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Editorial

INTRODUCING...

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This little Journal is an experiment in communication. For three years it has served the needs of some Presbyterians. Now it has been adopted - or perhaps "taken over" - by those institutions in Montreal which co-operate in theological education: the Faculty of Religious Studies of McGill University, the three affiliated Colleges (Montreal Diocesan Theological College, the Presbyterian College and the United Theological College) and the Montreal Institute for Ministry operated by the Joint Board of the Colleges. We think that this sort of sponsorship will be a service to our Alumni/Alumnae, both in your continuing theological education and in your interest in our ongoing work. We plan to publish two issues per year, autumn and spring. ARC will provide the forum for our own Faculty and student views as well as news of our doing. It is supplied free of charge to Alumni; others may purchase it for a modest sum, after this trial year. We hope that our former subscribers

will continue their support. To them, our former editors would like to say a word of thanks for the past three years, and to assure them that we think this is a more viable way of continuing the project.

In this first issue we include articles by Dr. Geddes MacGregor, our Visiting Professor of Philosophy of Religion, and Birks Lecturer. After a distinguished career in Scotland and the USA he is sharing his wisdom and good humour with us during our first term. Our other author, Dr. George Johnston, needs little introduction to our graduates. He has returned after his sabbatical (a reward for his term as Dean of the Faculty) to resume his work as Professor of New Testament Language and Literature. Other features in the Journal will include such items as a "workshop" on homiletics and liturgy; bibliographies on theological topics; as well as items of current interest reflecting theological and pastoral concerns. We trust that the articles and the general format meet with your approval. Your comments will be appreciated. We will draw on the expertise of our combined teaching resources to produce a Journal worthy of your attention.

As an introduction to the idea behind ARC, I would like to quote some paragraphs from the first editorial of June, 1973:

WHAT'S AN ARC?

"On every side we are attacked by slogans, names, acronyms--UNESCO; STOP! Right Reverend or Very Reverend? Right On! The Grateful Dead--so what's an ARC? (According to Bill Cosby's oral tradition, even Noah had to ask, "Hey Lord! What's an ark?" But that's a different story).

"By choosing the title ARC we mean several things. We mean to recall to modern minds the biblical idea of *covenant*, a partnership involving two parties in mutual interaction. That two-way encounter created a space in between, cleared for action and pregnant with new possibilities. (A pregnant ARC is something to behold.)

"We mean also to recall another biblical figure, the *parabola*. When Jesus taught in parables he was using a familiar device, throwing one thing alongside another (paraballō) so that a comparison and contrast could generate a new idea, an insight or revelation. ARCS are for teasing minds, inviting imaginations to explore a frontier region, strange and surprising.

"Still another sort of ARC has become familiar to modern man, the electrical *spark* that jumps from pole to pole because of the field of force we call energy. The dynamic flow happens when a polarity is created, enabling the current to discharge its power across the gap. (If you're not sure how it works, ask your children.)

"Covenant, parable, spark-these and more are suggested by the root idea of dynamic interaction. A space is cleared, some distance between two; the difference between them shows itself creative, energizing, charged with power. So communication occurs, transmission of energy. The Bible's focus is on just such dynamics. The interaction of divine and human in both

Testaments receives classic shape in Jesus Christ. In the terms we are using we could say that he is not one of the poles, nor somehow a little of both; rather, he is the ARC itself which engages the two in energetic connection. After him, one has to imagine both "man" and "God" as partners in this sort of be-ing."

Those earlier words remain true for our intentions today. In particular, our Faculty and associated institutions are mindful of our unique make-up in the combination of various polarities. A University Faculty offers the spectrum of academic for dialogue between christian theology and all human truth. Denominational Colleges, in turn, provide seed-beds for another sort of dialogue, sometimes dubbed "professional training" in distinction from "the academic study of religion". Again, our historic role at McGill has been to encourage dialogue among religions - our "Comparative Religion" department as well as our Institute of Islamic Studies owe much to the founding wisdom and stance of Wilfred Cantwell Smith. These sorts of dialogue suggest some of the themes which our new ARC hopes to explore. Although aimed at our "theological" graduates, we will try to do justice to this proper perspective for the doing of theology.

J.C. McLelland

I slept and dreamt
that life was joy.
I awoke and saw
that life was duty.
I acted and behold
duty was joy.

Rabindranath Tagore
Calcutta

THE ORIGINS OF CHRISTIAN ART

I

During the first century and a half of its life the Christian Church moved from a dominant Semitic environment into the Hellenistic culture of the Roman Empire.

It had begun as an adventist and ecstatic faith that was not really at home in this world (1 Cor. 7: 29, 31; Phil. 3: 20; Heb. 11: 10, 16); but soon it had to accommodate itself to harsh realities, including the fact that the Christ did not return as expected. Such being the initial situation, education, leisure activities, and the liberal arts would not have been given priority in any ecclesiastical program.

Yet by A.D. 200 the Church had an hierarchical organisation and a ritual, a sacred literature of its own making added to the existing Bible (the Old Testament), and the outline of a Creed. Theologians had emerged who knew the culture but rejected it in part--e.g. Justin Martyr, Irenaeus, Tertullian and Clement of Alexandria. And about this time we find the beginnings of Christian painting in the Roman catacombs. It was possible for one apologist (Aristides perhaps) to state the view that the Christians regarded themselves as honourable citizens, a new nation that was not distinctive because of land, language or customs. For in dress, food and general behaviour they were just like other folk: "Every foreign land is their native place, every native place is foreign....They pass their life on earth; but they are citizens in heaven (the old idealism is shining through!)....In general, we may say that Christians are in the world what the soul is in the body...Christians sojourn among things doomed to corruption, awaiting the incorruption which is in heaven" *(Epistle to Diognetus, 5-6)*. Of course, believers could not fully conform to the environment: did they not proclaim a resurrected Jew as the divine Word *(Logos)* or Image *(Eikon)* and preach the forgiveness of sins; the double duty of loving the one, true and living God and their neighbours (including their enemies), and the joys of communion in what we may call the mystical Body of Christ?

Thus there was no attempt before the fourth century to create a Christian civilization. Probably a local church owned to real estate before the mid third century, except in rare cases: it could assemble in the villas of more prosperous members, or hire a hall, or sometimes (I suspect) up to A.D. 90 could still use the local synagogue. Nor were there many of the nobility, the middle and leisured classes on the roll for a long time: Celsus taunted them as a collection of women, children and slaves, with some poor men too. Yes: but from the first these people comprised certain outstanding thinkers, pastors and teachers; and there were a few remarkable women like Prisca, Persis, Tryphaena and Julia (Rom. 16); and Thecla, heroine of the first romance, with St. Paul!; and Maximilla, the notable Montanist prophetess.

Still, these scattered conventicles have not as a rule been proposed for description as a cultured society to which painting, carving, sculpting and architecture would have commended themselves as essential to the good life.

Why, then, do we find so much art in the catacombs, and in the exciting house church discovered at Dura-Europos in Syria, during the first half of the third century?

II

By "art" here I mean products that emanate from the craft of a Christian believer or have been commissioned by Christians, often expressing some element of faith and life; portraying Jesus, for example, as Hero, Teacher and Revealer. A fresco may apparently be an illustration of a biblical story or a comment on life from a Christian point of view. It may have had a place in the liturgy of the Church, especially the sacraments. But it is admitted that definition is difficult.

A phenomenon of the earliest period is that the artists of Dura and the Roman catacombs seem to draw upon a basic program. Thus at Dura one may see Adam and Eve at the Fall counterpoised with Jesus, the Good Shepherd (and presumably the Divine Saviour of mankind). David is there, victor over Goliath. Various miracles of Jesus are shown; and the Women at the Empty Tomb. Rostovtzeff was much impressed with the unity of plan, idea and composition. In the catacombs, where the earliest paintings should probably be assigned to the beginning of the third century, there is a wide range of biblical themes, mostly Old Testament; and one could produce a large Catalogue of them (as the Pontifical Institute of Sacred Archaeology did in 1975 in its *Reportorio Typografico delle Pitture delle Catacombe Romane*). Let me list a few: Adam and Eve; Abel; Noah in his Ark, and the Dove with a leaf; the Sacrifice of Isaac; Jacob; Joseph; a Moses cycle (e.g. very commonly the Rock struck to produce the life-giving water); Samson, magnificent in the bright colours of the via Latina catacomb discovered in 1956 and dated to the mid fourth century; Job; Susannah with the accusing Elders and her helper Daniel; the Three Hebrew Youths in the Fiery Furnace; Daniel in the lions' den; and the whole cycle of the Jonah story, obviously a very special favourite and symbol of resurrection.

To these one can add a second group: distinctively Christian scenes from the gospels: the Star of Balaam with the prophet, the Madonna and Child; the Wise Men (two or three or four!) garbed in the Persian cap and flowing robes; several miracles of Jesus, e.g. the healing (raising) of the paralytic, healing the blind, healing the woman with a hemorrhage; the Samaritan woman at the well; Jesus with his lute and flock, like Orpheus; Jesus with a sheep on his shoulder, like Hermes Criophoros--perhaps the most common ikon in the early art, and later done as sculpture in the round (as if Jesus like the Emperor deserved a statue). There are a few baptismal scenes too, one with a great affusion of water, probably on Jesus' head. And frequently we see a Meal with seven men which may be either a eucharist or an agape; usually there are baskets of bread with fish on the table. Peter and Paul appear too, and almost at once the linenesses became stereotypes. Other apostles may also be seen.

Next there are the symbols: the fish to represent the disciple or, as an acrostic to hint at *Jesus Christ, Son of God, Saviour;* the *Chi-Rho* for *Christos;* the anchor or *hope;* the palm tree, the peacock, the dove without a leaf, of the *Spirit,* the drinking stages to recall Ps. 42: 1; and the flowers like those that decorated the walls of the empress Livia's House in Rome and many a great villa and houses for the dead in many parts of the Empire. Most notable also is the Orans figure, a woman with hands upraised in the prayer position (cf. 1 Tim. 2: 8). This icon is familiar in pagan Hellenistic-Roman art, but now she seems to represent (a) the Christian soul, or (b) a deceased Christian, or (c) the Lady who is *Ecclesia,* the Church.

All of this rich iconography appears to come full-blown in the third century and it was carried into the glorious Imperial Christian civilization of the fourth to sixth centuries in mosaics of dazzling beauty and force; on sarcophagi carvings; on gold glass, on wood carvings, as at Santa Sabina, Rome (fifth century, and our earliest examples); on ivory; on chalices and other silver vessels like the fourth century one found at Traprain Law and now in Edinburgh; and on magnificent gems and, strange as it should seem, on crosses. (But the cross itself is virtually unknown before A.D. 300.)

There is a note of triumph in this iconography: Christus Victor! Sometimes it may have had an explicitly didactic intent, though this should not be pressed in the case of paintings in the underground cemeteries. It begins as the domestic output of relatively poor people, and the quality of the frescoes as art is frequently just bad! Jesus is certainly a dominant figure. Prior to the fifth century he is very human; and even in the classic mosaics of Santa Sophia, Istanbul, this humanity can still be seen. In Roman style he is beardless in the West; only later does he become the bearded Pantocrator of Byzantine art. (This is not likely to have anything to do with Jewish or Gentile customs.) Once, in a very early mosaic now just beneath the high altar of St. Peter's Rome, Jesus rides the sky in his chariot like Helios or Apollo, the Sun-god.

In general, early Christian art style corresponds to that of late Hellenistic art and it shows undoubted continuity with the culture of the Roman Empire. So in the mosaics of Santa Costanza, Rome, from the early fourth century, there are no truly Christian elements at all. It is colourful decoration, often gay, often very bright.

III

It used to be said that, while the style is classical (i.e. Hellenistic or Roman), the major source of the iconography is Jewish literature, the Old Testament (e.g. by Jane Dillenberger). This now needs qualification.

In 1975 Kenfield suggested that the via Latina paintings derive from Alexandrian originals that came to Rome by way of Antioch in Syria. The originals had been illustrations of the Old Testament scriptures (see *Rivista di Archeologia Christiana,* LI, 1-2, pp. 179ff.).

Much earlier, David Talbot Rice of Edinburgh amongst others looked for the sources of early Christian art in an illustrated edition of the Septuagint, the Greek translation of the Old Testament and part of the Church's Bible. A variant of this theory was put forward by the late Michael Gough, partly on the basis of a gold glass with scenes carved on it, now in the Ashmolean Museum in Oxford. He thought that there must have been a formal scheme of O.T. and N.T. scenes, conceived well before the fourth century. It is sometimes added that the "authorities" of the Church may have provided the schema to the artists.

Since the evidence for an illustrated Bible is pretty weak, I myself have toyed with the theory that we must look to the evidence of New Testament theology and the first systematic treatments, in Irenaeus; because it can be shown that the Old Testament provided what C.H. Dodd has called the sub-structure of doctrine. Typology may be a useful description for this. So one may look for:

Adam and the Fall in Rom. 5 and 1 Cor. 15: 45;

Isaac, type of the Son, in Gal. 3-4;

Moses, the Rock, water, in 1 Cor. 10: 1-12;

Noah in 1 Pet. 3: 18-22;

Abraham in Rom. 4

David in Luke 1: 27, 32; Rom. 1: 3,

to list only a small selection. Such a typology was developed in the Imperial Catholic Church after Constantine, in the great art of the Medieval Church, and in post-Reformation times. It is the Bible thus interpreted that accounts for the unity of plan, idea and worship. The Liturgy itself gradually introduced such common themes into the Eucharist and the lectionary, and into the Prayers of Commendation for the Dean, at martyr shrines and other places of pilgrimage, even in the catacombs after A.D. 313.

This theological explanation, with detailed citation of the New Testament passages and those of the early Fathers, is almost absent from the work of the art historians. I think it needs to be emphasized along with the evidence for the emergence of the Christian book (the codex about A.D. 200) and the Creed.

IV

But now a relatively new factor enters.

E.R. Goodenough began the examination of *Jewish symbols and art forms;* and it became more and more apparent that the discovery of magnificent frescoes in the synagog at Dura-Europos, near the Christian house church and baptistry, has revolutionized our knowledge. Dura is to be dated about A.D. 225-250. There we see paintings of the Exodus; of the Dry Bones revived, as Ezekiel saw them; of Esther's triumph; of great King David. And there

are the symbols of the menorah, the star of David, the vine with bunches of grapes, the palm tree, birds and animals and decorative designs. A similar set of symbols can be seen at the early third century synagogues of Chorazin and Capernaum; and in Palestinian catacombs like those at Beth She'arim near Sepphoris. The latter are astonishing for their reliefs, carvings, painted and incised pictures, and inscriptions. Conventional symbols appear: menorah, lulab, ethrog, shofar, incense shovel, and the Ark. An early third century mausoleum next to catacomb eleven (it is reported) has both pagan and Jewish scenes (Leda and Achilles, for example). Some motifs are borrowed from Roman funerary art and reflect the style of a local school. The parallel with Christian art style and dependence on Hellenistic-Roman precursors is remarkable.

Even earlier, about A.D. 130-35, is the evidence of coins issued by Ben Kosiba (Shimeon bar Cochba), leader of the Messianic War against Rome; whose name and achievements have been wonderfully illuminated for us during the last twenty years by discoveries in the Dead Sea caves. Yadin provides excellent colour illustrations in his book *Bar Kokhba*, pp. 20, 24-5. On the face of one coin we see the façade of the Temple of Jerusalem with a star above the central point.

No longer can we say that Judaism was aniconic. Of course there could be no graven images of God. Works of art, however, must have abounded. Jews, and Christians after them, were forbidden to worship such works.

So André Grabar was probably correct in proposing that a Jewish iconography preceded the Christian, and that the Church simply adopted a good portion of it along with the Bible. But we need not follow him in postulating Syria (Dura-Europos) as the original centre for such a Jewish art; or hold that there it had grown up in response to pressure from the surrounding cults and their iconic expression. I suggest now that Palestine itself is the most likely centre. Moreover, dare one also hazard the hypothesis that such Jewish art may go back to the Maccabean period and the critical confrontation of Judaism with the culture of the Hellenized East? So far as I am informed at present, no evidence for painting, decoration, carving or mosaics can be dated as early as 165 B.C. But one may hope that further discoveries will throw new light on this related topic, "The Origins of Early Jewish Art!" Meantime research is going on to determine the implications of the Dura Europos Synagogue paintings.

It my hypothesis were to hold up, we should have to say that Josef Stryzgowski was correct almost sixty years ago in his thesis that Christian Art originated in the East and not in the Roman West. At any rate, catacomb art in Italy and North Africa may have employed motifs and icons that had travelled from a Jewish homeland through Jewish-Christian contacts. The style remains Hellenistic-Roman; the major source is Jewish Art and not merely Jewish literature.

At the same time, one must not minimize the powerful impetus of the Christian spirit which transformed Roman funerary art, while using its forms. It also

discriminated critically between Jewish episodes, personages and symbols that were adopted in order to illustrate the gospel of the New Covenant; the Arrival of the Saviour; and the ongoing life of the Risen Lord; as well as the faith, hope and joy of the believing congregations. One is always impressed in the Roman catacombs by the beauty hidden in dark places, the colour lurking among the loculi of the dead, the signs and words of a simple but confident faith. It is surely significant that, since the third century, Christianity in its various primary shapes has almost never been able to dispense with the signs, symbols and icons of art. Those whose faith has been dominated by the Word (in their ears) need often to have their eyes opened. I am grateful to Canada Council, the University, and many friends who since 1956 have helped me to open my eyes that I might appreciate the contribution of the artist to a life truly human and genuinely liturgical.

George Johnston
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WORKSHOP

That time of the year again... Can we do something different?... At times like Christmas people want the traditional and the familiar... I sometimes wonder how deep the familiar goes... I think we should change a bit this year... Let's try this on for size:

Begin in silence

First Reading: O dark dark dark. They all go into the dark
Which shall be the darkness of God.
T.S. Eliot, *East Coker*

Short period of darkness and silence.

Choir: People look East. The time is near

Oxford Carol Book, 133.

Second Reading: Luke 1.26 - 38

Third Reading: Salvation to all that will is nigh...

John Donne, *Annunciation*

Hymn 495 Tell out, my soul, the greatness of the Lord.

Fourth Reading: Luke 2. 1 - 16

Fifth Reading: This is the Month, and this the happy morn...

John Milton, *On the Morning of Christ's Nativity*, vv. 1 & 2.

Hymn 405 While shepherds watched their flock by night...

Sixth Reading: Isaiah 9. 1 - 6

Hymn 430 The race that long in darkness pined...

Seventh Reading: Matthew 2. 1 - 12

Eight Reading: A cold coming we had of it...

T.S. Eliot, *Journey of the Magi*

Hymn 435 As with gladness men of old...

Ninth Reading: Matthew 2. 13 - 18

Choir: Lully, Lulla, thou little tiny child...

Oxford Book of Carols, 22

Tenth Reading: John 1. 1 - 18

Eleventh Reading: He is the Way...

W.H. Auden, *For the Time Being*
Last chorus

Silence

Blessing.

A bit deep in spots, perhaps. Which, the gospels or the poetry?... It stretches my imagination, so why not theirs?... Now if I had some good slides of the Nativity... And some good readers... Like good men, they're hard to find..

MINISTRY : SELECTED READINGS

Nouwen, Henri, *Creative Ministry*. New York: Doubleday, 1971.

A penetrating and personal reflection on ministry out of a concern for integrity. Successive chapters on teaching, counselling, preaching, administration etc. are not "how to" treatments but fresh and profound rethinkings. Nouwen is a Dutch Roman Catholic teaching at Yale Divinity School and in constant demand as a conference resource person.

Stewart, Charles William, *Person and Profession*. New York: Abingdon, 1974.

Beginning with "Ministry in Crisis" Stewart takes a careful look at the human journey of ministers, their "career" as "professional" persons. All the jargon is used but it is analysed carefully and insightfully. Based on ten years of research it touches the reality of what ministers are experiencing and suggests some directions for the future.

Rouch, Mark, *Competent Ministry*. New York: Abingdon, 1974.

This is a book about the continuing education of clergy. Some may wonder about the value of such a book for the average pastor but valuable it certainly is. It awakens all kinds of ways of viewing one's ongoing development as a creative person. It helps break some of the stereotypes of education and compels new thinking about learning possibilities.

Von Campenhausen, Hans, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*. London: A & C Black, 1969.

A seminal work on the development of ministry in the New Testament era and among the Early Church Fathers. Von Campenhausen sees two main traditions the "official" and the "charismatic" and demonstrates diversity and developments of these traditions according to chronology and geography. Here one can gain important insights for understanding how denominations "read history" in their own favour, so to speak.

Holmes III, Urban T, *The Future Shape of Ministry*. New York: Seabury, 1971.

Here is an Anglican perspective that reaches toward a viable and theologically responsible vision of Ministry in the future out of deep understanding of the past and an informed awareness of the present. It is a call to move beyond professional skill by reinstating "The Personal and charismatic

character of the priest" in terms of an incarnational or sacramental theology.

Schaller, Lyle E., *The Change Agent*. New York: Abingdon, 1972.

In the language of conflict management, Schaller writes about leadership for planned social change. He particularly focuses on the one who wants to take the process of change seriously and problem of power responsibly.

Ellul, Jacques, *Hope in Time of Abandonment*. New York: Seabury, 1973.

This is not a book directly about ministry but one who would pursue the meaning of ministry in today's world must come to grips with the nature of contemporary life. Ellul has often been read as pessimistic about Western Society. Here he struggles toward solid hope. The reading of these pages is bound to help one who would be prophetic today to penetrate superficial "answers" and persevere in search of theologically grounded alternatives.

Hall, Douglas John, *Lighten Our Darkness*. Philadelphia: Westminister, 1976.

Similar in many ways to Ellul, Hall critiques the contemporary Church's "theology of glory" and proclaims instead an "indigenous theology of the cross." Indirectly it may be read as a major confrontation of a "priestly" style of ministry, calling for a more "prophetic" one.

Arthur Van Seters
Executive Director
The Montreal Institute for Ministry

A MODEST PROPOSAL FOR THE SURVIVAL OF PASTORS

PASTORAL LONELINESS

Of the many problems faced by every authentic pastor in the Church, the most excruciating is loneliness. It is also the problem of which we should be least ashamed, since it is that which, more than any other, distinguishes the genuinely called ambassador of Christ from the Quislings alongside him, those mere time-servers and political adventurers, for instance, who try the patience of the soldier of Christ more than any mercenaries enlisted under the banners of the Enemy. These others do experience, of course, loneliness of a sort : the loneliness of knowing they are where they ought not to be. I speak, however, of that peculiar form of loneliness attending the ministry of those who have indeed been called to it yet feel they lack the inner sustenance to carry on effectively.

The results of this special kind of loneliness are pernicious. They include the endless and grossly wasteful rushing about in which so many priests and ministers engage in hope of warming their chilled hands, if not, their cooled hearts, at cosy Christian campfires, fleeing hither under pretext of attending conferences, doing committee work and undertaking other laudable-sounding business, when they are tormented by not unjustified suspicions that they should be in fact with their people. They would like to be with their people but for the awful sense of that peculiar loneliness that comes to them as soon as they find themselves where they know they ought to be.

Of course they pray. There is not enough time; but they try. They do try, for a pastor who stops praying is as vulnerable as a soldier who somehow forgets there is an enemy ready to destroy him at the slightest opportunity. They are not so naive as to imagine they can get away with no prayer at all. Sometimes, too, they turn back to their studies, studies beyond the ordinary line of duty. Discerningly they do so, for the use of the intellect does provide a kind of strength, to say nothing of the sweet nostalgia that often comes from the contemplation of those student days that are for many of us indeed the best days of our lives.

No pastor can live by books alone, though he certainly cannot survive long without them. Books can be a great solace, not only to the scholarly-minded pastor but also to his less gifted brother. "I sought rest and found none, save in a little nook with a little book." So wrote one great master of the spiritual life. True, few can hope to keep abreast of contemporary scholarship or even adequately use the critical methods to which they may sometimes give a little lip-service in the pulpit. Not many can cope with a typical scholarly article on biblical criticism or a solid piece of research in a byway of Church history, however picturesque. Yet their training, let us hope, has made them at least theoretically capable of such enterprises. Nevertheless, when they do turn to their books, the same strange, persistent, unique form of apostolic loneliness assails them,

often with overpowering force. Even after mild intellectual exercise they feel curiously tired, just as after only a brief round of pastoral visits or the like they return home exhausted, wondering whether the vitamins they are taking so religiously every morning may perchance have lost their strength.

THE NATURE OF THE DISEASE

I am thinking here, of course, of the *pars valentior*, the better sort of clergy who are commonly described in pious conversation as "dedicated". The others we had better not talk about at all, except for purposes of warning. I am not talking, for instance, of bishops I know whose chief distinction in human society lies in the peculiar combination of stupidity, arrogance and turpitude they have attained, such that only a diocese bereft of all interior life could ever conceivably have elected them. No, I am not thinking of such bishops or other clergy of that sort. I have in mind the good ones whom I know to be, in their perplexity, often plagued by doubts about their vocation, tormented by misgivings about the mission in which they are engaged and to which they have vowed their commitment. Some turn their aspirations to other ways of life, dreaming perhaps of an academic career as a release from their present burden. Others, possible more numerous, turn consciously or otherwise (but in either case with vehemence) against that intellectual aspect of the Christian life that is in fact inseparable from it. They become more or less what is popularly and misleadingly called "fundamentalist". The current rise in the prevalence of that tendency attests how grave is the crisis of anti-intellectualism in the Church at the present time.

Whatever the aetiology of the disease we are considering, and whatever its cure, the latter cannot consist in anything that entails the divorce of University and Church, the separation of what an earlier (and in some respects wiser) generation called, in the now quaint language of that day, "godliness and learning." For profound learning and genuine godliness are as inalienable from each other as are knowledge and love. They are two halves of the same scissors without which one cannot cut a path to any heaven. A diligent scholar is one who delights in *(diligere)* his pursuit of learning with the passion of a lover, and no lover can be worth his salt who lacks the desire to understand the beloved he seeks to serve.

Such are the exigencies of the academic training a student today needs for his future work in any Church wishing to claim the tradition of a "learned ministry" that not only must practical training be largely relegated to a special, post-academic "professional" or "in-ministry" year; far too little time can be devoted to that training in the development of the spiritual life that in the conditions facing the postulants of today will be absolutely essential to their bare survival in the pastorate.

The disease, then, is simply lack of interior life. The nostrum I am to propose is drastic.

THE INTERIOR LIFE

Let us be frank about this. Without the development of an interior life, even the man or woman in the pew is not going to last very long in Christian service. No parish has ever really closed because of societal changes or economic conditions or new ways of thought, though such factors do, of course, sometimes play a part. Thousands of churches all over the world, however, have closed eventually as a result of a long, lingering disease, the diagnosis of which has been for sometimes as long as two generations only too obvious to anybody with even a modicum of spiritual discernment and perspicacity.

Many people outside the Church find the Church almost the last place to expect the interior life to thrive. I remember an atheist painter I knew who told me of his futile attempt to try to explain to a minister why he was taking the train.

"You mean you're taking the train just to paint a *tree?* Just one particular tree?" asked the minister in a more incredulous tone than he used on Sundays in declaring his belief that the Logos is "eternally begotten of the Father."

The man who had casually engaged him in conversation in the railroad carriage nodded and relapsed into silence. Then, as the train slowed to a halt, the minister rose with a "Sure sounds gr-reat. God bless," uttered in such a way as to convey "I'm always civil even to a guy who is obviously seventeen different kinds of congenital idiot," picked up his golf clubs and disappeared into the landscape upon which for half an hour he had been seemingly directing a gaze as vacuous as his mind.

I have suggested that, without the development of an interior life, even the man or woman in the pew will not long survive. Such a person will be like the seed that, being sown in rocky soil, is destined to be blown away with the first breeze. The Devil doesn't even need to bother raising tares to choke it. A minister or priest, however, in the world as it is today, needs a training in the spiritual life so thorough and intense that, if he does not get it, he will be, within a few years if not sooner, a basket case to himself and for the Church, and the sphere of his ministry will have become a disaster area.

Of all this I am as convinced as I was when, nearly twenty years ago, I prescribed, in *The Coming Reformation*, my own nostrum for the Church's ills: first the revival of the interior life; *then* (not sooner) liturgical renewal. The current adventures in ecumenical flippety-flop are largely due to an ecumenical preoccupation with the liturgical expression of nothing. That it is the expression of nothing is inevitable. The old recipe for hare soup (wasn't it in *Meg Dodds Cookery Book?*) began wisely:

"First, catch your hare."

In the work of the ambassadors of Christ, the interior life is the indispensable condition for the soup we are called upon to make. Not twenty years of academic training or professional guidance or business experience or anything else could be of the slightest use without it. You must first catch your hare.

THE ROLE OF THE DECLINE IN ACADEMIC STANDARDS

No churchman born in the earlier part of this century could fail to note the decline in theological standards in the preparation for the ministry. It is part of the general deterioration of humanistic studies and has played an enormous, indeed, a horrific, part in bringing the Church and the world to where they are today. To say it is regrettable seems grievous understatement. There can be no doubt that it is the cause of much of the diminishment in the effectiveness of ministers and priests in the missionary endeavors in which they are called upon to engage, in face of a world such as we face today.

Yet, though that decline does impoverish the quality of ministry, it need not altogether destroy it. In the Lord's garden there is plenty of room for plain, sturdy daisies as well as for gorgeous roses. There is no room, however, for untilled soil. Lack of interior life is as fatal to the pastoral ministry as is untilled soil in raising flowers or crops. Before you even being to tend your patch of earth you must till your soil. You *may* manage with less sun and rain than you would like; but you must start with the proper preparation of the soil. You must give the crops a chance to grow up strong. Flinging the seed into a dreary old wilderness peppered with a little Greek, savored with a pinch of Church history, and swished with a douche of homiletics and liturgics, is to invite a result so predictable that you no more need a theological training to prognosticate it than you need a degree in agriculture to tell what would happen to potatoes thrown on to an untilled field.

A little Sunday School work, a bit of prayer here, a slice of devotion there, a pleasantly refreshing meditation of an evening, and a somewhat faithful attendance at church on Sundays, are all right in their way; but, in themselves, they cannot wholly support a prospective ambassador of Christ in today's world. Indeed, they were hardly very supportive of even an old world, cheery-cheery pastoral life heavily furnished with theological boilerplate and lavishly decorated with pious red-velvet ponderosities. No, the authentic ambassador of Christ must acquire a light touch that neither the study of liturgics nor that of homiletics could ever conceivably provide. Only passing through the abyss that leads to the growth of an active interior life can give that debonair quality that is needed today in the diplomatic service of God. Blessed are the debonair, for they shall survive in God's service.

A PRACTICAL PROPOSAL

To prepare postulants in such a way that they will be fitted to survive the pastorate of tomorrow, we need a whole *preliminary* year of total immersion in a program of spiritual training tougher than anything the marines ever devised. Only the adamantly resolute would go through with it and proceed to the academic preparation that should be the next step. During that year of training in spirituality, the postulant (for he would not yet be counted even a novice, let alone a candidate) would live in an ashramic community

far from the haunts of men, remote from libraries, and totally removed from radio, television and all other contact with the stream of modern life. There he would be subjected to a discipline that would strike terror in the heart of a Cistercian of the Strict Observance. He would be drilled daily to work at the interior life as would a marine if it were the interior life marines worked at. His day would begin before dawn and end after dusk. Even on the great feasts of the year he would have only slight respite from that relentless regimen. Total silence would be rigorously required except, perhaps, for part of Sunday afternoon and a very few other special occasions. All academic work would be banned for the entire year, and only such physical labor as was necessary for health and the fundamental needs of the community would be permitted. The great part of the postulant's waking hours would be devoted to systematic and, as far as possible, imaginative instruction in ascetic and mystical theology and to energetic meditation and liturgical devotion.

Such would be the nature of the year that, if the postulant survived it, he would remember it for ever as the beginning of his growth and the fountain of his strength, looking back on it with that strangely deep satisfaction that comes from triumph over seemingly insurmountable obstacles. He would be able for ever after to see it as the instrument of his interior liberation, the spring of his authentic spiritual development. That year would bite into his soul for ever, making *de facto* indelible the formal indelibility of his eventual ordination. The peculiar joy of his Christian inwardness would be so secure in him, his inner strength so unassailable, that he would feel confident, even in the darkest moments of his ministry, of final perseverance.

Our forefathers understood the incalculable value of such training. Yet one would not slavishly copy their methods. Neither traditional Catholic nor conventional Reformed methods would be sufficient. Nevertheless, unless we are to join forces with those who are definitely committed to the destruction of the Church of God, we must recover the basic principle of long, arduous, intensive spiritual preparation *before* admission to academic training for the ministry. A year would be enough, in most cases, though one might well follow the traditional precaution that stipulated "a year and a day," to ensure that the term of trial should not be for any reason whittled away : no contrived exemptions, diminutions or modifications in this most vital and indispensable part of the training of an ambassador of Jesus Christ. The key would be intensity in a program of Christian spirituality that would train every postulant to dig within the Christian garden for the treasures he seeks, so that he would never feel the need to turn to TM or oriental forms of yoga or semi-westernized forms of demi-semi-Buddhism or the meaningless ecumenicities of current trends in Mahayana Christianity of Bhakti Salvationism or any of the neo-Gnostic chemistries of the spirit, but would have learned instead the riches of our own traditions of spirituality.

No one who is at all familiar with the duties of a pastor (which often include ameteur engineering, amateur bookkeeping, amateur psychology, amateur political analysis, amateur interior design, amateur writing, amateur teaching, even amateur amateurishness, and too often also amateur

theology) is shocked at the fact that many are too pooped at the end of a day to say even a quick compline, and at the beginning of the next too preoccupied to say more than a perfunctory "hello" to God. As never before the pastor is going to be forced to rely more and more on whatever sustenance he has received in his formative years. So as never before he needs that Year-in-the-Wilderness with its ineradicable memories of peace and strength and commitment and resolution to support him through life "till the shadows lengthen and the evening comes." Only the mind-boggling, heart-tearing, soul-shattering discipline of such a year, with its prodigal self-emptying of one's inmost being will sustain him in the divine diplomatic service.

The idea may be accounted way-out. That seems to me to be not the least important reason why it may be commendable for the preparation of those who seek to represent Him whom we account so way-out as to have taken flesh "for us and for our salvation." Academic training and vocational training are both essential. In the pastorate they are also not only insufficient; without severe preliminary training in Christian spirituality they are useless.

Geddes MacGregor
Visiting Professor
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McGill University

In an attempt to promote dialogue with its readers, the Editorial Board of ARC is in the process of eliciting articles that will encourage discussion about issues of common concern. The Board requested that we respond to Dr. MacGregor's article in this issue with the hope that another approach to this problem might spark a discussion which would serve to deepen our appreciation for the complexities of educating for ministry in the final quarter of this century. Since Dr. MacGregor's concern is a matter of special interest to the members of the Colleges and Faculty, we shall listen attentively to the responses of this journal's readers.

ed.

A MODEST RESPONSE

DR. MACGREGOR'S PROPOSAL

Our concern upon which Dr. MacGregor focuses, is the survival of Tomorrow's pastors despite the loneliness that often accompanies a life of ministry. The solution he proposes to this problem is a "*preliminary* year of total immersion in a program of spiritual training tougher than anything the marines ever devised.....There he (the ministerial candidate) would be subjected to a discipline that would strike terror in the heart of a Cistereian of the Strict Observance." This "year in the wilderness" of "arduous, intensive spiritual preparation *before* admission to academic training for the ministry" will foster "ineradicable memories of peace and strength and commitment and resolution to support him through life." "The disease" of many contemporary ministers "is simply a lack of interior life." The cure is a potion of "preliminary training in Christian spirituality."

RESPONSE:

While acknowledging the value of solitude, self-discipline, the study of ascetical theology, meditation, liturgical worship and intensive periods of self-discernment (at any time of life), we have difficulty positing them in a cause-effect relationship with the survival of tomorrow's pastor. We shall limit our remarks to two aspects of Dr. MacGregor's proposal, namely, the relation of the "preliminary year in the wilderness" to: (1) the survival of pastors; (2) the problem of a pastor's loneliness.

(1) THE SURVIVAL OF PASTORS

No doubt there are many pastors who have benefited from a desert experience analogous to the one described by Dr. MacGregor and are still virtually sustained by the experience of that year. There are also many dedicated pastors who have never had the opportunity of this experience and yet their lives have been personally fulfilling as well as replete with profound pastoral effectiveness. There are many other pastors who have experienced spiritual programs similar to the author's proposal and yet have not been spared the pangs of profound personal loneliness, nor have they persevered in the traditional pastoral ministry. Indeed, in the contemporary Roman Catholic tradition, literally thousands of pastors who had preceded their theological and professional studies by "a year and a day" programs similar to the one proposed by Dr. MacGregor have left their ministry. The cause-effect relationship of "wilderness year" and "pastoral survival" would seem, therefore, to be at least questionable. *Ab esse ad posse valet illatio, sed non e converso,* i.e., from the existence of something one can conclude that it is possible, but the possibility of something does not require its existence.

It suffices to recall the wilderness experience of the Chosen People, the prophets, Jesus at the dawn of his public ministry, his invitation to "come apart into a desert place," the Desert Fathers, the history of monasticism, etc. to appreciate the value assigned by Judeo-Christian tradition and Dr. MacGregor to prayers, prolonged periods of silence and asceticism, and the wilderness on its analogous equivalent as a place of profound confrontation with the mystery of divine transcendence. Our difficulty with the author's proposal, however, is his desire to program this biblical experience with details of method, time and place as a kind of once and for all immersion course of such intensity that, if done properly, should last a lifetime. The rhythm of personal growth as well as the divine good pleasure would seem to exclude such controlled programming of people and of God.

Recall that God has been perceived throughout history as acting in ways, in places and at times least expected by people. It would seem therefore, that education for ministry should be a preparation which helps students to know, respect and appreciate the world in which they are living. God speaks in this world, not only through scripture but also through people, needs, events and life-experiences of those within and outside of the believing community. Such an education for the unpredictable could help students know they do not have a firm hold on life's mystery. If such an awareness grew in an educational community which encouraged students to *listen* to each other and to risk personal stands on issues considered to be of critical importance to the community at the time, then it would seem that prayer could be recognized to be the *gift* that it is and the comtemplative life appreciated as a response to God's presence as manifested within/beyond the immediate community.

(1) THE PROBLEM OF A PASTOR'S LONELINESS

The pastoral loneliness about which Dr. MacGregor writes appears to be a mixture of fatigue from overwork, bewilderment about who we are and what we are about, fear of losing our sense of selfhood which flows from our relatedness to other persons, and discouragement about the shrinking numbers of worshippers in the churches. Loneliness is viewed by Dr. MacGregor as critical in the life of contemporary pastors, but it can also be viewed as a normal phenomenon in the context of a rapidly changing world. What is happening in the personal lives of ministers is happening in the Church and mirrors the crisis of contemporary society which is also off balance - and this is as it should be. The pilgrim Church would be failing in its mission if it failed to reflect the turmoil and pressures of the modern age, for then it would be unfaithful to the principle of the Incarnation which implies that it must live in the NOW of history and not strive for some other-worldly escape-route.

It is our view that education for ministry today requires a pattern of faith involvement in the world that includes a presence to and service of others, especially the poor, the marginalized, the lonely, the afflicted, the outcasts - for they have special claim to the church's love. To this end,

student ministers would be encouraged to live in solidarity with those they are or will be serving. Therefore, rather than being spared the temporal tasks and concerns of looking for a job, earning a living, balancing a budget, supporting a family, etc., the student minister would have experienced a good dosage of this real world before, as well as during, his/her academic and professional training.

The experience of a faith community is essential if one is not merely to survive but to grow in the course of this training and afterwards. Faith is mediated through other people. In practice it comes through the Church, i.e., the believing community which shares with us its faith and hope and love of Jesus as Lord. Granted that loneliness can reflect the absence of an interior life, it can also be the property of prophetic witnessing to and proclamation of gospel values that the world would rather not see and hear. One's community of faith will help one discern whether such "loneliness" is the painful experience of true or false prophetic witness.

Erik Erikson describes "crisis" as "a crucial period of increased vulnerability and heightened potential" *(Identity: Youth and Crisis, p.96)*. It seems to us that the crisis of ministry is linked with the crisis of church relevancy and with the crisis of being human at this point in history. Ministry can be viewed as a state and as a way of life, just as the Church can be viewed as institution and as a way of life. A Christian community is led, not automatically by the one who bears the office, but by the one who truly ministers to the needs of the community, by the one who articulates the believers' presumed perception of transcendence. The true ministerial leader gives living testimony that love is possible, that evil is reversible, that forgiveness has been won by Christ and can be shared by us and that, therefore, there is hope. The experience of loneliness can be as redemptive to this process as it was for Jesus, for Peter, and for Paul and for every genuine Christian life. Such a minister will have a future if s/he deserves it, and the believing community will confirm the need for such a leader.

In closing, it should be noted that much could be said about the theological method and perspective which seems implicit in Dr. MacGregor's article. His "year and a day" proposal might provide an insulating beneficial for a lifetime experience, but we suggest that today's ministerial student might be better served by helping him/her to recognize Emmanuel in the ghetto, on the farm, in the cities and suburbs, as well as in the wilderness; throughout the whole of his/her training and future ministry as well as at its threshold.

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Faculty of Religious Studies
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Dick Hanley
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Vanier College

PEOPLE AND EVENTS

Dr. J.A. Boorman taught the course 'Adult Education and Social Ethics' at the Naramata Centre for Continuing Education in the Okanagan Valley this summer. He has also been made a member of the 'Conseil supérieur de l'Education', a government body responsible for moral and religious education in the Protestant School Board of Quebec.

Dr. R.C. Culley published a book recently entitled *Studies in the Structure of Hebrew Narrative*. He also contributed an article on "Oral Tradition and Old Testament Studies" and edited an issue of *Semeia 5*.

Dr. D.J. Hall has published two books, both with Westminister Press, - *The Reality of the Gospel and the Unreality of the Churches* and *Lighten Our Darkness: Towards An Indigenous Theology of the Cross*.

Dr. E.K. Malloy-Hanley developed and is coordinating an interdisciplinary research project for the study of values and value patterns in North American society. As well, together with her husband *Dr. Dick Hanley* of Vanier College, she is giving a series of lectures on 'Personal and Social Values' for the three United Churches of Westmount.

Dr. J.C. McLelland will publish two books in the coming months. *God the Anonymous* subtitled 'A Study in Alexandrian Philosophical Theology' deals with Philo, Clement and Origen and the question of transcendence. The second book, which is co-edited by Gervase Duffield, is a translation of some eucharistic tracts of Peter Martyr Vermigli, the colleague of Cranmer. Among shorter tracts and letters is included the key work *Treatise on the Eucharist (1549)*. The book will appear in the Courtenay Library of Reformation Classics (Sutton Courtenay Press, Oxford).

Dr. M. Peaston attended the 'Third International Congress on Sexology' which was held in Montreal this past October.

Dr. D.R. Runnalls spent ten weeks in the Middle East this summer travelling throughout Egypt and Jordan. The majority of her time was spent in the libraries of Jerusalem doing research on the historiography of Flavius Josephus.

Dr. R.W. Stevenson spent last year on sabbatical in New Delhi, India, as the resident director of the Shastri Indo-Canadian Institute. He was also engaged in research on *The Bhagavad Gita* which led to the publication of the article "Varna in *The Bhagavad Gita*" in the *Journal of Social Research* (Ranchi University, India).

Don Thompson of the Diocesan College and MIM Staff has been on sabbatical in Boston writing his doctoral dissertation on Bernard Lonergan.

Dr. A. Van Seters, Director of MIM, last summer taught a course in preaching in the Doctor of Ministry program at McCormick Seminary, Chicago.

Prof. K. Young spent six weeks visiting Zen Buddhist and Shinto Temples in Japan. She also attended a conference on 'Religion in Southern India' held in Pittsburg and presented a paper on "Poetic Irony and the Concept of Beloved Places in the Srivaiṣnava Tradition of South India" to the Canadian Learned Societies meeting at Laval University this summer.

This year we have with us as visiting professor in Philosophy of Religion, *Dr. Geddes MacGregor*. Dr. MacGregor comes to us from the University of Southern California. He has written many books among which are *Aesthetic Experience in Religion (1947)*, *The Hemlock and the Cross* (a prize winning non-fiction work, 1963) and *Introduction to Religious Philosophy* (a text book). His latest book is entitled *He Who Lets Us Be* (N.Y., Seabury). Dr. MacGregor also delivered the *Birks Lectures* for 1976 on the topic "The Christening of Karma".

During the first term we have also had a series of lectures by *William Glenesk* of the Royal Conservatory of Music, Toronto, on the theme "Art and the Changing Image of Man".

In conjunction with the Department of Philosophy we invited *Dr. Stanley L. Jaki* of Seton Hall University, Orange, New Jersey, to lecture on "Christianity, Nature and Science".

The Faculty also sponsored a Bergman film festival during the first term for the benefit of the McGill community at large.

During the second term, *Roy Oswald* of Washington D.C. and *Robert K. Hudnut* of Winnetka, Illinois, will conduct a two week workshop on "Structural and Spiritual Dimensions of the Pastorate", Jan. 4-13 (sponsored by M.I.M.).

The *L.W. Anderson Lectures* of Presbyterian College will be given by *Ernest T. Campbell* of Riverside Church, New York - March 7, 8.

On May 16 - 20 a *Career Development Workshop* will be held for the second year in a row at Epiphany House, 25 miles south of Montreal.

We also hope to have visits from several other distinguished guests during the next term. Among these will be *Dr. M. Fahey*, a new professor at the Loyola Campus of Concordia University on February 3; *Dr. Lettie Russell* of Yale Divinity School on February 21; *Dr. Sheila Collins* of the Interchurch Centre, New York will lecture on Women's Liberation this March 3; and *Principal Matthew Black* of St. Andrews, Scotland, presently at the Institute For Advanced Study at Princeton, will visit us on March 24.

This is rich fare that adds an exciting flavour to our regular work in Religion and Theology.

BARC

This is a regular column in ARC to allow for your bark. If you write back with a bite, we'll still print it as hark! Surely this is part of what we mean by our ARC.

ARC welcomes all feedback, comments and suggestions concerning both the journal itself and its contents. If your name or address is incorrect on our mailing label, let us know so we can send you the next issue of ARC without unnecessary delay. Please address all correspondence to:

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