



The **Seminary Journal**

of the

**Protestant Episcopal
Theological Seminary
in Virginia**

March, 1958

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The above plaque, in white metal, was recently mounted on the wall opposite the main entrance of the new library. Now in full use, the library is proving to be a most effective teaching agency in the life and work of the Seminary. This Community will be forever grateful to Mr. and Mrs. Frederick Grayson Boyce, Jr.

REINICKER LECTURES

May 5, 6, 1958

THE VERY REV.

J. A. T. ROBINSON, *Dean*

Clare College, Cambridge, England
Reinicker Lecturer



Dean Robinson, an outstanding scholar of the Church of England, will be the Reinicker Lecturer on May 5 and 6, 1958. The schedule of lectures will be as follows:

Monday, May 5, 11:30 A.M.

First Lecture: *The Christian Doctrine of Matter*

May 5, 7:30 P.M.

Second Lecture: *The Christian Doctrine of Power*

Tuesday, May 6, 11:30 A.M.

Third and Final Lecture: *The Consecration of Bread*

All lectures will be held in New Prayer Hall, located in the Packard-Laird Building. Dr. Robinson is the author of several books, now widely used in theological seminaries: *In The End, God* (1950), *The Body* (1952), *Jesus and His Coming* (1957).

Dr. Robinson was born at Canterbury in 1919. He studied classics and the philosophy of Religion at Cambridge University from which he received the degrees of M.A. and Ph.D. He was ordained in the Church of England in 1945. He was Chaplain and Lecturer at Wells Theological College from 1948 to 1951. Since 1951 he has been Fellow and Dean of Clare College, Cambridge, and University Lecturer in New Testament. In 1955 he was a visiting professor and the Noble Lecturer at Harvard University. He is an Examining Chaplain to the Archbishop of Canterbury. The Seminary, this year, as always will welcome alumni who wish to return to attend these lectures.



The Annual College Conference on the Ministry
91 Students meet in new Prayer Hall
February 14-16, 1958

UNCLE SAM RECRUITS DO YOU?

By JESSE M. TROTTER, *Dean*

In 1950 and 1951 there were three times as many applicants for admission to VTS as the Seminary could accept. In the years since 1951 there has been a gradual tapering off in the number of applications until in 1956-57 there were ninety-three bona fide applicants, from which to select the class of sixty men which entered in September of 1957. From present indications the class entering in September of 1958 may have to be selected from seventy, or less than seventy, applications. The Seminary is staffed and equipped to handle an entering class of sixty students. Neither the Faculty nor the Admissions Committee are willing to lower the Seminary's standards in order to reach the arbitrary number of sixty.

Other Episcopal seminaries are fairing even less well than VTS. In 1956 the Episcopal seminaries enrolled a total of three hundred and seventy-seven men, but in 1957-58 they were able to enroll only three hundred and forty-four. This current drop in actual enrollment characterizes not only Episcopal seminaries. This year there has been a five per cent drop in enrollment in the aggregate of theological seminaries in all non-Roman communions in the United States. VTS is fortunate so far, in that no drop in actual enrollment has yet been experienced; thus far there has been only a drop in the number of applications. The trend, however, is all too clear and, like other seminaries, a drop in enrollment may be in the offing.

There is no obvious explanation of this trend downward; there is, however, one striking feature of the trend. The Government reports that there are now three million young men and women in American colleges and universities, a forty-two percent increase over the number enrolled in 1951. This sharp increase is due not to a population rise among those of college age (the war-baby bulge in the population will also mightily affect the colleges in the years immediately ahead) but rather to the prosperous economic conditions of the period. More families have been able to let their children follow the pattern admired in America: "go to college if at all possible." In the last two or three years young Americans have been pouring from the colleges in unprecedented numbers. The statistics of these years indicated that the ministry and the seminaries could expect to receive their due proportion and quota of these more numerous college graduates. Instead, the number interested in the ministry has decreased. This is one striking feature of the present downward trend in applications to the seminaries: it has occurred despite the statistics. Statistics are evidently one thing, the Spirit quite another.

The Government predicts that in 1960 there will be four million men and women in college, and in 1970 there will be seven and a-half or eight million in college. These gigantic increases are based on the war-baby profusion mentioned above. The significant question is: can the Church assume that these tremendous increases will automatically guarantee that a proportionate and larger number will choose the ministry in the future? Do we not already know that statistics are one thing and the Spirit is sometimes quite another? There are so many intangible factors which lead men in a given time and generation to seek the ministry in a kind of wave, as they did in such significant numbers after World War I and World War II.

Understandably the Government must in these days aggressively recruit scientists and the Government is doing so. We may expect the Government to offer mounting enticements, in terms of salary and status, to the young Americans who give their special training and their lives to the scientific and technical means of our national survival. Surely the Church must support these efforts, rather than be thoughtlessly critical of the Government. Yet must not the Church also pursue its own program of recruiting? Not only the ministry but many other necessary and indispensable vocations in our society may be neglected as the nation concentrates on its need for scientific specialists. For example, officers of the American Medical Association recently reported that the time is not far away when a program of recruiting young men for medicine will be necessary. And of course teachers on all levels of public and private education threaten to be in short supply.

The most effective recruiting agent of the Church is the rector of a parish. He is the man who is most likely to be reading this Journal, a man whose loyalty and interest in the Seminary prompts him to plow his way through the facts and figures of this rather sketchy article. No other person in the Church can match the effectiveness of the parish parson when he assumes responsibility in the matter of recruitment. In recent years there has been so much talk about the difficulties of getting into seminary that many alumni and clergy have assumed that recruiting is quite unnecessary in these days. Such talk was justified in the years which immediately followed the last war and until the early 1950's. Such talk is not at all justified in the late 1950's. Six years has radically changed the picture.

In a less important sense, a seminary is an effective recruiting agent. The College Conference on the Ministry held in February every year at this Seminary for college juniors and seniors has been productive over the years. Almost a hundred men registered for the Conference in February of 1958 and most of those who attended are pictured in this issue of the Journal.

The conference for college students is now in its eleventh year. A second conference was also held at the Seminary on February 28-March 2 for married men, twenty-eight to forty years of age, and their wives. This age group is now well represented in the student body of the Seminary and promises to provide more and more applicants in the future. Some forty persons attended this "older" conference.

Overwhelming evidence indicates that the Church currently needs more clergy. At least twenty requests a month reach the Dean and Faculty of the Seminary asking for recommendations of rectors and assistants. These requests come from bishops, priests, and vestries.

And what about the future? In 1970 there will be twenty-five million young Americans in the college age range alone. In that period, which is not far away, the Church will have an enormous task in trying to serve such increased numbers in the general population. There will be very real danger of laying hands suddenly on all kinds of men, qualified and unqualified. The time to act is now. The Seminary will make every effort possible in the way of recruiting, even though its efforts fall short of what could be accomplished by the clergy through the Church were they to keep steadily in mind their obligation to recruit for the ministry. The proper conclusion to draw from this article is that you are the Church's agent, and the only agent the Church has in your situation, in the important matter of recruiting. I do not like the term recruiting; I am sure you do not like it; let's find a better word.

LOOK OUT, HOLLYWOOD!

"What's the daily Seminary routine like? What kinds of problems does a Seminarian face in his three years there? What constitutes a call to the ministry? What kind of men are offering themselves for the ministry?"

How often we clergymen hear these questions from laymen. They are hard to answer adequately. We say "If I could only take you there and show you!"

Sometimes this is possible, but more often than not, you either live too far away or the layman is too busy.

We thought how wonderful it would be if we could bring the Seminary intimately to every parish that wanted to know about it. Thus, the idea for a Seminary movie was born.

In November, the idea was approved by the Board of Trustees and an appropriation made in the budget. Additional money was raised from an interested layman. The script was written and approved. Filming is scheduled to begin this Spring. Students and their wives will be the actors. You will also recognize the familiar faces of certain faculty members.

We believe the script is top-notch, expressing vividly, dramatically and accurately life on the Hill.

The premiere performance is scheduled for the Alumni banquet at General Convention next fall and at Seminary Day, October 14th.

A copy will be available to your parish soon thereafter. We are certain that you and your people will approve and enjoy this new venture. Don't miss it!



THE RT. REV. JOSE GUADALUPE SAUCEDO

Bishop of Mexico

V.T.S. 1949

Pictured above is the newest and youngest Bishop of the Church, consecrated in San Jose de Gracia Cathedral, Mexico City on January 14, 1958.

After graduating from St. Andrews School and College in Guadalajara, he was admitted here as a three year special student in the fall of 1946, receiving his B.D. degree with the Class of 1949. Despite apparent language difficulties, he succeeded in compiling quite an impressive scholastic record in his three years at the Seminary.

Bishop Saucedo won the hearts of many here, including an Alexandria girl, Juanita Griffith, whom he married in the fall of 1950. When he returned to his native Mexico, he served as rector of San Miguel Mission in tian concern for people were soon apparent. He will be constantly held in our minds and prayers as he works in this difficult mission field.



THE VERY REV. JAMES A. PIKE, J.S.D., D.D.

Bishop Coadjutor-elect of California

V. T. S. 1944

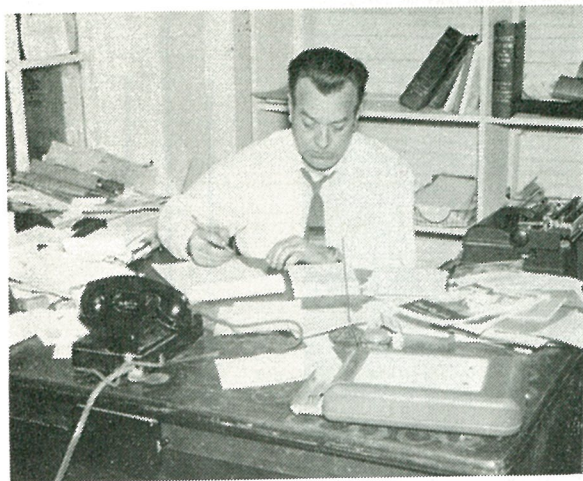
Grace Cathedral, San Francisco was the site of the February 4th election of the Very Rev. James A. Pike, a graduate of this Seminary in 1944, and presently the well known and popular Dean of the Cathedral of St. John the Divine in New York. Among his many positions of influence in the Church, Dean Pike serves as an Alumni Trustee on our Board. A native of Oklahoma City, he has been dean of St. John the Divine, New York City, since 1952, and is also currently adjunct professor of religion at Columbia University. Forty-five years of age, he received his A.B. degree in 1934 from the University of Southern California, and the degree of LL.B. from the same university in 1936. Yale University, in 1938, awarded him the degree of Doctor of the science of Law. He is a member of the California Bar and of the Bar of the Supreme Court of the United States.

His seminary training was at Virginia and General, as well as Union, from which he received his Bachelor of Divinity degree. He holds Doctorates in Divinity from Trinity College and King's College, Halifax, Nova Scotia.

He has served as curate in St. John's Church, Washington, D.C. (1944-46) and tutor at General Seminary, 1946-47. In 1947 he became rector of Christ Church, Poughkeepsie, N.Y., where he remained until 1949, when he became Chaplain of Columbia University and chairman of the Department of Religion. He remained there until assuming his present position. He was ordained deacon in 1944, and priest in 1946.

Dean Pike is the author of several books, including "Beyond Anxiety," "If You Marry Outside Your Faith," and "Doing the Truth." He was co-author of "The Faith of the Church" and "Roadblocks to Faith," and editor of "Modern Canterbury Pilgrims." He is married and has four children.

THE MAN YOU OWE AND OWN



PAUL SOREL
Book Store Magnate

The Seminary Book Service is owned and operated by the Board of Trustees of the Virginia Theological Seminary. It is managed by Paul Sorel who has held the position since 1951. He is assisted by two full-time employees, Mrs. Lorraine Dalkin and Miss Louisa Dawson and four students part-time, Clif Banks, Alan Conley, Ray Pulley and Richard Watson.

As religious book stores go, the Seminary Book Service is a pretty big operation. Its main concern is to obtain books for students, faculty and alumni. In

accomplishing this aim, it does business with some four hundred suppliers here and abroad, and has an agent in London. This is one side of the picture. On the other side, the customers it serves number some 1500 accounts and they are in every state. Overseas the Book Store serves the missionaries and seminaries in many far off lands. Some of these are in Africa, Japan, Colombia, Haiti, Hong Kong, Brazil, and believe it or not, Rome, Italy. All in all it's a pretty big thing.

It wasn't always. For many years students ran the book store. Dr. Barnwell once reported that among its ex-managers were numbered six future bishops of the Church. Despite this ecclesiastical flavor, student operation did not completely satisfy. The necessary time-consuming detail of the book business took men away from their studies.

Then came a real stroke of genius; Ben Boogher had it and remarkably simple it was. Briefly, it turned around the GI Bill of Rights. This gave every GI student (and they were 95% of the student body) \$100 per semester for books. Ben hired a couple of student wives (at the usual peon's pay) and cleaned up. In this capacity, Mary Wood, Gerry Reed, and Ruth Hoagland did remarkable jobs and soon Ben had enough capital accumulated to hire a professional bookseller and acquire an inventory.

That was his fatal mistake. Paul Sorel has been on his back ever since. One of the student's wives once sized him up pretty accurately when she told her husband, "Paul Sorel knows everybody's business, but who knows any of Paul Sorel's?" So perhaps a brief bit of biography, a la Stowe's, is in order. SOREL, Paul E., 3147 Dumbarton Avenue N.W., Washington, D.C., Manager Seminary Book Service, 1951-. b. Pontiac, Michigan, April 1, 1915; s. Joseph O. and Dorothy Evans (Gray), H. Sch. Pontiac, Mich., U. of Detroit, U. of Mich. ext. Andersen's Book Shop, Big Book Shop, J. L. Hudson, US Air Force (Burma), Sorel's Book Shop, Airport Bookshop, Seminary Book Shop (Ben Boogher). M. Gertrude Sheaf Tinsaman 1942, n. children, Received Rev. John Anschutz, Christ Church Georgetown, 1950, Vestry 1953-56. Author of "How to Run a Bookstore."

That's your present manager. What about the customer's yachts? Well, it's his good fortune to know more clergymen by their first names than anybody else in the United States. He could find a couch in rectories all over the world. He knows and lives with 200 students and faculty here at, as Paul Tillich says, THE Seminary. Somebody once said that if Virginia Theological Seminary has anything it has LOVE. And it has. Paul loves this place, every inch of it and it loves him. And sometimes he says, he even feels kindly toward Jesse Trotter and Ben Boogher. Jack McCormick he has so far been able to ignore.

Thanks to the alumni, business booms. The Book Store, with your continued patronage, has increased its business 400% in the last six years. The Alumni and students have been saved thousands of dollars through discounts. Book Store profits are necessarily small since it operates on a very narrow margin having to carry so many for so long. Says Paul Sorel, "We believe that we are proving to be a real service. One thing is sure. I never have had so much fun in my life."

FLOORED

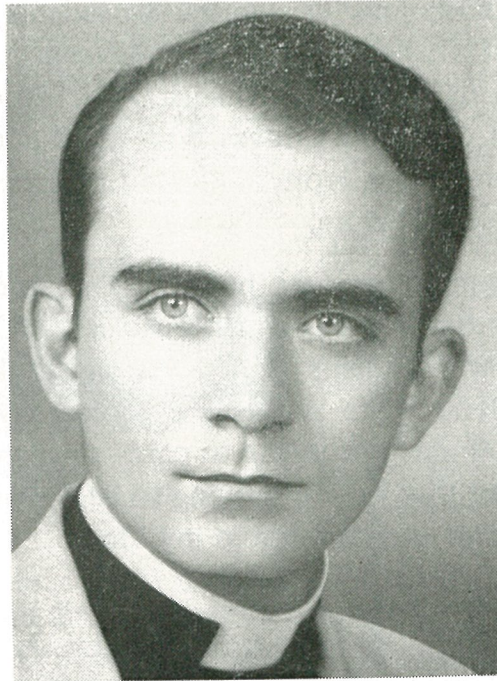
"Every time I hold a service, I pray the floor will hold up. I honestly don't know what else has been supporting it." So said the Rev. John R. Symonds, Jr., V.T.S.-1956, vicar of St. Stephen's Church, Harrington, Maryland.

Evidently, his prayers at Christmas Eve weren't sufficient to withstand the decay of time, and the trample of more feet than had ever before worshipped at St. Stephen's. The floor literally collapsed during the singing of the hymn as the choir was processing toward the rear door. Fortunately, no one was injured.

"It has long been a problem," John told a reporter, "to dispose of an old Church building, but in our case the problem seems to have been solved. I know of no more glorious death for an old Church building than to literally smash it to the ground by the crowds of people using it to worship Almighty God."

Hallelujah, Amen!

VALUABLE ADDITIONS TO



THE REV. JOHN BOOTY

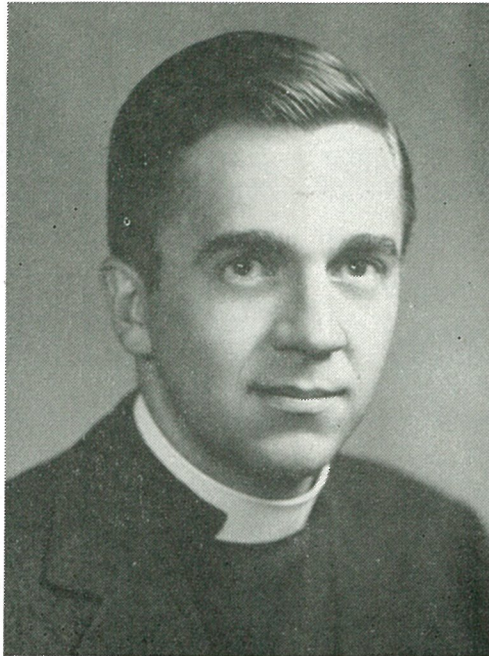
Assistant Professor of Church History

The Seminary announces with pleasure that Mr. Booty has accepted his election as an Assistant Professor in the Department of Church History. He and Mr. Woolverton, whose picture appears on the next page, are both joining the Faculty in this capacity. Mr. Booty was born in Detroit, Michigan, in May, 1925. He went to public high school, was graduated from Wayne University in 1944 and from the Virginia Seminary in 1953. In the years between college and seminary, he was lend-lease expeditor for U. S. Rubber Company, a staff writer (the Roy Rogers program, Radio Station WJR) a free-lance writer, and a lay assistant on the staff of St. Paul's Cathedral, Detroit, Michigan.

Mr. Booty made an outstanding academic record as a student in this Seminary and has also made a fine record as a candidate for Ph.D. in Church History at Princeton University. He completed two years in residence there by the Spring of 1957 and is now on his third year, studying on a Fulbright Fellowship at the University of London. For two years before going into graduate school he served as a curate in Christ Church, Dearborn, Michigan.

Mr. Booty is especially interested in the patristic period and in Anglican theology, and has strong secondary interests in Liturgics and Ethics. He is married and has three children. The Seminary looks forward with pleasure to the arrival of Mr. and Mrs. Booty and their children.

THE FACULTY IN 1958



THE REV. JOHN FREDERICK WOOLVERTON
Assistant Professor of Church History

The Seminary announces with pleasure that Mr. Woolverton has accepted his election as our Assistant Professor of Church History. Mr. Woolverton was born in New York City in 1926. He is a graduate of Groton School, of Harvard College in the Class of 1950, and of the Virginia Theological Seminary in 1953. At Harvard he concentrated in languages—Greek, Latin, English—and in history. He entered military service before going to college and served in the Army Air Force in the European Theatre.

Following his graduation from this Seminary, Mr. Woolverton went to Texas, took charge of a mission meeting in a funeral parlor in Austin, bringing the mission to the point of erecting its own church and becoming independent before he came East again to undertake his graduate study at Union Seminary and Columbia University in New York. He is a candidate for the Ph.D. degree in Church History.

Mr. Woolverton's special interest in the historical field is the Reformation and American Christianity, with a strong secondary interest in American education. His interests in the field of Church History complement those of Mr. Booty and together they will constitute a strong department of Church History.

Alumni of the Seminary who have a copy of the issue of the Journal dedicated to Dr. Zabriskie (December, 1956) will find articles in that issue by Mr. Booty and Mr. Woolverton. It was Dr. Zabriskie who inspired both of these men to undertake graduate studies and they will now carry on their mentor's work in the Seminary.

Like Mr. Booty, Mr. Woolverton is married and has three children. The Seminary looks forward with pleasure to the arrival of Mr. and Mrs. Woolverton and the children.

New Student Council President

ROBERT E. JOHNSON,

V.T.S., 1959



In the recent Student Council elections, Robin Johnson of the Diocese of Western North Carolina emerged as the new president.

Born in Brevard, N. C., in 1924, Robin was graduated in 1942 from Christ School, Arden, North Carolina, and from 1943-1946 served with the navy in the Pacific.

After the war, he returned to college, receiving his A.B. degree in American History from the University of North Carolina.

From 1950-1956, he travelled throughout North and South Carolina as a building materials salesman for the U.S. Gypsum Company.

Robin's job of Student Council President is one which has increased in influence and service in the Seminary community over the years and is now an effective instrument in the affairs of life on the Hill. He succeeds Allen Bartlett, of the Diocese of Alabama who is to be congratulated on his leadership during his 1957 tenure.

The Bishop Payne Fund
and
THE REV. ISAIAH GRANGER BELL



The income from the Bishop Payne Fund will permit the Virginia Theological Seminary to enroll ten to twelve Negro students annually and to pay the full costs of their theological education. Since 1951 when the Seminary began to admit Negroes, only one or two a year have applied. Mr. Bell has been asked by the Seminary to make a fact-finding tour of the Negro colleges and universities, first in the south and later in other sections of the country. He will seek to discover for the Seminary the names of likely candidates for the ministry who are now doing their undergraduate work. He will be a kind of recruiting agent for the Seminary. We are very fortunate to have his interest and his service.

Mr. Bell is the Vicar of Mead Memorial Chapel in Alexandria. He is a graduate of Bloomfield College and Seminary, holding a Master's Degree in Education as well as his Degree in Theology. Some of his graduate work was done in the Virginia Theological Seminary and he knows the institution and its faculty well. Mr. Bell is married and has two children. The Bell family are highly respected by the people of Mead Chapel and of the Alexandria community. He is currently president of the local ministerial association.

THE SPIRIT OF THE SEMINARY IN VIRGINIA

By DIONISIO DE LARA

(Mr. De Lara studied at the Virginia Seminary 1956-57. He is a native of Cuba, having been born in Trinidad in 1913. A former Roman Catholic, he was converted by the Swedenborgians and studied in Cambridge, Massachusetts at the New-Church Theological School, 1941-44 and at Harvard University. He is now serving in the Missionary District of Cuba under Bishop Blankingship, where the following article first appeared in Spanish. Mr. La Lara is not responsible for the translation.)

Each educational institution has its own spirit which differentiates it from other similar institutions. In the same way, the Protestant Episcopal Theological Seminary in Virginia has its own spiritual features; a peculiar physiognomy that characterizes and distinguishes it. Born near the end of the first quarter of the last century, the Virginia Seminary came to life under the aegis and inspiration of the powerful "Evangelical" movement within the Anglican Communion. This was the Seminary that shaped the mind of Phillips Brooks and was possessed of an ardent desire to propagate the Gospel in all the nations of the world. This missionary spirit communicated to the Seminary by the "Evangelical Movement" which gave birth to it, has been preserved unharmed and intact by the Seminary. Not in vain have they placed a stain glass window behind the altar of its historic chapel and over it the Biblical passage that reads: "Go ye into all the world and preach the Gospel."

This missionary spirit of the Seminary is conspicuously visible in a Missionary Society composed of all the students, dedicated to the purpose of providing financial assistance to domestic and overseas mission fields. This help is given through former students of the Seminary now at work in many different fields. Because of a relationship which our Bishop and several other of our clergymen have had with the Seminary, we are often included in aid and consideration by that Society, which according to its ability, has been giving economic help to the work of the Church in our nation. So the Missionary Society of Virginia comes to be a happy and effective concretion of that "Evangelical" spirit of the Seminary—a spirit that ardently desires to take the message of salvation to the most remote corners of the world.

The Seminary in Virginia has not remained stationary, is not motionless, absorbed in the contemplation of its glorious traditions. The Seminary, as is true with all that has life, has a dynamic character. Thus, without being unfaithful to its spirit, without denying its past, it is open to all new theological and philosophical currents of thought. In this way it continues to be on the alert, watchful, renovating itself with new stimulations and

influences, but keeping at all times an absolute loyalty to its great tradition. It was precisely this characteristic of the Seminary in Virginia which impressed me the most during the year I studied there. And reflecting upon it, I reached the conclusion that this great theological school has succeeded in capturing, activating and putting into practice the spirit of the Episcopal Church. Like no other, it happily combines authority and freedom, tradition and progress, and past with present and future.

The great Protestant tradition remains intact at Virginia. But precisely for its fidelity to this tradition, which is a tradition of liberty, of progress and free investigation, the Seminary keeps itself up to date in the study and discussion of the latest vibrations of the human spirit. In this way, the voices of the new prophets like Kierkegaard, Karl Barth, Paul Tillich, Emil Brunner, Reinhold Niebuhr and others are heard with respect and attention by professors and students. The message, the ideology, the theology and thought of these men, as we all know, has influenced tremendously the Protestant world of our day. The Seminary in Virginia marches at the vanguard in this movement by paying heed to these new great interpreters of Christian religion and philosophy. This had made possible the existence in Virginia of an ample, liberal and evangelical spirit which has freed the Seminary from any narrow, limited and sectarian concept of Christianity.

The Seminary in Virginia participates in the great preoccupations of our time in the serious issues confronting contemporary men. I believe also that the Seminary understands the terrible anguish which dominates modern man, anguish quickened by two world wars within one single generation; anguish that today grows even more dreadful under the prospect of an atomic war. Contemporary thought, probing beneath the surface of the political, social and economic concerns of human society, has ventured in an ultimate metaphysical sense to explore the nature of man and his destiny. Philosophy has again turned its attention to man. It is preoccupied with man because in man himself—the most complicated, problematic, and incomprehensible of all beings—lies the greatest hindrance in finding the meaning of life and of the universe.

One of the principle preoccupations of Virginia today is the thought of the Dane, Soren Kierkegaard, the brilliant theologian and philosopher. Recently, the work of this original thinker has been studied in Seminary classes under the competent direction of Professor Stanley. As a student of philosophy, I was acquainted in part with the work of Kierkegaard prior to attending Virginia. But it turned out to be for me an extraordinary intellectual pleasure and an incalculable spiritual gain, the privilege I had during the last spring of studying in a systematic and integral way almost all of the work of the immortal Scandinavian. The preoccupation at Virginia with Kierkegaard, if we consider the extraordinary influence of the Dane upon contemporary thinking, should not surprise us.

In affect, Kierkegaard's thought constitutes the foundation which sustains modern existentialism. Expressing concretely the extent of his influence, consider the variety of existentialist schools, some atheist, others Christian, which consider the great Dane their mentor and guide. The rebellion of the philosopher from Copenhagen against the deification of objectivity and the exaltation of "scientism" which prevailed in his age serves as an inspiration and guide to men of today. For in this century even more than in the nineteenth, there exists the danger of the loss of the relative autonomy of the individual and with it the total annihilation of human values. This is happening because of the growing predominance of an "objective" and "scientistic" spirit which is not concerned for "persons" but for "things"; that is not preoccupied with the values of the human spirit, but rather with the values of the stock exchange. This is why, succinctly, Kierkegaard has assumed the dimensions of a prophet for our time. Likewise the Seminary in Virginia, vigilant guardian of the properties of the spirit, has stopped to listen with respect and admiration to the clear prophetic voice of the author of "Concluding Unscientific Postscript," and of many more works, all of them apologetic in nature. These were written by the author to do battle with the enemies of the faith, within as well as outside the Church, converting him into a new champion of the faith. Thus, in the field of the intellect, using subtle and powerful dialectical arms, he dashes to bits all spurious "scientistic" pretensions against the religious spirit. In this way we can say publicly and without hesitation that the work of Kierkegaard displays a religious spirit that is complete and compelling. Likewise, I am convinced that Kierkegaard stands foremost among the Christian philosophers of the past century and of our day.

Thus my reflections about the Virginia Seminary have reached an end. There remains only to testify to my gratefulness for the benefits brought to me by my brief stay at the Seminary, benefits that consist in a strengthening of my predilection for spiritual and intellectual values, my Christian faith and my belief in the epic role that the Church plays in the history of the world. All this has been possible (I know it in the most secret recesses of my soul) because the spirit of the Seminary in Virginia is a numinous teacher of faith, hope and love.

CAMAGUEY, August 17, 1957

BOOK REVIEWS

RESURRECTION AND HISTORICAL REASON. By Richard R. Niebuhr. New York: Scribners. 1957. Pp. 184. \$3.95.

The Christian story is about the wonderful goodness of God. This is the substance of St. Paul's message. It was the rediscovery of the reformers. It is the center of vital faith today.

The heart of the story is that God raised up Christ for us men and for our salvation. This was the climactic act of His faithfulness and goodness. But this good news, once the core of the proclamation, latterly has been pushed off to the perimeter of Christian thinking.

How this happened and why is the theme of an able study by the younger Niebuhr, son of the famed Yale theologian, who is now teaching at the Harvard Divinity School.

"The resurrection of Christ," he says, "has been allegorized and volatilized in nearly every imaginable way . . . but neither Jesus himself nor the Christian community can manifest a distinctive character or true identity apart from the resurrection event where faith, hope and love are given their vindication and birthright."

Unless the resurrection of Christ is anchored in an historical event, he holds, and in the same kind of history in which we participate, the doctrine of justification through faith by grace evaporates.

Yet without this revelation of the signal love of God, enshrined in the doctrine, we are left with no more than a do-it-yourself kind of faith whereby to achieve eternal security we have to engage in certain activities that seem to promise to quiet our anxiety.

This has happened in large measure over the last 150 years. The resurrection became an embarrassment to the modern mind. Other matters took the stage of Christian interest. With them was a resurgence of the concern that occupied Judaism before the advent of Christ, that preoccupied Catholicism before the Reformation.

What are the *right* teachings to believe in order to be saved? What is the

right way to worship? With whom may you *rightly* have fellowship and break the bread of communion? What is the *right* Church to belong to to be a Christian? What must we ourselves do?

These have been the questions. Whereas our profession was that the Christian life is so wonderful there is nothing we can do to merit or earn it. We become as a little child to enter it. We accept it as a gift. We give thanks to God for His great glory.

Now, says Niebuhr, "the Church is being thrown back on its primitive history. It is being forced by the exigencies of the present to reappraise its past, particularly the resurrection of Jesus Christ, and the relation of that event to the history out of which the Church has come."

What happened was that Christians uncritically borrowed their ideas about history from philosophy and the natural sciences. They assumed that the "laws of nature" operated in the field of history. Nature, on the other hand, was regarded as "a static arena or causal network in the midst of which history takes place and by which historical possibilities are defined."

Nature was regarded as the realm of death. Therefore the resurrection of Jesus Christ and the resurrection that we shall know was held to violate nature. For informed and contemporary-minded people this was disconcerting. Resurrection was rejected. A host of alternatives took its place. So did a do-it-yourself religion.

Many of these alternatives have presented themselves because Christians failed to look for a method with which to think about history, to have a rationale for history, or as Niebuhr speaks of it in the title of his book "an historical reason."

For men like David F. Strauss, and Wilhelm Herrmann, and Adolf von Harnack, and Albert Schweitzer in a former generation, the resurrection became an insoluble historical problem. They believed they had to accept some theory of historical causality and they sought in various ways to extricate themselves from their dilemma.

Then Albrecht Ritschl as a liberal, Karl Barth as a "crisis" theologian, Rudolf Bultmann as a de-mythologizer, and the American theologian John Knox each in his own way sought to fashion an independent theological method. But all failed to come to grips with the problem of historical causality.

For Ritschl the resurrection "shrinks to meaningless miracle." Barth's method "reduces the consciousness of the Church to a mere transparency." Bultmann is "virtually devoid of a sense of the Christian community." And with John Knox the event of the resurrection of Jesus Christ passes "into the story of the community's emerging self-consciousness."

Other expedients have been to seek refuge in *Heilsgeschichte* or revelation history, perhaps in a philosophy of process and reality and thus dissolve historical questions into meta-history, to seek to historicize nature, more frequently to try to naturalize history.

All such devices are an evasion. They turn aside from knotty problems of history that refuse to accept dismissal. There is the matter of the apostolate. Rigid historical conditions had to be met in choosing a successor to Judas Iscariot. Matthias had to be a witness of the resurrection of Jesus Christ. Paul's struggle for recognition turned around this point.

There is the problem of the Gospels themselves. They were written in response to the message that Jesus had been declared Christ and Lord by the resurrection. There is the event of Whitsunday. There was the hope of the early Christian community. Apart from the central conviction of Christians that Jesus was raised from the dead all of these are "like spokes of a wheel without a hub."

The problem is not whether we can "believe in miracles" but how long we will continue to trust to analogies drawn from philosophy and the physical sciences and not fashion a method of thinking that does justice to the facts of history.

Niebuhr's book is difficult reading. It is hard slow going. It is not a method of thinking historically. It is hardly more than the ground-work, a preface to one.

What he says is that one cannot retreat into this blind alley or that evasion

and pretend any longer to speak for the Christian tradition or community. The resurrection of Jesus Christ as an event, having independence and particularly "rising to the surface in a single irruption" is part of the same kind of history we know. It forbids distortion or any easing the scandal it may create.

ROBERT KEVIN

BIBLICAL ARCHAEOLOGY. By G. Ernest Wright. Philadelphia: The Westminster Press. 1957. Pp. 288. \$15.00.

A course called Archaeology and the Bible has recently been introduced into the Seminary curriculum as an elective and this book is its text. It is a volume admirably suited for that purpose.

The author is an able archaeologist, having worked in Palestine and written frequently on archaeological matters; he is a first-rate biblical scholar and theologian; and he is a Presbyterian minister and Professor of Old Testament at the McCormick Theological Seminary. All his talents as archaeologist, biblical scholar and theologian are in evidence in this book, which is one of the very best on the subject.

What makes it so felicitous for study by future ministers of the Church is that the writer sees archaeology not as an end in itself but as a tool for a deeper and more mature understanding of the biblical faith. "The biblical archaeologist," he writes, "may or may not be an excavator himself, but he studies the discoveries of the excavations in order to glean from them every fact that throws a direct, indirect or even diffused light upon the Bible. He must be intelligently concerned with stratigraphy and typology, upon which the methodology of modern archaeology rests . . . Yet his chief concern is not with methods or pots or weapons in themselves alone. His central and absorbing interest is the understanding and exposition of the Scriptures." (p. 17) This suggests the orientation of all fourteen chapters of the volume. The first chapter deals with the development of biblical archaeology as a modern study and the methods it uses. The second is concerned with prehistoric man. The third through the fourteenth chapters deal with biblical history from Abraham to the first century Church and the light

that archaeology provides for interpreting it. At the end of each chapter appears a valuable bibliography, if further reading on a subject is desired.

The only real criticism of the book is the rather poor quality of the maps at the back. But so many good maps of biblical lands are available that this is not very serious. The price may seem stiff, but in the reviewer's opinion it is worth every last cent. As the real importance of archaeology for interpreting the Bible becomes more generally appreciated, and as this book becomes better known, serious biblical students will be hoarding pennies in order to save the fifteen hundred necessary to purchase it.

MURRAY L. NEWMAN, JR.

UNDERSTANDING THE NEW TESTAMENT. By Howard Clark Kee and Franklin W. Young. Englewood Cliffs, N. J.: Prentice-Hall, Inc. Pp. 492. \$7.95.

This is an exceptionally comprehensive and valuable book, written in collaboration by two men of knowledge and competence in the field which it covers. Howard Clark Kee of the Theological School at Drew University has travelled widely in the Holy Land, Jordan, Egypt, Greece and Rome, on research projects for the American School of Oriental Research. Franklin W. Young of the Episcopal Theological Seminary of the Southwest is a recognized scholar in the New Testament. The paper jacket does not go beyond the fact when it describes the book as "the dramatic story of a great faith and the community in which it was born."

The book opens with a survey of the conditions in the world when Christianity began, including its surroundings in the Roman Empire and a study of the forces of opinion and belief that were alive in Judaism. Then comes a setting forth of the ministry and teachings of Jesus with a consideration of the Gospel records and of how and where they originated. Then follows a long and thorough section on the work of Paul and an exposition of the great epistles. The final section of the book has to do with the spread of the Christian Church and the relationship of Christian thought with the world into which the new life of Christianity was reaching out. At the

end of the book is a chronological chart, and suggestions chapter by chapter for additional reading. The whole book is so closely packed with information that it is not for easy or casual reading, but it will be of exceeding use for study in all aspects of the New Testament.

Although, of course, there are details of New Testament interpretations and criticism on which there is bound to be disagreement among scholars, the present reviewer has found in this book no statements of the authors which can be seriously challenged as lacking scholarly authority. The only obvious error—and that it should have crept in is a most curious accident—has to do with Roman history. On page 243, in a reference to Philippi, it is stated that this city which Paul visited had been a Roman colony "since Julius Caesar won a decisive battle in the vicinity in 42 B.C." This battle, of course, was actually between Octavianus and Mark Antony on one side, and on the other side Brutus and Cassius, two of the assassins of Caesar. Inasmuch as Caesar had been stabbed to death in 44 B.C., two years before the date in which it was affirmed that he won this battle, it must have been Caesar's ghost that was haunting the authors' minds.

In addition to the solid value of the text of the book, there is the further fact that it is richly and handsomely illustrated, including vivid photographs of the uncovered ruins and the surroundings of the Essene Monastery from which the newly discovered Dead Sea Scrolls have come.

W. RUSSELL BOWIE

THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by F. L. Cross. New York: Oxford University Press. 1957. Pp. 1,508. \$17.50.

Perhaps the most insistent conclusion which emerges from a leisurely testing of the *Oxford Dictionary of the Christian Church* over a period of several months is that it fulfills the promise of its title. To the exceedingly most vast and complex domain of "the Christian Church," the *Dictionary* brings the same sound scholarship, versatility, comprehensiveness and general utility we have long since experienced in the familiar *Oxford Companion to English Literature*

and the other elder members of the *Companion Family*.

Its 6,000-odd entries range through all the formal aspects from which the Church is considered: its Biblical foundations; its doctrines; the men, women and events which compose its history; its theologians and thinkers; its liturgies and the esoteric items sometimes therein concluded; the multiplicity of churches, denominations and sects into which the Church is now divided.

The readership which Dr. Cross, Lady Margaret Professor of Divinity at Oxford and known to most Seminary graduates as one of the editors of the volume of selections entitled *Anglicanism*, envisions is all inclusive. The book is not only intended to serve the clergyman and student, not only the average Christian with a modicum of curiosity about various areas of his faith, but also those whom Dr. Cross, with unflinching British sturdiness, insists are "the educated public as a whole."

The result of such an aim is a happy blend of readability and incisiveness, on the one hand, and exceedingly competent scholarship on the other. Some of the essays (on Baptism, the Incarnation, the Eucharist, St. Augustine, to pick a few random samples) run upward of 2,500 words. One of the major features of the *Dictionary* is that two-thirds of the entries include brief, up-to-date bibliographies of what the compilers consider "the primary items of primary and permanent interest," thus providing the guideposts for a more thorough investigation of the topic at hand.

Within the overall boundaries of the nineteen centuries of the Church's existence, the *Dictionary's* chief poles of interest are three: Early Church; Western Christendom thereafter down through the Reformation; and Anglicanism construed as the course of events in British Christianity. These polarities, when coupled with the vast scope of the enterprise, produce occasional incongruities. For instance, our own Protestant Episcopal Church winds up represented by a brief general article; by Samuel Seabury (but not William White, its real architect and founding father); Phillips Brooks (but not William Augustus Muhlenberg nor William Porcher Du Bose); Charles Henry Brent; The General Seminary; and no more. Unless, of course, we care to claim credit for Frank Buchman and the Oxford Group movement. Such distortions from

a parochial point of view are minor in a work which sweeps grandly from the first Adam to Reinhold Niebuhr, Billy Graham and Pope Pius XII.

To the task of compiling the *Dictionary*, which extended over a period of a decade and a half, Dr. Cross and the Oxford Press summoned an array of contributors which reads like a Who's Who of Twentieth Century British scholars, predominantly Anglican.

Despite a slightly forbidding price, this is the reference book for the clergyman who wearies of plowing through a series of his seminary texts for the elusive concise answer to the question of the moment. Likewise it should be on the reference shelf of parish libraries worthy of the name and—with something less than Dr. Cross' serenity on the score of the educated public in at least a few homes of the parish.

ALLEN J. GREEN

A NEW CREATION. By August Brunner, S.J. Tr. Ruth Mary Bethell. New York: Philosophical Library. Pp. 143. \$4.75.

This book is somewhat esoteric fare for readers of the *Seminary Journal*. It is the attempt of a German Jesuit to state the theological foundations of the monastic virtues—poverty, chastity and obedience. It is a distinguished book, and I put it down feeling disconcertingly like Agrippa after Paul's sermon. "Almost thou persuadest me. . . ."

The most remarkable feature of this performance is that it successfully avoids any imputation of a double standard of morality. The author makes it clear that poverty is *essentially* no better than property, chastity than marriage, obedience than freedom. The form of the argument is the same in the case of each virtue, and runs as follows:

(1) The positive significance of property, marriage and freedom for the enhancement of personality is clearly and persuasively set forward.

(2) Using an existentialist analysis of the human predicament, (Sartre's *L'etre et le neant* is most often cited) Brunner brilliantly demonstrates how fallen man regularly perverts property, sex and freedom so that these things no longer enhance human personality, but rather enslave it.

(3) It is the vocation of *some* members of redeemed humanity to demonstrate human transcendence over property, sex and freedom by denying them altogether—by embracing poverty, chastity and obedience. By so doing, these few show the rest of redeemed men how properly to relate themselves to property, sex and freedom. Thus Brunner writes, "Only thus does it (sc. chastity) perform its duty towards society, as a reminder to married people of where the point of gravity in marriage should lie: in union over high human and personal matters, in the union of selfless being-for-one-another." (p. 93)

Anyone grounded in a Niebuhrian analysis of sin will at once object that Brunner equates entirely too easily the taking of the monastic vows with sinlessness, not allowing for the re-emergence of a sinful perversion of property, sexuality and freedom at each new level of achievement. A glance at the history of monasticism should make the author wary here, although it does not seem to. Nevertheless the argument is a striking one.

Brunner, (no relation to Emil so far as I can discover), is the editor of a German Roman Catholic weekly, *Stimmen der Zeit*. He writes often with piercing insight. How is this for your Commonplace Book? "Gain of individuality cannot be made an end in itself. Not because it is not worth striving for, not because it is of doubtful value; but because it is spirit, not object and cannot and may not, therefore, constitute a field for the exercise of the will. *The precious values proper to personality are attained only through dedication to what is objectively to be done.*" (p. 36, emphasis mine)

Don't read this unless you are firm in the evangelical tradition!

CHARLES PRICE

CHRIST AND THE MODERN OPPORTUNITY. By Charles Raven. Greenwich: Seabury. 1956. Pp. 88. \$2.25.

This book is the transcription of tape recordings of five addresses and a concluding sermon which Canon Raven gave in connection with a mission at McGill University in January 1955. The titles of the addresses indicate the scope

of the volume. (1) The Claim of Christ Today; (2) Christ in a World of Science; (3) Christ and Social Problems; (4) Christ and the Individual; (5) Christ and Organized Christianity. It is not one of Canon Raven's more felicitous utterances.

The fact that the work is a transcription means that it has an immediacy and warm informality which go far to explain the profound impression which the mission apparently left on McGill campus. There is a great deal of practical wisdom, the fruit of a long and distinguished career. Canon Raven's wide range of interest is everywhere apparent. There is the knack of illustration, always apt, never hackneyed, frequently drawn from his own relationships with well-known people. I particularly liked the remark of George Trevelyan, made in proposing the health of Field-Marshal Smuts and Sir Winston Churchill. "But, ladies and gentlemen," he concluded, "when we think about great men, there is one thing we must never forget. They do so much harm in the world."

Indomitable Anglican liberalism shines clear. "I don't want to interfere with the way you shape the future, but I should love to see how you do it! The sheer magnitude of the issues at stake . . ." (p. 46). "But it is a tremendous responsibility on any great University, and on any young people who take their debt to the future seriously, who value their own integrity and happiness, and above all, those who see in the face of Jesus Christ what life, at its most triumphant, can be." (p. 52).

Two points typify that belief in natural law which is so characteristic of English theology. The first is by way of an explanation of the atonement. "I believe that the 'cross-pattern,' is woven into the very stuff and substance of life on this planet. That is partly why I believe that the 'cross pattern', the Man on the Cross, is the image of the eternal." (p. 59) I cannot help but think that if the reason for belief in the cross is rooted in the world around us and not wholly in the gracious will of God who at Calvary does a new thing, the uniqueness and adequacy of Good Friday are undermined. I would venture to suggest that it is precisely because we *initially* believe that the Man on the Cross is the image of the eternal that we are able at all to recognize the pattern elsewhere.

The second point occurs in connection with Raven's treatment of creation, which he derives from an exegesis of Romans 8 and which he claims to be "reconcilable all the way with an evolutionary concept of creation." (p. 36—of the author's Gifford lectures.) Raven conceives creation to be incomplete from the beginning, and the whole cosmic process, with its 'groaning and travailing in pain' to be a process in which God is involved, whose end is the birth of the children of God. I confess to the same kind of misgivings here as before—namely, that the Cross seems to be grounded in the created order, authenticated by evolution rather than by faith. Redemption is subsumed under creation

and the gospel is swallowed by process and law.

Stylistic eccentricities which may not have been objectionable in spoken delivery mar written communication. (e.g., the recurrent injunction to "think that out," pp. 29, 35, 39, 42, 43). Large areas of thought are summarily dealt with. (e.g., the treatment of the status of women on p. 52), and there is a tendency to use cozy personal anecdotes to avoid rather than to illustrate an argument.

I feel sure that *Christ and the Modern Opportunity* was more effectively heard than it is read. It has good points. One wishes it were a better book.

CHARLES PRICE

Watch for the March 29th issue of

THE SATURDAY EVENING POST

The Lead Article will be

Revolution on the College Campus

By the Rev. Jones Shannon, VTS 1953, Executive Director
of The Church Society for College Work