foundation upon which to build.

"Interest in this subject is on the increase today but it is still a relatively unexplored field. Much has been contributed in recent times to a Christian critique of literature and the fine arts, particularly of painting and architecture, but comparatively little similar work has been done for music.

The Communion of Saints

A sermon delivered in the Octave of All Saints

by

THE REV. CHARLES P. PRICE

Associate Professor of Systematic Theology

Charles P. Price

"I believe in the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

Fall is the crown of the year. Grain which sprouted last spring stands golden in the fields, ready for harvest. The trees which bore pink and lavendar blossoms in the spring, whose leaves were an early tracery of delicate green, now show brilliant copper and brass. The life which was new in April has reached its term. Frost has touched it—death has touched it — and its glory has been revealed. As with the season of the natural year, so with the season of Christian doctrine. All Saints' is the crown of the year. The new life which burst from its tomb last Easter, which communicated itself to the faith of a few men, which has grown through history, so to speak, during the long green Sundays of Trinity, has now reached full term. History itself stands ready for harvest, and we anticipate the eschatalogical gold and glory of that life which shall be. All Saints' Day has come. Our All Saints' Day service was on Tuesday; but surely it is not too late to rehearse those articles of our faith which the season brings into the foreground of awareness: the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

I.

A life and death matter is at issue. The doctrines in this list point to the Christian answers for a perennial human problem. That problem is the mutual intercourse between persons, the full and free inter-relationship of selves. Superficially, I suppose, the mutual relationship of persons, fellowship, is a commonplace overworked idea. *Togetherness* is the slogan of a popular magazine. Does the preacher then mean to suggest that we must work our way through the whole creed beginning with the world's creation by God and its redemption through Christ before we can talk significantly about the mutual intercourse between persons? Exactly so. The creed implies it. I wish to affirm it. The communion of saints is no independent doctrine. The possibility of the full communion of persons depends directly on the work of Christ. The communion of saints is the conclusion to which Christ's incarnation, his dying and his resurrection

majestically proceed, just as the autumn harvest is the conclusion to which the sowing and sprouting of grain inevitably lead.

Consider the difficulties involved in mutual intercourse of persons. We talk a great deal about it. How often do you achieve it? Do you not, despite all the talk, recognize deeply and inwardly your lack of com-person? Surely I can find communion with my wife at least; with my child easily 'togetherness' becomes a cheap slogan; and when it becomes a slogan, when you see that fellowship is not to be achieved by taking thought, all talk becomes hollow. You shrug your shoulders. A wit has the last word. 'Togetherheid', he says. Synthetic communion, which is worse than none. But the lack remains, and the hunger remains, just driven in deeper. No, the communion of persons is not easy to come by.

Why should it be so hard to achieve mutual relatedness with another person? Surely I can find communion with my wife at least, with my child at least; with my mother at least; with my father at least. Why can we not find each other? Why can we not be ourselves with each other? Yet we cannot. Or to be more exact and more realistic, you usually have just enough success, don't you, to know by how much you fail? Ever more frantic efforts lead to no observable progress. What keeps us back? Pride keeps us back. Hate keeps us back. Jealousy keeps us back. Self-righteousness keeps us back. It's so important to be somebody in the eyes of someone we love. It's so important to be right, to be on top. Each failure makes success more costly. And time goes by, and we do not achieve communion, and finally death keeps us back. Sin and death, those are the enemies to the mutual intercourse of persons. Make no mistake about it. The final enemies of mankind stand against us. We face here no commonplace or trivial problem, to be handled by a slogan for easy recall or by a check-off list of do's and don't's for the improvement of character. If you aspire to the full free communion of your self with another self, you confront the central human problems at your center.

Sin and death are more than we can manage. That is why communion is more than we can manage. But you and I, who are here this morning in faith, have a gospel, which is simply that sin and death have been managed for us. The enemies have been defeated for us. The victory that Christ won on Easter passes to us on All Saints' Day. What we celebrate for Him in the spring, we celebrate for ourselves in the fall. If Christ died for our sins and rose for our justification, if He engaged sin and death on His cross, in His tomb, and by His resurrection, then I believe in the communion of saints. Then the full, free mutual intercourse of selves is a possibility.

II.

The communion of saints is first of all an earthly possibility, describing the relationship of living people. It is a possibility for those who have Christ in common, for those who have staked their lives on his dying and living again, for those who believe in him; in other words, it is a possibility for the saints, for those who believe, who trust. Because you have com-

munion with Christ, you have communion with other persons who have communion with Christ. That clumsy phrase is what the communion of saints means. Does the preacher say that no person can be fully and freely related to another, even in his own family, apart from mutual relation to Christ? Exactly so. I take it that the liturgical action of baptism means that parents offer their child to God, that the child is buried with Christ in his death and risen with Christ in his resurrection, and that so associated with Christ, the child is returned to his parents. Your parents are related to you in that way. Your children are related to you in that way. I take it that the liturgical action of Christian marriage means that the Father gives his daughter to God, and that the groom receives his bride not from the earthly father but from Christ himself. And if in these closest of all relationships, communion is achieved only through Christ, how much the more in the more casual relationships which life together affords. If you believe in the communion of saints, you believe that whatever mutual intercourse you are able to enjoy is through the Lord of life.

III.

When you are related to other persons in the course of this mortal life, you have to deal with sin in all of its ugly and homely manifestations: with pride, with jealousy, with infidelity. You have to deal not only with your sins, but with theirs; not only with theirs, but with yours. To believe in the communion of saints here on earth is to believe in the forgiveness of sins, as night follows day. Of course, the forgiveness of sins is not a possibility resident in me. But if Christ conquered sin, then I know that my sins are forgiven. If Christ conquered sin, then I know that I must forgive. If you can forgive and be forgiven, then mutual intercourse with another person becomes a real possibility. To forgive is to wipe out the ugly weight of the past. To forgive is, within human limits, to begin a relationship always afresh, to start with a clean slate. Do you hold out that possibility to your family and friends? Do you accept it when it is offered?

The gospel for All Saints' Day tells us what it is like to live on earth in the forgiveness of sins. It is to be poor in spirit, to hunger and thirst after righteousness, to be meek, to mourn. To live by forgiveness is to live in this sinful world as Christ did, for the beatitudes fit him first, and his saints only by courtesy. He has the power of forgiveness. But it makes my life possible. The communion of saints on earth depends on the forgiveness of sins.

IV.

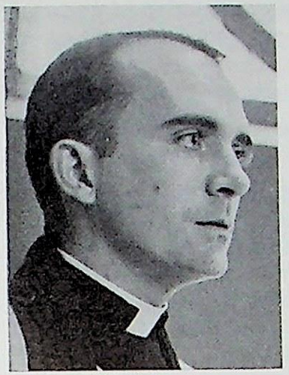
Not only sin stands in the way of communion. Death stands in the way of communion. Death is the more serious enemy. "The last enemy" St. Paul said. You can't have free, full relationship with a dead body. Nevertheless I am a body, and I cannot have communion with any other person apart from some body. A word needs a voice and an ear. A glance

needs an eye and an eye. A touch needs its hand. A kiss needs its lips. If the communion of saints is not to be tragically, jaggedly frustrated by death, I will believe in the resurrection of the body. Not because it is a resident power discoverable by superfine observation, nor yet because of wishful thinking. I believe in the resurrection of the body because once when Potius Pilate was governor in Judaea, God raised one man from the dead. Whatever it was that happened to him then, will one day happen to all the saints. That man is the first-fruits of them that sleep, the first to be raised among many brethren. If the first-fruits of the harvest were gathered in on Easter, the full harvest shall be gathered in, so to speak, on All Saints' Day. And I believe in the communion of saints, living and dead, here and now, because both the living and the dead have communion with Him who was raised. ". . . that both they and we, drawing nearer to Thee," runs a lovely prayer, "may be bound together by thy love in the communion of Thy Holy Spirit and in the fellowship of thy saints." The communion of saints living and dead depends on the resurrection of the body.

V.

And in heaven, beyond death, when God has called us all into that land, the saints who are living indeed enjoy there full communion with God and with each other. There will be no barriers at all, and time shall have no end. In heaven we are told we shall behold Him face to face. Therefore we shall behold each other face to face. "We shall have faces!" We shall know, even as also we are known. We shall know God as He knows us. We shall know each other and be known by them. To this full, free intercourse of persons there will be no limits. Such is the import of that remarkable passage from Revelation set as the All Saints' Day epistle. Are the saints on earth in trouble, persecuted, as the gospel has it, for my name's sake? In heaven, they are victorious. "Palms of victory in their hands." On earth, do they hunger and thirst for righteousness' sake, on account of earth's sin or their own sin? In heaven they hunger no more, neither thirst any more. On earth do they mourn, on account of death? In heaven, God wipes away all tears from their eyes. In heaven, neither sin nor death nor time itself stands in the way of the final communion of the saints of God. The communion of the saints in heaven implies life everlasting. The communion of those who stake their lives on Christ Jesus, who believe in him, who trust him, implies everlasting life. "Thanks be to God, who giveth us this victory in Christ Jesus our Lord."

I believe in the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.



John E. Booty

"The Quest for Community"

A FACULTY NIGHT TALK

by

THE REV. JOHN E. BOOTY

Assistant Professor of Church History

Ever since I first made contact with this seminary there I have been aware of a concern expressed for its community life or lack of the same. I vividly recall "bull sessions" on the subject during my student days. Usually the discussions were critical of the lack of community, but eventually the conversation turned to question what might be done. Suggestions were made. Changes in the advisee system were proposed, it was suggested that the faculty might do this or that, and it was thought that the students might organize meetings of one kind or another. Attempts were made to meet that which was to us a deeply felt need. At first great energy was expended upon such attempts. In time they "petered out" and I for one found myself becoming weary of the whole business.

Having departed from the seminary I discovered the same anxious quest for community in parish life, with basically the same frustrating results. Tonight I want to present some thoughts on the subject. I fear that there will be no startling solutions, no concrete suggestions presented. But I do feel that for me some process of thought such as I shall present is necessary before any projects or techniques are considered.

I begin with Paul Tillich and the ontological elements, where in the *Systematic Theology* it is asserted that our quest for community is of the very nature of human existence. Tillich emphasizes this by the way in which he deals with the polarities of individualization and participation, polarities which are of necessity interdependent. The necessity is asserted by the fact that the individual only becomes a person as he participates in, as he exists in communion with other persons. Thus Tillich writes:

> The person as the fully developed individual self is impossible without other fully developed selves. If he did not meet the resistance of other selves, every self would try to make himself absolute. But the resistance of other selves is conditional. One individual can conquer the entire world of objects, but he cannot conquer another person without destroying him as a person. The individual discovers himself through this resistance. If he does not want to destroy the other person, he must enter into communion with him. In the resistance of the other person

the person is born. Persons can grow only in the communion of personal encounter. Individualization and participation are interdependent on all levels of being.

Is this not behind our questing for community in this place, in any place? We are created to be persons, but personhood is impossible without encounter with persons. Thus there is the need for community.

Emil Brunner, who asserts that to Christian faith the individual cannot be separated from community nor the community from the individual, defines human existence as "existence in responsibility." To Brunner

> the very being of man owes its *humanitas* to the fact that human life is, in its essence, responsible existence. Just as the tension of a suspension bridge is due to the fact that it hangs between two supporting towers and in so doing unites them, so also the peculiar tension which gives its quality to human life — responsibility — is determined by the fact that the "I" is always confronted by the "Thou." This unity through tension *is* the human element; apart from this responsibility human existence simply does not exist. Thus, the fact that man's existence *is* responsibility means that an "I" can only be developed in touch with a "Thou," or, as Gogarten . . . puts it: "The 'I' comes from the "Thou'."

Further examples from other Christian theologians could be adduced, all to enforce the conviction which springs out of human experience and is confirmed in Christian life that community is necessary to man and that community cannot exist without the participation of persons encountering one another.

On the basis of such reasoning some individuals may feel justified in working for the creation of community and may feel that in their failures to achieve what they seek they have unnecessarily failed. This, I believe, is very wrong. For one thing, such a conclusion does not take seriously enough the finite nature of human life. It does not grasp firmly enough the tragic nature of human existence.

Tillich refers to the tragic nature of human existence when he speaks of the very real possibility of a break, a disjunction between the polarities of individualization and participation. He writes:

> Self-relatedness produces the threat of a loneliness in which world and communion are lost. On the other hand, being in the world and participating in it produces the threat of a complete collectivization, a loss of individuality and subjectivity whereby the self loses its self-relatedness and is transformed into a mere part of an embracing whole. Man as finite is anxiously aware of this two-fold threat. Anxiously he experiences the trend from possible loneliness to collectivity and from possible collectivity to loneliness. He oscillates anxiously between individualization and participation, aware of the fact that he ceases to be if one of the poles is lost, for the loss of either pole means the loss of both.

In other words, individualization can and often does issue in loneliness rather than in personhood and participation can and often does issue in collectivity rather than in communion to the destruction of personhood

and community. This state of affairs helps to account for the anxiety of our age, for the predicament of modern man anxiously aware of the threat involved in the loss of either of the necessary poles, oscillating between them, aware that his existence as a human being is lost if he loses either of the poles.

Here is a fact which applies to all men, to Christians as to others. It is a fact expressed by Gabriel Marcel, the French Christian existentialist, in the play *Le Monde Cassé*. Here Christiane, the witty, fashionable, busy, rushing lady of Paris (who masks an inner grief) cries out at a moment when her mask slips and falls:

> Don't you feel sometimes that we are living . . . if you can call it living . . . in a broken world? Yes, broken like a broken watch. The mainspring has stopped working. Just to look at it nothing has changed. Everything is in place. But put the watch to your ear, and you don't hear any ticking. You know what I'm talking about, the world, which we call the world, the world of human creatures . . . it seems to me it must have had a heart at one time, but today you would say the heart has stopped beating.

To Marcel, Christiane's outburst was the logical result of a life which had lost its rootage in being. This woman is aware of the fact that she lacks something, that life for her is somehow less than human; she rushes here and there, but hers is a rootless, anxious business which simply masks her inner grief, her despondency and her dissatisfaction with life. In one moment, at a cocktail party or a concert she seems to belong as a part of a whole, but this does not overcome her loneliness and watching her we must wonder if in her self-relatedness she really participates in a world of persons. In another moment she is deserted in her flat, alone and lonely, with the realization that no one cares, no one loves. It seems that the heart of the world has stopped beating.

Marcel speaks disturbingly of the tragedy of life wherein men are meant for participation in being and others and yet are basically unavailable, impermeable to others and to the Thou. It is like the man who visits a gallery and sees a painting but feels nothing, receives nothing, is incapable of receiving revelation. Marcel does not mean that every work of art should have a revelation for every viewer. Rather, he speaks of the person who cannot receive, whose normal condition is one of unavailability. Paul Elmer More tells of an experience in 1889 when as a young man he visited the Louvre. He wrote to his sister Alice:

> . . . one cannot begin to appreciate the supreme beauty of those pictures . . . until he has looked and looked, and a new heart has been created in him . . . There is a picture by da Vinci called the 'Mona Lisa' which is beautiful beyond belief. The colors are badly faded, but the expression remains; and the smile of the eyes and mouth will haunt me forever I think. I am ashamed to say that when I first saw it I turned away with surprise that it should be so famous and made some silly remark about her catlike smile. . . .

Art is supremely intended for persons and requires participation, indeed it necessitates communion wherein a creative process occurs. Creative art requires that the viewer be not simply a spectator, but a participator, available to receive revelation.

Gabriel Marcel has much to say about the spectator engaged in what he calls primary reflection. For instance, ask the spectator (not all spectators, but certain spectators), who am I? He looks at my body and proceeds to analyse it, blood, brain, muscles, tissues. He submits his detailed report and I read it. But I cannot recognize in what he has described my own body. It is just *a* body. The spectator does not know me, he does not know me because he has not encounted the whole of me, he has not really been open to me, he has no sense of the mystery of life and personhood; incarnation means nothing to him. He is unavailable, as I am most likely unavailable to him. We live in solitude apart and each of us suffers for the lack of communion which is a tragic deprivation. We know the meaning of loneliness, but seem powerless to do anything about it. We watch each other as beasts of the jungle and to a certain extent at this point Jean Paul Sartre most sufficiently describes our condititon of alienation.

Do we not know the meaning of this here in this place? In the teaching of history I attempt to inculcate upon students the need for openness, for availability, to use Marcel's word. To me openness is the necessary attitude. It does not mean that we unthinkingly agree with everyone and everything, but it does mean that we encounter events and persons to the extent that this is possible when dealing with the past. I strive for this not because it is a "good thing", but because openness is intimately related, indeed proceeds from Christian love. It is true that openness to the past is necessary to man as man, but such openness is most genuinely characteristic of the Christian. Yet how greviously we fail, you and I, how closed and isolated we so often are in our self-relatedness. And as a consequence how dull and meaningless the study of history seems to be.

Or take the marriage relationship. The one flesh *henosis* indicates a communion of persons best characterized in terms of agapé love. And yet even in this relationship how lonely, how separated, how like spectators watching each other men and women seem to be in our society. When embarking alone for a trip to Europe, Paul Elmer More wrote a letter to his wife Nettie, a letter in which he spoke of closeness and separation:

> I was glad you were not on the pier as we slowly backed out. The scene pretty nearly broke me down, and if you had been there I think I should have disgraced myself. I don't know why it is but this separation by water seems infinitely worse than by land, and I think I shall never do it again. I am not demonstrative, as you know, but I do a good deal of concealed feeling inside, and as I sail away my wish is that sometimes I made more effort to show my emotions.

One flesh, yes, but the separation, the loneliness brings sorrow and remorse.

There is another level, another movement to this rambling discourse. From the deeply personal, from the loneliness of individual man, I turn

now to man as a social being. These are not unrelated areas, as Tillich shows in his essay on "The Present Situation", where he writes of our times that

> the emergence of autonomous personalities and communities has virtually destroyed true religious personality and community.
>
> With the supremacy of autonomous reason, the transcendent center of personal life was destroyed and personality was broken into divergent elements, the unity of which was partially maintained by the continuing hold of traditional beliefs or by conventional and technical demands. Within the religious sphere, personality fought a desperate struggle against dissolution. From Pascal's protests against the Cartesian mechanization of human existence to Kierkegaard's passionate affirmation of the "existential personality," the person in the crisis of decision about his eternal destiny, and Dostoijevski's vivid contrast between Jesus' personal confrontation with God and the Inquisitor's secular arrogance, the battle to maintain true religious personality continued. But, for the most part, theology did not follow these prophets because its effort was mainly one of negative resistance. In this attempt some present-day theology has returned to antiquated forms of orthodoxy and produced a fighting type of religious personality great in its negations but weak in its affirmations.

While noting Tillich's condemnation of much of contemporary theology, we must go on to emphasize that in our time the mechanization of human existence has not simply provided a threat to the survival of religious personality and community but to all personality and community. Admittedly this crisis, this suppression of the individual in his freedom by collectivism is not new. The conflict between individuals and collectivism is found, as Brunner indicates, "in Ancient Greece — for instance, between Socrates and the Athenian *polis* — we see it again in the struggle for liberty at the close of the Middle Ages, in the Renaissance and the Reformation . . ." Tillich sees the present situation arising out of the bourgeois revolutions at the beginning of the modern era, and also out of the transition from revolutionary reason to technical reason (to indicate but a part of his analysis). The mechanization of production, itself a result of man's efforts, has resulted in the creation of "a Frankenstein, above physical nature and subjecting man to itself." The consequence is the loss of individual freedom as man becomes more and more subject to an impersonal, collective whole.

Gabriel Marcel views this mechanization and collectivization as an important part of man's present predicament. Marcel writes:

> Travelling on the Underground, I often wonder with a kind of dread what can be the inward reality of the life of this or that man employed on the railway — the man who opens the doors, for instance, or the one who punches the tickets. Surely everything both within him and outside him conspires to identify this man with his functions — meaning not only with his functions as worker, as trade union member or as voter, but with his vital functions as well. The rather horrible expression

'time table' perfectly describes his life. So many hours for each function. Sleep too is a function which must be discharged so that the other functions may be exercised in their turn. The same with pleasure, with relaxation; it is logical that the weekly allowance of recreation is a psycho-organic function which must not be neglected any more than, for instance, the function of sex. We need go no further; this sketch is sufficient to suggest the emergence of a kind of vital schedule; the details will vary with the country, the climate, the profession, etc., but what matters is the schedule.

It is true that certain disorderly elements — sickness, accidents of every sort — will break in on the smooth working of the system. It is therefore natural that the individual should be overhauled at regular intervals like a watch . . . The hospital plays the part of the inspection bench or the repair shop. And it is from this same standpoint of function that such essential problems as birth control will be examined.

As for death, it becomes, objectively and functionally, the scrapping of what has ceased to be of use and must be written off as total loss.

Do we not know what Marcel is talking about here? Do not his words reflect something of contemporary life as we experience it? Is it not true that much of parish life, for instance, is definable in terms of function and schedule in which individuality, freedom and personality are somehow submerged and in danger of destruction? There is much in modern society which looks like community, but examine it more closely and it becomes apparent that what we are looking at is a collection of people organized for the sake of function into a crammed schedule which in time so consumes the supposed participants that they merge with the machine or organization and are only identifiable as useful or not useful extensions of the impersonal thing. And the dreadful conclusion to it all is that at times men and women seem to seek such a fate as they seek escape from loneliness. Perhaps as totalitarian leaders believe, collectivity is better than gross individualism, and yet we certainly know that this is not entirely so.

Consider the novel, *The Twenty-fifth Hour,* by the young Rumanian, C. Virgil Gheorgiu, summarized so ably by Marcel:

> In this extraordinary novel, we see a young man who has been falsely denounced to the Germans by his father-in-law and is sent to a deportation camp as being a Jew; he has no means of proving that he is not a Jew. He is labelled as such. Later on, in another camp in Germany he attracts the attention of a prominent Nazi leader, who discovers in him the pure Aryan type; he is taken out of the camp and has to join the S.S. He is now docketed as 'Pure Aryan, member of the S.S.' He contrives to escape from this other sort of camp with a few French prisoners and joins the Americans; he is at first hailed as a friend, and stuffed with rich food; but a few days later he is put into prison; according to his passport, he is a Rumanian subject. Rumanians are enemies; ergo . . . Not the least account is taken of what the young man himself thinks and feels. This is all simply and fundamentally discounted. At the end of the book, he has managed to get back to his wife, who has meanwhile been raped by the Russians; there is a child,

> not his, of course; still, the family hopes to enjoy a happy reunion. Then the curtain rises for the Third World War, and husband, wife and child are all put into a camp again by the Americans, as belonging to a nation beyond the iron curtain. But the small family group appeals to American sentimentality, and a photograph is taken. 'Keep smiling', in fact, are the last words of this . . . novel . . .

Who can read this book, or George Orwell's *Nineteen Eighty-four,* without sorrow, fear, and, hopefully, *protest.* Who can stand by and watch a man cease to be a person, watch a man be transformed into an abstract individual "all of whose particulars can be contained on the few sheets of an official dossier"? Many can and do stand by and watch the murder of man as man. And some seem to seek such a fate as befell the young Rumanian as a means of escape from the anxiety of this age.

There are other persons who seek to stem this tidal wave of destruction and I for one rejoice in every defence made on behalf of humanity. There are those who seek to tackle the problem of man's dilemma and to find sufficient solutions. But once more I am drawn back to Gabriel Marcel who reminds modern man of the dangers involved in assuming the role of the spectator, standing as it were on the outside of the dilemma, regarding the problem as something altogether analysable and solved once it is adequately analysed. In one place Marcel discusses this in terms of the problem of evil. I can treat evil as a problem, seek to ascertain its causes and effects, but I can only know evil as evil "in the measure in which it *touches* me — that is to say, in the measure in which I am *involved.*" When involvement (or participation) is spoken of, we are passing from the realm of the problematic to the realm of the mysterious or meta-problematical. But as soon as we then attempt to analyse the involvement (or participation) we slip back once more into the problematical and evil is no longer *suffered;* indeed, in a sense and to a certain degree evil ceases to be evil.

Without going all of the way with Marcel here, it does seem that the solution to the predicament of man as I have been describing it is not to be found through analysis of a problem, but rather through involvement, participation. The answer is not to be found by creating techniques and functions, nor is to be found by escaping into the pose of an expert who is in some way outside the predicament. The solution will be found through involvement in the modern tragedy, through working from within to gain a greater and greater awareness of the dimensions of the predicament. In this there is much risk, such risk as was displayed, for instance, in the French worker-priest movement, but there is the hope that through risk the individual may become aware of, may be grasped by what Marcel calls the ontological mystery and by a process of recollection recover rootage in being. If this happens then despair is turned into hope, hope which "consists in asserting that there is a mysterious principle which is in connivance with" man, "which cannot but will that which" he wills, if what he wills "deserves to be willed and is, in fact, willed by the whole of" his being. It is not necessary here to fathom this complex and at first puzzling existentialist pilgrimmage to hope. If I had the time, and you had the patience, I might attempt such an examination, for I think that

the statement is meaningful and in a sense, bridging post-Christian man's understanding of his predicament and formal theological thought, provides a means for developing a modern apologetic. The point which I wish to salvage from Marcel's statement is this: that the individual is grasped, seized. Left to himself, there is no final solution, there are only partial and ultimately false solutions. The solution comes to man. It comes as revelation.

To the Christian the answer comes through the revelation of God, God who calls us into relationship with Himself and thereby into relationship with others. And he not only calls us but makes possible that community in which personality is born. To cite Brunner once more:

> The Christian conception of the Church makes it quite clear that in the Christian understanding of community the individual and the community are so related that the one cannot be thought of apart from the other . . . The Church is the community of those whom God calls, of the elect . . . The Church is not one community among others . . . The Church is rather the Divinely created order of community restored by Jesus Christ in His atonement, and it is the community of the Redeemed, directed towards perfecting of the Creation. . . .
> Here the individual is completely united to his fellows. A Christian cannot possibly be an isolated individual; to be a Christian is to be a member of the Body of Christ. But this is only a simile, it is not an organic principle. For this does not mean a relation to life based on vitalistic analogies, but real community through faith in Christ. A man becomes a Christian through the Word of God, which God gives to the individual through the Christian community. In this Word he receives his life, his new being; "having been . . . begotten again . . . through the Word of God, which liveth . . ."

Through participation in relationship with God, through obedient love, true community becomes possible once more. If communion is characterized by love, if the meaning of existence in responsibility is love, then we must realize that love experienced in communion results from response to divine love. Response to God lies at the heart of the matter with which I am concerned. To Brunner it is manifest that

> man can only be himself (become a *person*) by responding to God . . . And as true self existence is fellowship with God, so also, on the basis of this fellowship with God, it is also fellowship with our fellow-man . . . Fellowship with God creates fellowship with man, and genuine human fellowship is only possible as it is based upon fellowship with God. Thus human fellowship rests upon the same foundation as fellowship between man and God: the Divine establishment of fellowship, the reconciliation in Jesus Christ, in which — both towards God and man — the perverted solidarity, the "community-in-lovelessness," in isolation, is reversed and brought back into the direction for which it was created, to solidarity in responsibility, into the way of love.

In part then our anxiety for community, as for personhood, expresses a longing for communion with God. And this has much to say about us

personally, about faith. But we must recognize that there are forces working against the realization of Christian community, forces that are larger and more powerful than any of us. The Church in its mission to the world cannot do otherwise than encounter these forces and dare to encounter ultimate risks. The Church thus participates with man in general in the anxieties of this age, knowing, however, that the cause of the anxiety has been overcome, experiencing the fruits of the victory in community and personhood, howbeit in some partial way. We do have community and personhood now in the way in which finite creatures who have been ultimately redeemed can have these necessary gifts of God. The tragedy is that we of the Church are so often blind to what we have and being critical and bitter fail to participate in what we have with joyous thanksgiving. We do have these precious gifts of community and personhood and the marvel is that in the community of the redeemed persons the revelation of God is made further manifest, as was stated by Ailred of Rievaulx in the twelfth century when speaking of friendship as a sacrament and by Jean Guitton in the twentieth century when referring to man and woman in one flesh *henosis* wherein God is third term.

The Church as community in which persons are born is in danger and stands under judgement. But when we seek to do something about it we must realize how wide and deep, how very complex the matter is, and how intimately related human community is to the communion of God with man. Indeed, the community for which we long, which is already present with us, however partially, however brokenly, begins with a man's response to God, that response which alone brings the love necessary for community.

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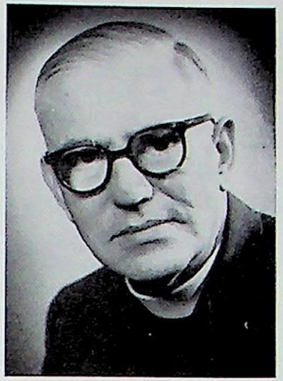
The Rt. Rev. Ambrose Reeves of Johannesburg addressing the student body in Prayer Hall.

Bishop Reeves talks with Philip Turner who plans to teach in an African Seminary.



Alden D. Kelley

The Zabriskie Lectures 1961

April 17 and 18

1st	Lecture	7:30 P.M.	Monday
2nd	Lecture	9:30 A.M.	Tuesday
3rd	Lecture	11:30 A.M.	Tuesday
4th	Lecture	1:30 P.M.	Tuesday

The Rev. Alden D. Kelley, D.D., S.T.D., Professor of Christian Apologetics and Ethics at Bexley Hall, the Divinity School of Kenyon College, will be the Zabriskie Lecturer. Canon Kelley's subject will be "The Ministry of the Laity."

Dr. Holt Graham writes, "At least two members of this Faculty think of Alden Drew Kelley as belonging, past question, to that select company of men who exhibit the quality of greatness. That second, for first of all we know him with deep affection as a friend and more, who in absence as well as in presence gives us joy and guidance and encouragement.

"Those who have worked with him marvel at his superb competence in administration, and beyond that know the joy of working for someone who cares deeply for his associates, who has an active concern for their creativity and growth. Those who have been his students are at once dismayed by the range of his knowledge of things both old and new, abashed by the precision of his thought, and forever grateful for having been disciplined to the task by a master. And those of us who have come to see Anglicanism through his eyes have had a vision of her genius and mission that rises above every pettiness and provincialism.

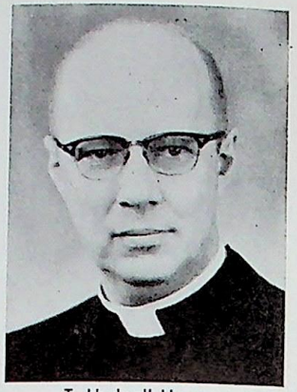
"He has been succesively Chaplain of St. Francis House (University of Wisconsin), Secretary for College Work, Dean of Seabury-Western, and Sub-Warden of St. Augustine's College, Canterbury. In the midst of vexing problems and personal tragedy he has done the job with devotion and distinction. It is a source of gratification to know that he is now back in this country, contributing his great strength to the Faculty of Bexley Hall."

The Fellowship of St. Alban

by

THE REV. T. HUDNALL HARVEY

Seminary Journal Editor



T. Hudnall Harvey

Can a national church make a contribution to the life of another national church without "imposing" its cultural pattern on the younger church? To be more specific, can a distinctively American institution be transferred to Japan and become an integral and vital part of the Japanese Church? The answer is yes in the case of The Fellowship of St. Alban. Here is an example within the Anglican communion of how one church can give another church its distinctive institutions in a creative way.

To understand the Fellowship of St. Alban it is necessary to know something of St. Alban's Parish where it originated. St. Alban's church in Tokyo is made up of "foreigners." About one half the congregation are American business, diplomatic and military personnel. One third of its members are similar British personnel. The remainder are of Chinese, Indian, Australian and New Zealand origin with only a handful of Japanese. The one thing these people have in common is that they prefer to attend Anglican worship conducted in the English language.

The formation of St. Alban's parish was an achievement in itself. Before its rector, the Rev. Robert M. Smith (Virginia Seminary Class of 1950) came to assume charge of the new church there had been no single English-speaking parish. The Americans living in Tokyo had worshiped at the chapel of St. Luke's Hospital. The British had attended special services in the large Japanese parish of St. Andrew's. When the Japan Representative of the American Church, the Rev. Kenneth E. Heim, began negotiations for the formation of a new parish he did not realize how complicated it would prove. In this country a new mission congregation can be formed on the initiative of the Diocesan bishop. In this case it was necessary to consult with six bishops, three of them independent primates. Permission was received from the Archbishop of Canterbury for the British, the Presiding Bishop of the Protestant Episcopal Church for the Americans and the Presiding Bishop of the Nippon Seikokai for the Japanese. The two bishops of Tokyo had to approve this new parish in their diocese and the Bishop of Kyushu had to release the Rev. Robert Smith to become its rector. When church authorities had given their approval the various diplomatic agencies had to be cleared.

All obstacles were willingly removed and the new rector began his duties. In spite of a constant turnover of membership every two years the work went swiftly. A church building was financed and erected beside the Japanese church of St. Andrew's. Instead of isolated groups maintaining their national identity there was now a truly Anglican parish. Prayer Book differences were worked out and each group made its contribution to the life of the parish, including the American sacrament of the "coffee hour"!

A greater problem confronted the members of the parish. Although the Rector spoke fluent Japanese and he could always maintain cordial relations with the Nippon Seikokai, how was this English-speaking church to be related to the Japanese Church? It did not want to be an island divorced from its sister churches of the same communion. It wanted to make its contribution to the life of the Diocese of Tokyo of which it was a part. At first the problem was met largely by the women of the church. They began by spending many hours visiting and working in Diocesan institutions. Their good works were lavished on the home for retarded children, the leprosarium, and the home for retired women church-workers. But the whole parish finally became involved in the Fellowship of St. Alban.

The Fellowship of St. Alban is to the Nippon Seikokai what the College of Preachers and the School of the Prophets are to the Episcopal Church in America. The idea of its formation grew out of the institutions in Washington, D. C. and San Francisco. In general, it follows their plan of a five-day refresher conference for parish clergy. Japanese clergy come from all over the country to hear lectures by such men as Bishop Michael Yashiro, Canon M. A. C. Warren, Bishop David Goto and Dr. Kenneth Heim. The lectures are concerned primarily with preaching: sermon construction, the theology of preaching, and communicating the Gospel to the modern situation. Like its American equivalents the school is operated on an invitational basis; clergy are invited to the conferences and their expenses are paid.

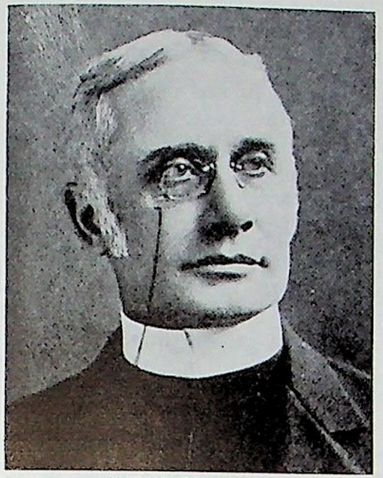
There are a number of things which make the Fellowship at St. Alban somewhat different from its American prototypes. The title of the Japanese school emphasizes one of these. The rural clergy in Japan are terribly isolated. Cultural isolation is even greater than geographical isolation. It is hard for us to imagine what it is like to serve in a place where less than one percent of the people are Christian. Some clergy profit more than others from the lectures on preaching but all testify that the fellowship with Christian brothers has done a great deal for the morale of the Japanese clergy.

Another difference is due to the small size of the Japanese Church. In three or four years' time all the ordained Anglican clergy in the country will have attended the school even though there are only six conferences each year. Every conference is made up of at least one clergyman from the ten dioceses which constitute the Nippon Seikokai. The school is headed by the Warden, who is the Bishop of Tokyo and it is run by the Assistant Warden, the Rector of St. Alban's Church. Its Board consists of the Wardens, the Rector of St. Andrew's Church, a layman from St. Alban's Church and the Japan Representative of the American Church.

But the principal difference between this conference center and its American counterparts is the part played by the parish church of St. Alban. It is the Vestry-Council (a term coined from the wedding of British-American parochial structure) of St. Alban's that is responsible for the financial support of the school. In the beginning the congregation undertook to raise an amount of money equivalent to the salary of their rector and to devote this to the founding of the Fellowship. Since that time the parish has had to seek outside help, which has been found in various places — most notably with the aid of the Rev. F. Bland Tucker of Christ Church, Savannah, Ga. The congregation of St. Alban's not only pay the transportation of all clergy to Tokyo but they provide the quarters for the conferences. The women of the parish have a very large share in the project. They personally prepare and serve breakfast and supper (lunch is Japanese food sent in from outside) every day that a conference is in session.

This exciting adventure of a parish under able leadership has been brilliantly successful. St. Alban's Church has not tried to become pseudo-Japanese but it remains its own cosmopolitan English-speaking self. At the same time it has become a vital part of the Diocese of Tokyo; indeed of the whole Nippon Seikokai. In the process an institution that was strictly American in origin and form has become Japanese and will no doubt remain a part of the Japanese scene long after it has outgrown this particular parish.

As often happens, there is a sequel to the story. Bob Smith, like all overseas missionaries, takes a regular leave. He will go to St. Augustine's College, Canterbury, from May to September, 1961, and then to the U. S. A. and Virginia Seminary from September, 1961 to September, 1962. When Ken Heim learned of this he was determined that the parish and the Fellowship of St. Albans should not have to limp along until the return of its rector and warden. Letters were sent, friends were consulted, and results came. Two American clergy, dividing the time between them, will go to Japan to take charge in Smith's absence. From May, 1961 to January, 1962 the Rev. A. Theodore Eastman, Executive Secretary of the Overseas Missionary Society in Washington, D. C. will be at St. Alban's, Tokyo. From January to August, 1962 the Rev. Bennett J. Sims from the Church of the Redeemer, Baltimore, Maryland will take his family with him to the Japanese parish. Mr. Eastman's expenses will be provided by private solicitation. Mr. Sims is being given leave of absence and his expenses paid by his parish. Thus another parish church in America is drawn into the missionary enterprise in a very personal way. Meanwhile the Assistant Warden of the Fellowship of St. Alban will be in America near the College of Preachers to consult with the sister institution which inspired this chain reaction in the first place.



ANGUS CRAWFORD

Angus Crawford:

ONE OF THE CREATORS OF OUR HERITAGE

by

THE REV. WALTER RUSSELL BOWIE

Visiting Instructor in New Testament

In the chancel of the chapel, one of the bronze tablets on the east wall carries the name of the man whom all those who belonged to the Seminary of half a century ago looked upon with affectionate admiration as "the old Dean." The tablet reads:

> *To the Glory of God*
> *and in memory of*
> *The Reverend Angus Crawford, D.D.*
> *Professor of Hebrew in this Seminary*
> *for thirty-three years, 1887-1920*
> *Professor Emeritus, 1920-1924*
> *Dean, 1900-1916*
> *This tablet has been placed*
> *by the Trustees and alumni in grateful recognition*
> *of the service rendered by him to this institution*
> *as teacher and Dean,*
> *and in further recognition of his devoted interest*
> *in the artistic and material development of the seminary.*
> *"Thy testimonies are my delight"*

It is a happy circumstance that knowledge of what Dr. Crawford did for the Seminary, and of what he was thinking when he tried to do it, does not depend only on the impression of others. It is possible to read the story of some of it in his own words. Late in his life he wrote a brief autobiography for his children. A bound typewritten copy of that intimate account is in the Seminary library, where it may be seen in full; the paragraphs from it which these pages of the Journal reprint can bring to life for many readers old days and old scenes on the Hill as it used to be.

Angus Crawford was born in the province of Ontario, Canada, in 1850. He loved the rich farmland where his family lived; so much so that one day when he and his brother were on their way to school they decided "that our studies were doing us no good, and we turned the horse about and went back. We met our father on the lawn. He was surprised of course and questioned us as to our purpose. We told him we desired to become farmers. After a few questions as to whether we had thought the matter over and were decided, he said, 'Then take the horse out and go to work'."

At that moment it hardly seemed likely that Angus Crawford would one day appear as professor and Dean at the Theological Seminary in Virginia. But the opening doors of life sometimes turn on unseen hinges. In a blacksmith shop, in a bravura test of strength, Angus Crawford tried to hold the blacksmith's sledge hammer straight out in one hand; with the result that he wrenched his back, then got it blistered and infected with poultices, and for a long time was dangerously ill. While he was convalescing, he had much time to read — and what he mostly read was the Bible and *Pilgrim's Progress*. They spoke to what then was something very sensitive in his spirit. He made up his mind that he wanted to go into the ministry.

All the family were members of the Church of England in Canada. But ancestrally the Crawfords had been Covenanters in Scotland; and now the boy Angus met the Rev. J. D. MacDonnell, a young Presbyterian minister, brilliant and inspiring. So Angus Crawford, after graduation from Queen's College, Kingston, and from the University of Toronto, was found next at the highly orthodox and rigidly Calvinistic Princeton Theological Seminary.

Whether he was predestined to go there, may be left to the thorough Calvinists to say; but the curious fact is that it was the doctrine of predestination, through reverse action, which caused him to come away. This, in his words, is what happened:

> There were forty men or more in the Junior Class which I entered, among them Allen Marquand and Henry VanDyke and others who distinguished themselves. Dr. Charles Hodge lectured on the Epistles to the Romans and Galatians. His habit was to sit with his back to the class on a swivel chair, with his feet on another, holding his Testament high in his hand. Occasionally he would ask a question of someone but he himself did not like to be questioned. When he had finished his interpretation of Chapters 8 and 9 and presented his Predestination Theory and Doctrine of Election as based on them, I ventured with some trepidation to ask a question. "Doctor, may I ask a question?" I said. "Yes, sir, what is it?" and he dropped his book on his lap. "I want to know if I correctly understand your interpretation of these chapters." "Well, sir, what is it?" he repeated in a somewhat forbidding tone. "Doctor, I have a crude illustration in mind and I want to know if it is adequate. I have a bag of beans and I want a handful to plant in my garden. The beans are all of the same quality and I put my hand into the bag, take out a handful and throw the rest to the hogs. Is that an adequate illustration of your teaching and understanding of these chapters?" He answered "Yes, sir, that will do."

> There was a decided movement and murmur of disapprobation in the class, whereupon the Doctor turned about and with folded arms faced us and said most solemnly "Oh I hope there is no young man in this class who thinks anything to the contrary." When the class was dismissed many protested emphatically against it, were glad I had asked the question and I thought some of them would have lifted me on their shoulders as an expression of their disapproval of that doctrine. At the end of the session, Dr. VanDyke of Brooklyn, father of Henry VanDyke, was chosen to address the students. His remarks were directed to the men, some soon to be ordained. He told them he was speaking for the Faculty and Church and if they could not conscientiously subscribe to the Confession of Faith as understood and taught at Princeton he wished them to understand that the church did not want them in her Ministry. I was present and could not help feeling that this address was suggested by the bag of beans incident in Dr. Hodge's class. The bag of beans story had a wide circulation. I myself could never accept that doctrine and so I abandoned my purpose to enter the Presbyterian ministry and resolved from that time to return to the Church of England and complete my course at the Divinity School, Philadelphia, where my brother, was then studying.

When he had finished his preparation and been ordained and had served for a time as an assistant, he was called to what was to be his brief but happy rectorship in Mt. Holly, New Jersey — happy above all because it was there that he met and married Susan Brown who afterward as Mrs. Crawford was to be known and loved by many student generations on the Hill.

In the Philadelphia Seminary Angus Crawford had become not a mere conventional student but a fascinated devotee of the Old Testament and of the Hebrew language. He took special work in summer sessions at the Yale Divinity School under the famous William R. Harper; and it was Harper who recommended him to Virginia when the Seminary was seeking a professor for the Old Testament chair.

So to Virginia Angus Crawford came in 1887, to make the Seminary henceforth the focus of his whole life until his retirement in 1920, and his death in 1924. But he could hardly have been sure in his first days that he had come to the right place.

In his autobiography he says:

> I knew little or nothing of the Virginia Seminary when I received the call. Speaking to a clergyman in Philadelphia and a graduate of the Seminary, I asked him to tell me something about it. He seemed surprised that I didn't know and replied with much emphasis "Why it is the House of God and the Gate of Heaven." This was George Herbert Kinsolving, Rector of old Epiphany, and afterwards for many years the Bishop of Texas. I concluded to go and wondered at the special Providence that had called me to such a Paradise. I accepted without even seeing it, but when I went to inspect the ground and my place of residence I was painfully disillusioned. It was in 1887 and Virginia had not

recovered from the effects of the Civil War. Buildings and grounds were sadly out of repair and the people were living in patriarchal simplicity. My first welcome was from dear Dr. Kinloch Nelson who threw his arms about my neck on Shuter's Hill and thanked God for sending me to help them in this work. My next was from Mrs. Blackford, wife of the Principal of the Episcopal High School who had invited me to be his guest. Mrs. Blackford was a grand-daughter of Mason of Mason and Slidell fame. She took and held my hand for some time and could not speak for a while for emotion, then she surprised me by saying "I love you, you are from Canada, and in our great conflict and sorrow our people found a refuge with you." I remembered that many Southerners found a home and welcome in Canada during the Civil War. The fact that I was a Canadian was sufficient. Had I been a Yankee I would never have been considered for the Virginia Seminary.

In ways both visible and invisible Angus Crawford would bring benefit and enlargement to the Seminary and to all its life; but his first and most conspicuous service had to do with the neglected physical fabric which others had been too apathetic or too easy-going to notice or to care about.

. . . Repairs were neglected, improvements were out of the question as the institution had barely sufficient means as one gentleman expressed it, Harrison, President of University of Pennsylvania "to keep soul and body together" and another prominent clergyman said he considered it hopeless and wondered at my folly in going. Even Dr. Norton of Alexandria, regarded at the time as the Corypheus of the Board of Trustees, told me after the first meeting that he never had felt so depressed over the situation. The most important thing to me was a place of residence. I was given "The Wilderness" so called, the name in full was "St. John's in the Wilderness." It was literally in the wilderness, buried in trees so that nothing could be seen from it save the blue sky overhead. Neither the Seminary Buildings nor the Episcopal High School were visible and it never occurred to any one that Washington or the Potomac River could be seen from it. The original single house had the present study with a sloping roof subsequently added to it, the stairway was straight, the windows were small and high up from the floor. There was one small door to the parlor and one to the dining room. The small room adjoining the dining room was a lumber room. The house was fearfully damp and the walls everywhere were piled up with the books of Dr. MacIlhenny's Library and the old Doctor, tall and lean, was sitting in the parlor. He looked like a spirit from the other world. In a thin quavering voice he said, "I have lived here twenty years but you can't live here, it's too damp. I have to move up into the second story when winter comes." I felt the situation as he described it even more keenly and realized it was impossible. The Board of Trustees was at the time in session and I at once informed them I could not bring my family into such a house. They asked what I expected. I replied that Bishop Randolph whom they had commissioned to confer with me promised that if I found no house on the Hill suitable they would build me one. The smile that went round the Board at this statement I understood better afterwards as I came to know the good

Bishop. Dr. Norton was authorized by the Board to handle the situation as best he could and the gentle old Mr. Cassius Lee drove me into Alexandria to see him and left me at his house. I was told in the Doctor's peculiar manner which resembled that of a Schoolmaster dealing with a refractory pupil that I had to live there — there was no other residence for me. I remember replying with much dignity "I will not live there, sir." What then? "I will resign my position." The discussion ended by his urging me in gentler tone to try and see if I couldn't put the building in suitable condition and they would pay the bill whatever it might be. I returned to New Jersey and sat up that night to the small hours of the morning with my wife planning and figuring and the present building was the result. It was still far from being comfortable and what we desired. We had a bath room and bath tub but no other conveniences, all the water had to be carried up from the pump outside. We had candles and kerosene lamps, stoves and fireplaces, the house had no cellar. I can hardly realize now how we got through that first winter, the many things we had to put up with, especially the mother and her three young children, but improvements were made from time to time and we took pleasure in them.

There were no lights in the grove in those days. To get about after dark, one had to carry a hand-lamp which was inconvenient and insufficient at times, especially in a wind or storm, though spiritually helpful in reminding one of the Psalmist and his valuable lesson to guide us in a dark world, drawn from the habit of carrying a lamp attached to the ankle "Thy word is a lamp to my foot and a light to my path" (119:105). The old seers of the hill found this good enough for them as I was solemnly told once by the late Dean. We were not satisfied however with this primitive condition and one of the first improvements was to fasten suitable lamps on the buildings and desirable places and these were soon replaced by a better quality of lamp on posts at proper intervals and were kept burning at nights. These oil lamps have since given place to the present modern electric lights. An amusing incident occurred before the lighting period came. There was an entertainment at the Episcopal High School one evening to which we went accompanied by our friend, Mr. Joseph Shuff, a guest in our house at the time. A terrific and unexpected rain storm came up and we had no lamp and nothing to protect us. We undertook to get home as best we could under the guidance of a lamp ahead of us. The water was running in little rivers, we lost our way and tumbled into a ditch. We were soaked of course and my friend lost his hat. He could see no fun in this but it started me laughing which I kept up till we reached home, much to his annoyance. The rain had washed away the little wooden bridge and we had to plunge through water over our knees in crossing. Imagine Shuff, soaked from head to foot, in the shelter of the Wilderness, somewhat delicate and effeminate in manner and provided with only one suit. That he was a dignified Presbyterian Elder trying to control his temper and use appropriate language only made the situation more ludicrous. I dressed him up in a suit of mine and had to turn up sleeves and trousers to encourage proper motion and allay the storm inside. We

all had to laugh eventually and many a time since have we referred to it with pleasure.

The grounds were repaired, bridges constructed and the present roads and walks made. At that time the wagons drove where they pleased and cut up the grounds accordingly. An ash path was thrown up from my house to the Seminary to keep me out of the mud, and bridges could be dispensed with. The first money we received we used on the grounds. My appointment to raise money for the Seminary came in this interesting way. I wrote a private letter to Bishop Whittle of Virginia calling his attention to the frightful condition of the Seminary and recommending that Dr. Minnegerode, recently retired, should be asked to solicit for it. It seemed to me that he above all others was the man. I can never forget old Dr. Minnegerode and the impression he made on me. A man of apostolic appearance, dignity and grace. He made me think of St. John as I imagined him, a gentleman of the highest type who carried with him the high privilege of having been the spiritual adviser of Lee and Davis, the leaders of the Confederacy, and yet not an unreconstructed Southerner but one who had vision enough to see the Divine Providence in the issue of that conflict of brothers. I ventured to ask him once, for I was very fond of him, and I believe the affection was mutual, "Doctor, you have lived through it all and were close to the great men of the South who were guiding events, and you have lived long enough since to pass judgment on it, tell me frankly, if you can, what you think of it now. Do you regret the defeat of the Southern cause?" A painful expression came over his face, he closed his eyes and rubbed his forehead, and after some minutes of deep reflection he replied slowly "If the South had succeeded it would have been the greatest calamity to mankind." Such was the man I had picked to represent the Seminary. He could not fail in my judgment to have access to the benevolent people of our church North and South and so I wrote to Bishop Whittle. To my astonishment the Bishop read my letter to the Trustees, though it was a private communication, and the Board requested me to assume the task. I was standing in the Grove talking to my friend Mr. Samuel K. Wilson of Trenton, N. J., who had come to the Seminary at my suggestion to hear one of our students address a gathering at the E.H.S. with a view to calling him to the Rectorship of St. Michael's Church of that city, when the Bishop approached me and laying a heavy hand on my shoulder in his usual manner said, "Now, we've got you into it" and he told me of the appointment. I was amazed and emphatically declined when Mr. Wilson spoke up "Crawford, be the man and do it." "Will you help me?" I replied. "To be sure, I will. I will give you $1000 towards it." "Then I will undertake it"; and so began the "restoration," as Dr. Grammer of Baltimore was pleased to call it, of the Virginia Seminary.

It *was* the beginning of a "restoration"; and from that time on, almost singlehanded, Dr. Crawford was gathering here and there the gifts for the most pressing current needs, and for the gradual increase of the endowment fund, that were the foundation upon which the seminary was lifted up from the poverty-stricken desolateness of the post-Civil War years to the happier conditions which we of today could too easily take for granted.

It did not happen casually. On the contrary, it must have seemed to the earlier generation that it had to come through "blood, toil, sweat and tears." At one time, to defray the expenses,

> The Board of Trustees reduced the salaries of the Seminary Professors $500 each, which raised a storm of indignation among them. Dear Dr. Nelson was specially outspoken. The cost of living had measured up to the extent of income, and it was difficult, he said, to meet expenses on that basis. It seemed as though I alone could repair the breach. I confronted Bishop Randolph and Peterkin in my study with the situation. The latter would do nothing to help. The former expressed himself very sorry in his mild way and promised $100 towards it. Bishop Dudley came in at the time and led the indignation meeting and promised me another $100 towards the $2000 I proposed to raise that summer to meet the requirement and make the loss good to my four colleagues, and so my summer was spent. In the fall I had the amount in hand. Of course I had to sacrifice my own portion. How grateful they were, especially Dr. Nelson, and we always loved each other, and the Seminary was never quite the same to me after his lamented death. The following Spring the salaries were restored to $2400 each, at which figure they remained till a few years later we were enabled to raise them to $3000.

Nor was it only in the matter of material things that the Dean was concerned for his colleagues and their feelings. He could recognize the sentimental values that might mean more than the material ones. When he was trying to have the grounds cleared up, roads and walks laid out, and many dead trees removed, old Dr. Packard spoke to him one day "in a tone of distress."

> . . . "Don't you think you are cutting too many trees down?" I replied, "They are dead, sir." His answer was as he turned away "but I have seen them grow." This was amusing at the time but I have often reflected since on the pathos of it, and thought if I had my time to live over again I would have saved some of those venerable dead trees and planted vines about them, if only for the old Doctor's sake. He had seen them grow and they held memories of dead faces and sacred events of which I knew nothing then. I imagine there was never a tree in that grove that did not look on young men destined to do mighty work for Christ and did not hear many times their prayers. They used to pray at the Pulpit Spring; and such men as Hoffman, Messenger and Tyng roamed in and consecrated "The Wilderness" as I came to know, and lifted their voices in prayer beneath those trees.

All the while no preoccupation with the Seminary's physical and financial needs could make Dr. Crawford forget his central love. To learn Hebrew and to understand the Old Testament — *that* was what the students in the Seminary ought to know was the *summum bonum* of their opportunity!

> The study of Hebrew and Semitic languages was in great favor when I entered the Seminary and took charge of the Hebrew Department. Recent discoveries in Bible Lands, and the study of Assyriology had aroused the interest of scholars in the Church, and the Summer Schools

under the direction of Professor Harper had increased the enthusiasm wonderfully. The Higher Criticism of the Old Testament was a companion study and an essential equipment for theological learning. Every student wanted to study Hebrew in those days. Exceptions were allowed and, reluctantly by the student himself, only on account of incapacity or physical disability. I had charge of the subject of Archaeology and the Higher Criticism and enjoyed the work thoroughly. For a time I was made responsible for Apologetics and again Homiletics, but Hebrew was my specialty and my interest in it never waned until changed conditions throughout the church made it an optional course. We had it for five hours a week at first, afterwards reduced to four on account of the addition of other professors and new subjects. At one time we taught more Hebrew in the Virginia Seminary, according to Professor Harper, than in any other institution in the land. We arranged to cover the entire Hebrew Bible in the three years course. In the Junior year, the grammatical Hebrew and readings in the Pentateuch. In the middle year, the poetical books in their most important sections with readings in the historical books, and in the Senior year, sections from the prophets. The syntax was studied and the object of giving the student a practical acquaintance with the entire subject and Testament was accomplished. The inductive method was followed throughout and we had some students who mastered the grammar almost by Christmas of the Junior year. They were required to master a vocabulary of 1000 words for the first year and 2000 in the course. We have never receded from this plan. The student acquired a reading knowledge of the language which he could easily sustain throughout his ministry if he so desired. He became familiar with the text and the introduction and plans of the several books. He understood the versions by an independent knowledge of the language and was not a slave to the interpretation of others. He had the self respect of a scholar which any such knowledge of the Sacred Languages inspires.

So to "the old Dean" Hebrew was no "dead language;" it was a living friend, clothed in majestic colors, ready to take one by the hand and lead him into deeper understanding of the things of God. He could never quite willingly believe that anyone else could be less interested than he; and upon those men who through dispensation from their bishops did not take Hebrew at all, I think he looked with a kind of sorrowful pity as upon so many unwitting Esaus who had lamentably sold their birthright.

It was forty years ago that he retired, and thirty-six years ago that he died; but what he did for the Seminary, in building up its fabric, in setting high scholastic standards, and in his own sturdy evangelical witness, are an imperishable part of its ongoing life. Many generations of Seminary students have come and gone since he was here, and so have never known him. But those who are left of the six hundred men who passed through the Seminary when he was part of it do have their vivid memory of him: the memory of a tall form walking very erect and straight from the Wilderness to Aspinwall Hall, one hand swinging a green bag that carried his Hebrew Bible, while the old bell in the tower clanged the hour for one of his Hebrew classes to begin.

RELIGIOUS RECORD REVIEWS

by LEWIS M. KIRBY

HAYDN: *Mass in the Time of War*, Netania Devrath, soprano; Anton Dermota, tenor; Hilde Rossl-Majdan, alto; Walter Berry, bass; Vienna Chamber Choir; Vienna State Opera Orchestra; Mogens Wöldike, conductor.

Vanguard VRS 1061 $4.98

This *Mass* was composed in 1796 and derives its title from the then imminent attack on Vienna by Napoleon. Scholars agree that the *dona nobis pacem* with its underlying trumpets and tympani mirror this peril.

The influence of the Enlightenment also is evident in this music. During the eighteenth century the influence of "secular" music is especially pronounced. We see, for instance, in the *Kyrie* the symphonic sonata form, and in the *Qui tollis* we have Viennese serenade music.

The performance here is more than adequate. Three of the soloists are well known in this country, the exception being Miss Devrath. Mr. Wöldike obviously knows and loves this music. Good sound.

The Life and Passion of Our Lord Jesus Christ read by Charlton Heston; The Robert DeCormier Chorale.

Vanguard VRS 9080/1 $9.98

(Also available separately and in stereo)

The companion album to an earlier Vanguard release, *The Five Books of Moses* (VRS 9060/1), this album contains readings of the Life of Christ and the Passion story.

Included in the retelling of the Life of Jesus are the Prologue to St. John and Birth Narrative, Jesus in the Temple, The Baptism, The Forty Days in the Wilderness, The Early Teachings, The Sermon on the Mount, The Galilean Ministry, The Blind Man Healed, and the Apocalyptic Forecast.

Interestingly, Mr. Heston has himself made this harmony of the four Gospels. He obviously feels a real mission in making these records. He reads with feeling without sentamentalizing the words. There is the right amount of drama, but it is not over done as was the recording of Charles Laughton several years ago.

Much of the drama and effectiveness of this album is provided by the work of the DeCormier Chorale. As in Mr. Heston's first recording, the music is that of the Negro. He says, "Each song . . . makes the words mean more . . ." And indeed the skillful selection of the right songs put in the right places does indeed help the listener interpret the text.

Very good use of these discs could certainly be made in the Christian Education program of any parish or in any home where there is a concern for Christian nurture.

Excellent for any age.

VAUGHAN WILLIAMS: *Mass in G minor*; BACH: *Cantata No. 4*, "Christ Lay in the Bonds of Death", Doralene McNelly, soprano; Alice Ann Yates, alto; Michael Carolan, tenor; Charles Scharbach, bass; Paul Salamunovich, cantor; The Roger Wagner Chorale; The Concert Arts Orchestra; Roger Wagner, conductor.

Capital P-8535 $4.98

stereo Capitol SP-8535 $5.98

Since the date of its composition in 1932, the *Mass* has stood out as the greatest example of contemporary English liturgical writing. It is music on a grand scale, employing a double choir intended to sing antiphonally. The composer wrote the work as a revival of the style of the great Elizabethan composers such as Tallis and Byrd. Although Vaughan Williams' own harmonic idiom is more than evident, he utilizes many of the ideas of William Byrd. This composer's daring use of harmony was advanced for its day.

The reverse side of this disc contains one of Bach's most appealing pieces. The theme should be familiar to most listeners. The *Cantata* is simply developed as a series of variations on the original theme.

The versatility of the Wagner Chorale is again demonstrated with the appearance of this disc. There is no inkling that Mr. Wagner is also at home with sea chanties and the like, for he does not let the popular style of choral singing creep in here. These are performances worthy to be compared to any and that of the *Mass* is by far the best to appear in recorded form.

VIVALDI: *Beatus Vir* (Psalm 111), Friederike Saller, soprano; Lieselotte Kiefer, soprano; Herbert Graf, tenor; Bruno Mueller, bass; Hermann Werdermann, bass; Orchestra and Chorus of the Stuttgart Academy; Hans Grischkat, conductor.

Lyrichord LL 95 $4.98

As typical of Vivaldi as possible is this work for double chorus, string orchestra, and soloists. It is commonly called an oratorio but technically it is not since there is no narrative element. Rather, it is a series of contrasting movements, each utilizing a verse of the psalm.

This is not a new recording but one of a series of re-releases of older recordings which appeared on other labels. Lyrichord is to be thanked for bringing to the catalogues many discs which would otherwise be gathering dust in the archives.

Despite its age, the recording is quite adequate and the performance competent.

BRIEFLY NOTED:

From COLUMBIA comes *A Mighty Fortress* (ML 5497, $4.98), a collection of familiar hymns sung by the Mormon Tabernacle Choir. If you like a big sound, this is for you. The Philadelphia Orchestra and Chorus perform Debussy's experimentally conceived score for d'Annunzio's *The Martyrdom of St. Sebastian*. Vera Zorina is the narrator and Hilde Gueden, the soprano soloist. I have frankly never been overly impressed with this work, but a credible performance is given it by the assembled forces on this disc (M2L 266, $9.98). Finally from Columbia comes a real buy, Mozart's *Coronation Mass in C Major* along with the *Exsultate Jubilate* and *Ave Verum Corpus* on one disc for just $1.98! It is performed by the Norddeutsches Symphony Orchestra and Chorus under the direction of Walter Goehr. Very well performed, indeed, with excellent sound. (Harmony HL 7226, $1.98.)

Another Mozart Mass, this one in C minor, comes from DECCA (LPM 18624, $5.98). While not quite the inexpensive buy noted above, still this is a disc worth owning. Ferenc Fricsay leads the Choir of St. Hedwig's Cathedral and soloists through an exciting performance. Technically, this record can find few peers. It is one of the imported Deutsche Grammophon recordings which are being distributed in this country by Decca. Another in this series of German recordings is a collection of Bach organ works played by the blind organist Helmut Walcha on the Large Organ of the church of St. Laurens Alkmaar in Holland (LPM 18619, $5.98). Included are the *Toccata, Adagio, and Fugue in C*, three choral preludes, and the *Choral Partita* "Sei Gegrusset, Jesu Gutig." These are excellent performances by Walcha on an organ representative of the best in European design. Of interest to many will be Schutz' *History of the Resurrection of Jesus Christ*, a recent Archive release (ARC 3137, $5.95). The Norddeutscher Singkreis is lead by Gottfried Wolters. Finally, there is a two record album containing the *Seven Penetential Psalms* of Orlandus Lassus (ARC 3134/5 $11.90). The singing by the Aachener Domsingknaben is unexceptional.

Bach's *Cantata No. 169* and a little known work by a little known composer by the name of Christian Ritter (c. 1645 - c. 1725) are given good treatment on an EPIC record (LC 3683, $4.98). The recording was made at the Holland Festival by the Chorus of the Netherlands Bach Society and the Netherlands Chamber Orchestra.

LYRICHORD re-releases an earlier recording of another Schutz oratorio, *The Seven Words from the Cross* (LL 91, $4.98). Five of the composer's motets are on the same disc. In all honesty, the motets are much more appealing to me. After a few minutes I get bogged down in the large amount of solo *recitative* in the oratorio.

The late Mack Harrell joins Robert Shaw in two Bach cantatas, Nos. 56 and 82. Except for one chorale these are among the composer's solo works. Mr. Harrell had a fine baritone. His premature death was quite a shock. This RCA VICTOR release (LM 2312, $4.98) is a fine example of his talent. For those who prefer their *Messiah* in highlight form, Victor has issued a disc of same from last year's Beecham recording (LD 2447, $5.98). Remember last year's furor over this recording? Everyone semed to know who did the orchestral arrangement despite the fact that his name never appeared in the album notes. This album of highlights does — it was Sir Eugene Goosens. Our information last year was correct.

Finally, from VANGUARD appear two more Bach cantatas. Mogens Woldike and the Chamber Orchestra and Chorus of Radio Denmark provide their usual good perfomrance of the No. 33 and 105 (BG 603, $4.98).

OF SPECIAL INTEREST TO CHURCH MUSICIANS:

Thompson Reference Recording No. 1, produced by Gordon V. Thompson Limited; distributed by the British American Music Company, 19 W. Jackson Blvd., Chicago, Ill.

Price including sheet music $3.00

For several years Shawnee Press, the Fred Waring music publishing house, has been issuing reference recordings, discs containing music published by that firm. Now we have the first such record from Gordon V. Thompson, a Canadian company with offices in Toronto.

Admittedly, this project is designed to sell music. Theoretically, the organist or choirmaster will sit down with the sample music provided, follow the scores as he listens, and select those anthems which appeal to him for purchase.

This first recording is of a rather high order. The music is naturally of some variation in quality, but on the whole it is serviceable and much superior to much that passes as music in our churches today. Some names will be familiar, such as, Eric Thiman, Alec Rowley, and C. S. Lang. Others are not known to this writer.

The performance of these pieces are by an unnamed choir. They sing very well indeed. I have no reservations about the technical aspects of the disc.

Though primarily produced for the organist, anyone who has an interest in good Church music should find this a record worth owning. In case you should want to hear before you buy, the American distributor will send the record and music on 30 day approval. Your organist can, of course, order the music he wants from Seminary Book Service.

The anthems included are: Set Up Thyself, O God, C. S. Lang; Bless'd Are the Pure in Heart, Maurice Blower; Blessed Jesus, At Thy Word, Eric H. Thiman; Come Rejoicing, Martin Shaw; I Will Give You Rain in Due Season, Alec Rowley; Christ the Lord is Risen Today, S. Drumond Wolff; Christ, Whose Glory Fills the Skies, Keith Bissell; Hear Thou My Prayer, O Lord, Keith Bissell; Harvest Hymn, Arthur Ward; Hark! Hark! What News the Angels Bring, Desmond Ratcliffe; As Dew in April, Guy H. Eldridge; Two Introits, Come, Holy Spirit, Come, and See What Love Hath the Father, Eric H. Thiman; Christ the Lord Hath Risen, C. S. Lang; Christ, Being Raised from the Dead, Keith Bissell; 'Tis the Spring of Souls, Guy H. Eldridge; and A Brighter Dawn is Breaking, Maurice Blower.

BOOK REVIEWS

THE LIVING STORY OF THE NEW TESTAMENT. By Walter Russell Bowie. 183 pp. Englewood Cliffs, N. J., Prentice-Hall. $3.95.

This book is dedicated to Beverly Munford Bowie, the author's son, who died a little over two years ago. It is a warm and meaningful monument to his memory.

Containing 37 chapters, the work is a vivid and moving account of the New Testament story. The major portion of the book (25 chapters) concentrates on the life of Christ from his birth to his resurrection. Since the Gospels were not meant to be biographies of Jesus, a certain amount of subjectivity is obviously involved in any attempt to depict the events of the life of Christ. Dr. Bowie's reconstruction is an interesting one and is characterized by gripping and dramatic movement. The book makes extensive use of actual quotations from the New Testament set in contexts provided by the author's sensitive interpretation.

The last 12 chapters depict the life of the New Testament church after the day of Pentecost. They focus especially on Paul and follow him from his conversion to his imprisonment in Rome. Like the first part of the book, this section is vividly and interestingly written.

Special note should be made of the sketches and full-color illustrations in the book by Douglas Rosa. They are full-bodied and realistic, and a wholesome departure from much sentimental religious art.

All in all, this is a fine book which should have a wide appeal in the Church, especially among mature and thoughtful young people.

MURRAY NEWMAN

RELIGIONS OF THE EAST. Joseph M. Kitagawa. Westminster Press, 1960. $4.50.

There has been a growing Anglican contribution of late to the field of the history of religions. In this Dr. Joseph Kitagawa of the University of Chicago is in the forefront. His work is thoughtful and solid in its scholarship, and should do much to revitalize and redefine the discipline of the study of other religions from the historical point of view. What is more, in the church-at-large there is a need here, as evidenced by the "Gray Report," for a greater understanding and awareness of non-Christian religions in their cultural setting in more than strictly academic circles.

Now to his fine book, *The History of Religions, Essays in Methodology* (Chicago, 1959) which he edited and wrote with Mircea Eliade and to "The Search for Self Identity" (Ecumenical Review, April 1960), Professor Kitagawa adds this useful *Religions of the East.* This is a college- seminary- interested layman text which avoids the often dry and debilitating aspects of other such surveys. The reasons for this are twofold: first of all there is a new grouping of the vast and often confusing material (to the Western student) of Chinese religions, Hinduism, Buddhism and Islam which are the subject matter of this volume. The author covers the ground with a freshness of approach and a selectivity which opens up the intention and inner life of the religions under discussion. Professor Kitagawa achieves this through the medium of the religious community itself. It is the prism through which we come to understand the material. Secondly and closely connected with the first reason for the high level of *Religions of the East,* is the author's point of view which is made explicit in the foreword. Some of that should here be quoted:

> An Easterner coming to settle in the West faces a number of alternatives. He can consciously remain an Easterner and try to interpret Eastern religions from this perspective. Or he can identify himself with the West and study Eastern religions as a Westerner, at least in so far as his method and approach are concerned. Or again, he can choose to stand in a borderland, being conscious of what is happening on both sides but consciously refusing to be drawn into either side. This would have been regarded as an ideal state for a historian of religions in the last century, when detached objectivity was considered a supreme value in the study of religions. The writer has chosen still another alternative, and a more difficult one as he has been made to realize. He has tried to identify himself with the West without losing his identity with the East. To be sure, this is more a matter of aspiration than of achievement. Nevertheless, he has reason to be thankful for his dual background. (p. 12)

There are four chapters, exclusive of the introduction: Chinese Religions and the Family System, Hinduism and the Caste System, Buddhism and the Samgha, Islam and the Ummah. In each case the author relates and brings up to date the underlying structure of the religious community and its inner life with the most recent political and cultural changes. This, of course, involves value judgements. They are provocative. For example Chiang Kai-shek is seen as a romantic nationalist who used Confucian morality for political ends. This ended with the political collapse of the Kuomintang. "There are many reasons why the Kuomintang failed," writes Dr. Kitagawa, "and the Communist Party came to power in China. We cannot help feeling that one important reason was that the Confucian concepts of loyalty and filial piety — adopted as the guiding ideology of the Kuomintang regime — were inadequate to nurture the social revolution started by Sun Yat-sen." Again, in his chapter on Buddhism and the Samgha, the author suggests that the failure to take seriously the doctrine of the Buddhist Community and the resulting lack of sense of national solidarity of the faithful coupled with the fact that with Buddhism wedded to a monarchical and hierarchic sociopolitical system which left no independent ground for guidance and criticism, it too failed in the revolution of the twentieth century. "While Buddhism developed on the local level something analogous to the Western pattern of the parish, with temples and lay adherents, it never developed on a national or regional level a sense of solidarity . . ." Christians in America may well ponder the effects of denominationalism in this respect, as well as the lack of a doctrine of the church universal bequeathed us by liberal Protestantism.

The chapter on Islam is more balanced than the interpretation of Professor Schacht and the school which sees Islam only as a political religion from the beginning. Dr. Kitagawa does quote Pascal who held that Muhammad "chose the way of human success and Jesus that of human defeat." Yet he goes on to say that the Ummah is both a religious community as well as an empire and civilization, the weaving together of many factors. Here he is closer to the more irenic and careful view of A. Guillaume. At the present time, Dr. Kitagawa rightly asserts that the Islamic community is threatened by a growing secularism and scientific materialism in addition to extreme forms of nationalism. "Initially Muslim leaders wanted to introduce only technological aspects of Western civilization . . . in the process . . . (they) inhaled consciously or unconsciously the ethos of 'modernity' which was the driving force behind the advance of the modern West." Here he follows Toynbee. One would like to hear some more on the topic of the Koran and whether modern Muslim scholars have or will tackle some of the implications of literary and form criticism as have Biblical scholars in relation to Christian scripture.

The format of this book is well done. The footnotes are kept to a minimum and are placed in the back of the volume. The bibliography should give ample direction to those who wish to follow up in particular areas and contains well known and easily obtainable volumes. Parish ministers will find this book fruitful and germaine when working in study groups on the perennial question raised by church folk of the relation of Christianity to other religions. There is no facile apologetic here but rather thoughtfulness and some deeply held Christian presuppositions as the thesis itself (the importance of the community and a phenomonological approach which is more than mere objectivity) implies.

JOHN WOOLVERTON

AMERICAN CHRISTIANITY, Volume 1, 1607-1820. H. Shelton Smith, Robert T. Handy and Lefferts A. Loetscher, Charles Scribner's Sons, 1960. $10.00. (Student edition, $7.50.)

Students and teachers in our theological seminaries will rejoice in and, I trust, use this first volume of documents of American church history. It has long been neded; if it is used in its entirety, it ought to make us all a bit more charitable at a time when it is becoming increasingly important for churchmen to understand other traditions in their historical contexts. It ought also to make us sharper. One would hope too that parish parsons will use this book in study groups composed of laymen who are serious and disciplined about gaining knowledge of what is after all a great

tradition of Christianity in our land. Such time would not be wasted. Incidentally, most of the documents were written by parish ministers.

The first volume runs from 1607 to 1820, from the courageous Father Isaac Jogues to William E. Channing's famous Baltimore sermon of 1819. If this reviewer were to choose off the top of his mind documents that seemed outstanding to him — and others may and will choose differently — surely Jonathan Dickinson's attack on ecclesiastical and confessional fundamentalism, the "Remarks," stands high on the list. There are others: a part of Edward's "A Treatise Concerning Religious Affections," Roger Williams "Bloody Tenet," the great words of John Winthrop's "Model of Charity," also Anglican selections including Dale's "Laws," Virginia's "Statutes at Large," the still germaine instructions to S.P.G. missionaries (the selection from George Keith is a mild one and disappointing when one thinks of the rich and often hilarious possibilities from this Quaker baiter), White's "Case," and a letter of Jarratt's which, incidentally, does not show his emphasis on church and sacraments which he maintained constantly along with preaching for conversion and justification by faith. There is a "you were there" flavor to the court records involving Margaret Brewster, Quaker, and Governor Leverett; Francis Makemie and Lord Cornbury who joins the ranks of the woodheads and woodhearts of history. Mention should also be made of the biting debate in which Count Zinzendorf meets his match in the person of that shrewd and doughty organizer of Lutheranism and patriarch-to-be, Henry Melchior Muhlenberg. Outstanding are such documents as William Penn's "Frame of Government" and Thomas Campbell's significant and important "Address" on Christian unity. There is John Carroll's detailed report on Catholicism in the United States (1785). There is much more besides, and the running commentary is well paced and organized and on the whole fair, though I must say the old myth that the Anglican clergy in the South were of poor caliber (p. 247) still persists despite much fresh work here (e.g. Daniel Boorstin, *The Americans*). The rest of Professor Smith's section is excellent. Readers will enjoy — and this is my parting honourable mention — B. Franklin's "Creed" and "Liturgy"!

Like all Gual, the book is divided into three parts: Period I, "Traditions in New Contexts," 1607-1690; Period II, "Changing Patterns, 1690-1765; Period III, "Freedom and Renewal," 1765-1820. Period I is again divided into the documents of the "Churchly Tradition," "Puritan Middle Way" and "Left Wing Tradition" (there was one). The lions share of Period II goes to "Tensions of Religious Pluralism" and the "Great Awakenings." Part III deals with the place of Christianity in the struggle for freedom at the time of the American Revolution. Here Jonathan Boucher represents the loyalist Anglicans; there is no mention of British Army Chaplain Samuel Seabury who is perhaps a more important and colorful figure. Also no mention is made of Anglicans who espoused the cause of the revolution, a not inconsiderable group. Other parts of this section are: "The Religion of the Enlightenment Comes of Age," "New Awakening in the Seaboard States" and "Christian Faith on the Frontier."

It is, of course, easy to criticize the choice of documents in a book of this sort, depending on what axe one is grinding — this review is a perfect example of such criticism. Folk of every tradition will say, "Yes, but you should have used this." The point here to be made for Anglicans is that in and for our neck of the woods, there is no such comprehensive volume. We would do well to produce a companion piece for the use of our students containing the great documents of American Anglicanism. That would be a fine and much needed contribution.

JOHN WOOLVERTON

John Calvin, "INSTITUTES OF THE CHRISTIAN RELIGION," (2 vols.), ed. by John T. McNeill, trans. and ind. by Ford Lewis Battles. (Vols. xx and xxi of the *Library of Christian Classics*. $12.50 the set.)

Professor McNeill's new edition of Calvin's *Institutes* in the *Library of Christian Classics* is a monumental achievement. It brings us a critical text, indicating at a glance which of the numerous editions of the *Institutes* which appeared during Calvin's life-time underlies any given passage. The headings supplied for the subdivisions of each chapter are helpful. There are footnotes which give the source not only of scriptural references but also of citations of classical and patristic authors, many hitherto unrecognized. The recent work of Peter Barth and Wilhelm Niesel in connection with their edition of the *Institutes* (*Joannis Calvini Opera Selecta* vols. iii, iv, v) has been used and "primary indebtedness" acknowledged. Prof. McNeill has also enlisted a battery of American and Scottish scholars to assist him: Dr. Billheimer, Dr. Cabaniss, Dr. Dowey, Dr. George McCracken, Dr. Osterhaven, Dr. Spinka and Dr. Trinterud.

There is a completely new translation by Ford Lewis Battles, who becomes the fourth to turn Calvin's elegant Latin into English prose, after Norton (1561), Allen (1813), whose work all previous American editions have used, and Beveridge (1845). Battles' language is muscular, clear and readable at the points where I have dipped in.

These volumes represent the most ambitious editorial undertaking to date in the Library of Christian Classics. Though final judgment must wait for careful scrutiny, the first impression is very favorable. It is to be hoped that the fruit of Prof. McNeill's labor will be a renewed interest in this fountainhead of Protestant theology. It may be relevant to note that the *Institutes* were the acknowledged textbook of theology at both Oxford and Cambridge well into the seventeenth century, that golden Anglican age!

CHARLES PRICE

"MAKING THE MINISTRY RELEVANT", Edited by Hans Hofmann. 169 p. Charles Scribner's Sons, New York, 1960. $3.50.

This book is a series of six essays by some of the most distinguished people in the field of theological education today. The one essay not by a theological educator was contributed by an authority distinguished in the field of psychiatry. The essays were replies to the question: "In the light of what we now know from the social sciences, and in particular psychology, what can you propose that will make the Ministry more relevant in our time?"

The editor, Hans Hofmann, introduces the series and also contributes the first essay entitled "Outlook." The second contribution is by Paul Tillich, "The Relevance of the Ministry in Our Time and Its Theological Foundation." Third is "The Christian Moral Witness and Some Disciplines of Modern Culture" by Reinhold Niebuhr, then "Pastoral Experience and Theological Training: The Implications of Depth Psychology for Christian Theology" by Samuel Miller, "The Collaboration of the Pastor and the Psychiatrist" by Kenneth Appel, "Pastoral Counseling and the Ministry" by Seward Hiltner, and finally "Theological Education after Ordination" by Reuel Howe.

The book would be better entitled "Making the Ministry *More* Relevant" for as the editor says in his introduction: "Rather the assumption is that the Christian faith is highly relevant and its ministry has a significant place and function in our culture and time. The crucial point is whether we have been slow in recognizing the real potency of our faith and hence inefficient in our ministry." Dr. Tillich re-enforces this with his statement that, "As bearers of the Christian message, ministers can never become completely irrelevant." The problem is how to increase the relevance of the ministry, and that is the wording of the question addressed to the contributors to this book: "What can you propose that will make the Ministry *more* relevant in our time?"

Paul Tillich in his chapter states, "The ministry has lost its relevance insofar as it cannot communicate the Christian message which *is* a matter of ultimate concern *as*, a matter of ultimate concern — religiously speaking — as the 'Word of God'." The Christian ministry needs to learn to speak to the people of a largely secularized world so that they can recognize the Christian message as a life and death matter. This is done neither through "a radical rejection of nor a radical adaptation to secular culture," but by being able to show the universally human significance of the Christian message. "To point with inner authority to the eternal is the most relevant function men can perform today."

In his chapter Reinhold Niebuhr sets forth how Christian thought can benefit from the insights offered by psychotherapy and the social and historical sciences in assessing the human situation and understanding in some depth the problems of the human community to which it means to witness. If it does not learn so to assess and understand how can it be the stuff of a relevant ministry?

Samuel Miller feels that the ministry will be more relevant as it comes to grips more fully with the non-rational side of Man and does not limit itself to

addressing the merely rational capabilities of the human personality. "Not until we understand that the total reality of man extends below and above reason will we find grounds for the rehabilitation of our Christian faith." He points out the profound significance of this to the venture of theological education and the reorientation of the theological curriculum that will be needed. "Nothing is more critically needed at the present moment than a definitive study of the relationship of psychodynamic structures to the transcendent realities of theological affirmation." All this points toward making the ministry more relevant.

Kenenth Appel, the psychiatrist, writes of how much the minister should know about psychiatry and how the knowledge should be integrated into his own pastoral work with parishioners and his cooperation with psychiatrists. He points out both the possibility and the need for collaboration between clergy and psychiatrists. "Collaboration would increase the effectiveness of each in his chosen profession, without the one usurping the function of the other or displacing him." Each has much to learn from and about the other. Here he is not trying to tell the clergyman his job but rather he is opening up in a luminous and compelling way his own job. For any clergyman with misgivings about psychiatrists this is "must" reading.

In his chapter on "Pastoral Counseling and the Ministry" Seward Hiltner illustrates how helpful is the knowledge of phychotherapy in the attitude toward and process of pastoral counseling. All ministers are involved in pastoral counseling of some sort and the question is "Is my counseling effective or not?" The reading of this chapter should be helpful to any minister in making his pastoral counseling more effective or relevant to the needs of his folk. It should aid him in assessing what he can and cannot do, should or should not do and encourage him in the counseling he is presently doing. "And such imperfect pastors, conscious of their limitations, daily mediate enormous help. Their parishioners are helped by their skill, re-integrated by their concern, and redirected by their clarification."

The final chapter in this book will be of particular interest to graduates of this seminary, many of whom received their training in Pastoral Theology under its author's concerned and thoughtful direction. Reuel Howe in his contribution uses the knowledge gained from the conferences of clergy at the Institute for Advanced Pastoral Studies and his long seminary teaching experience to raise some real questions about the present conduct of theological education. For instance he asks: "How much longer can theological schools continue to be torn inconclusively between two often uncorrelated conceptions of their task; one which emphasizes almost exclusively a disciplined mastery of any one or all of the classical theological disciplines; and the other which stresses the preparation of students for the actual work of the ministry?" He answers strongly that each seminary must be both.

Dr. Howe outlines some things that have been done to make training for the ministry more relevant like Clinical Pastoral Training during seminary, and some things like his own Institute after ordination. In terms of the unhappy experiences the clergymen at his conferences relate, there is still much to be done. These experiences duplicate those of any clergyman reading them and so make understandable to all, the recommendations the author has to make for improving both pre-ordination and post-ordination training. The two characteristics he describes of the image toward which theological education might be directed are the minister as coach or prompter, and the minister as dialogist. It is a mighty exciting kind of role as he describes it, and one ends this book feeling that there *are* ways of making the ministry more relevant, and that theological educators must get at the task ever more seriously.

Though this book seems most obviously directed at those involved specifically in the training of men for the ministry, it will be of real interest to anyone who takes seriously the task of proclaiming the Gospel to the world of today.

PHILIP A. SMITH

TEXTBOOKS IN USE AT THE SEMINARY

The stream of good theological books has continued almost unabated during the last decade, and it has been suggested that many alumni might be interested in knowing the titles of some recently published books which are required or recommended in connection with Seminary courses. This brief list does not pretend to be exhaustive but is the result of some quick consultation with a few members of the faculty.[1]

It is not because the writer is a member of the department, but solely because of its chronological priority in the Seminary catalogue that the Old Testament books are mentioned first. The work that Dr. Robert Kevin has chosen as the basic text in the Old Testament course is Bernhard W. Anderson's *Understanding the Old Testament* (Englewood Cliffs, N. J.: Prentice-Hall. 1957. $7.25). A small paperback on the prophets is E. W. Heaton's *The Old Testament Prophets* (Baltimore: Penguin Books. 1958. $.85). Two excellent books written from quite different perspectives on the history of Israel are John Bright's *A History of Israel* (Philadelphia: The Westminster Press. 1958. $7.50) and Martin Noth's *The History of Israel* (London: Adam and Charles Black. 1958. $7.50).

A work recommended for study of the Apocrypha is Bruce M. Metzger's *An Introduction to the Apocrypha* (New York: Oxford University Press. 1957. $4.50).

A basic volume used in the introductory course in New Testament is Howard Clark Kee and Franklin W. Young, *Understanding the New Testament* (Englewood Cliffs, N. J.: Prentice-Hall. 1957. $7.25). Also of importance in this course is Frederick C. Grant's *The Gospels* (New York: Harper & Brothers. 1957. $3.75). A significant commentary on the Gospel of John used in the Johannine course is Robert Henry Lightfoot's *St. John's Gospel* (Edited by C. F. Evans. Oxford: University Press. 1956. $2.25).

Two books that are used in the new middle semester course in biblical theology are: Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers. 1958. $5.00) and Edmond Jacob, *Theology of the Old Testament* (New York: Harper and Brothers. 1958. $5.00).

A standard text for years in Church History has been that of Williston Walker. An excellent revised edition is now available and used in the basic course offered by Professors John Booty and John Woolverton: Williston Walker, *A History of the Christian Church* (Revised by Cyril C. Richardson, Wilhelm Pauck and Robert Handy. New York: Charles Scribner's Sons. 1960. $6.00). For American Church History an important volume is H. Shelton Smith, Robert T. Handy, Lefferts A. Loetscher, *American Christianity; An Historical Interpretation with Representative Documents*, Volume I, 1607-1820 (New York: Charles Scribner's Sons. 1960. $7.50). Also recommended highly is Stephen Neill's *Anglicanism* (Baltimore: Penguin Books. 1958. $1.25).

For the History of Christian Thought, Professor Charles Price requires the students to read J. N. D. Kelly, *Early Christian Doctrines* (New York: Harper & Brothers. 1958. $5.75) and also by Kelly, *Early Christian Creeds* (New York: Longman's. 1960. $7.50). And for Systematic Theology Dr. Clifford Stanley recommends Arnold B. Come, *Human Spirit and Holy Spirit* (Philadelphia: The Westminster Press. 1958. $4.00) and Claude Welch, *The Reality of the Church* (New York: Charles Scribner's Sons. 1958. $3.95).

In the field of Liturgics two recent volumes now in use at the Seminary are: Louis Bouyer, *Liturgical Piety* (Notre Dame, Indiana: University of Notre Dame Press. 1955. $6.00) and Josef A. Yungmann, *The Early Liturgy* (Notre Dame, Indiana: University of Notre Dame Press. 1959. $5.75).

A significant work recommended by Dr. Lowell Beveridge in the field of Church Music is Erik Routley, *Church Music and Theology* (Philadelphia: Muhlenburg. 1960. $2.00).

For Homiletics Professor John Q. Beckwith suggests John Knox, *The Integrity of Preaching* (New York and Nashville: Abingdon Press. 1957. $1.75) and Charles W. F. Smith, *Biblical Authority for Modern Preaching* (Philadelphia: The Westminster Press. 1960. $3.50).

Finally, the basic books used in courses in Pastoral Theology are Erik Erickson, *Young Man Luther* (New York: W. W. Norton. 1958. $5.00), Paul Tournier, *The Meaning of Persons* (New York: Harper & Brothers. 1957. $3.75) and Gibson Winter, *Love and Conflict* (Garden City, N. Y.: Doubleday. 1958. $3.50).

MURRAY NEWMAN

[1] And, of course, with Mr. Paul Sorel, manager of the Seminary Book Service, who thinks the list is far too short.