

the fifth anniversary of the Battle of Britain, and the funerals of Lord Lothian and Field Marshall Dill). Many British marriages and baptisms take place there. It provides (aside from inadequate seating space) an almost perfect setting for the rendition of great works of religious music and when more nearly complete may afford scope for the revival of Christian drama. Its capacity is already on many occasions overtaxed, and this not only imposes limitations but suggests that its full completion can be justified as perhaps so large a project could not be in any other place with the exception of New York. It is being built by contributions from members of all Protestant churches and will be completed only when it catches the imagination of sufficient numbers across the country. The city of Washington needs such a symbol and centre, worthy of the Faith it represents, and, since Washington is now a cross-roads of the world it may be no exaggeration to say the whole world needs it. Our communion, standing between the Protestant and the Catholic traditions, is logically the one to undertake it as a trust for all. By virtue of its unique constitution, its location and its freedom, it has an almost unparalleled opportunity which in God's providence it will not fail.

The Training of Ministers in the Episcopal Church

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I

IN America nearly all clergymen receive their preparation for the ministry in theological seminaries, most of which are denominational, require a B.A. (or comparable) degree from a recognized college as a prerequisite to admission, and award the B.D. degree to men who complete their course satisfactorily. About two-thirds of the present Episcopal ministers studied in Episcopal seminaries; and the remaining third are products of interdenominational schools, or of seminaries controlled by some other Communion in which they ministered before being ordained into ours, or of Canadian or British institutions. A handful read privately under the direction of a priest.

The great majority of men come to our seminaries knowing next to nothing about the Bible, theology or Church history, and infected with the secularist philosophies prevalent in so many of our universities. Consequently, the period of residence in our seminaries is almost always three years, and a good many teachers think the time should be lengthened to four if our ordinands are to be instructed adequately in the traditional theological disciplines and in pastoralia, and above all if they are to assimilate and make their own the Christian faith and ethic.

The Episcopal Church has eleven seminaries, varying in size from 125 students to a dozen. Seven of these are in the eastern part of the country, three in the middle west, one on the Pacific coast. They differ among themselves partly by reason of theological and ecclesiastical emphasis and partly because of their location. Some are in cities and some in rural areas; two are departments of Church colleges and some others are loosely affiliated with great universities; each reflects in some degree the culture of its area. The one with which I am connected is evangelical in its tradition, located in what was till quite lately a part of rural Virginia but is now rapidly becoming part of the outskirts of Washington; without any college or university affiliations; with 120 students.

The Episcopal Church assumes no responsibility for financing its seminaries and exercises practically no control over them. All of them are independent corporations (or parts of independent colleges) governed by their own trustees. Each one determines its own curriculum (except so far as Canonical Examinations indicate what its graduates must know), its own teaching methods, its own standards of admission and graduation. This independence leaves each one free to perpetuate its own traditions and to make experiments in ministerial training. There is, to be sure, a Commission of General Convention on Theological Education (of which the present chairman is the Bishop of Washington, formerly dean of a seminary himself) but its functions are informational and advisory. There is also the inter-denominational *American Association of Theological Schools* which has formulated a set of standards—and very good standards they are—on the basis of which it “accredits” seminaries. This body is undoubtedly playing a very important part in raising the level of theological education in every non-Roman communion, including the Episcopal.

There are relatively few curacies in the American Episcopal Church to-day. A deacon is usually sent to take charge of a mission or small parish, and almost always without any adequate supervision. Consequently our seminaries must try to provide as much as possible of the practical training the diaconate theoretically furnishes. That there are so few curacies is due partly to the fact that not many of our parishes can afford curates, and still more to the shortage of clergy. Prior to the recent war the number of men ordained annually just about equalled the number who died or retired; since 1940 the withdrawals have exceeded the ordinations. At the same time new openings have appeared as new towns have sprung up and as the older ones have grown. In one diocese sixteen new missions were opened in a single year, and in others the same thing might have happened had the needed clergy been obtainable. According to the best estimates, at least a thousand additional clergymen could be used to-day in the U.S.A.; and this takes no account of the need for new men in our overseas work, as chaplains in the armed forces, hospitals and other institutions, colleges and schools.

In America (as I gather in England) the dominant tone is secularist. In witnessing to the Gospel, Christians must contend against many un-Christian assumptions about life which, because they are taken as

axiomatic, build up indifference or resistance to the Christian faith.

These facts condition the task of our seminaries; and for many of us who work in them the Ecumenical Movement is another factor with which we must reckon, for we now can and must teach our students to understand their fellow-Christians of other churches, to co-operate with them closely, and to labour for that unity which Christ wills for His Church.

II

I can speak with complete assurance about the aims and procedures only of my own seminary, though I believe them to be substantially the same as those of other schools.

Our first aim is to be a Christian community: that is, one which finds its focus in worship, worship relevant to the situation of its members, and deliberately tries to govern its activities (with many failures) by the Christian faith and ethical norms, and to reflect in its total life the spirit of its Master. We do not conceive that we are simply an institution for theological study and research, but a training school for Christian ministers. Our primary concern is that our men become Christian persons in the deepest possible sense. Therefore one of them may be an excellent student, but if he shows himself unwilling or unable to fit into what we understand to be the Christian type of common life he is dropped as quickly as though he failed academically. Teachers are not simply teachers and ministers. They are also participants in the *koinonia* and therefore must give themselves to their students in friendship, common undertakings and pastoral concern; and they must form among themselves a united team of friends and collaborators rather than *prima donnas*. But a seminary is also a school in which are studied the traditional disciplines of the Bible, Church History and Theology, and also what may be called "ministerial skills," that is, the conduct of public worship, preaching, Christian education, pastoral counselling, etc. Because we are a training school for ministers, it is essential not only that our men should learn the Christian faith but also how to communicate it.

Increasingly American seminaries of every Church are trying to organize their curricula into integrated wholes, as distinguished from a number of rather unrelated subjects. In very general terms, the aim of the first year in my school is to rid the students of the unrealized un-Christian assumptions they bring with them from college-assumptions about human nature, epistemology, history, and the like—for as long as these un-Christian presuppositions remain (and the more unconscious a student is of holding them, the more powerful they are likely to be) a man cannot be so mastered by the Christian faith that it dominates his life, no matter how accurate a statement he may be able to give of the contents of that faith. To achieve this end we give much attention to Apologetics, the basic ideas of the Bible and the fundamental drives in human nature. In the second year, the emphasis is primarily on necessary information, such as the Bible, Church history, historical theology. The third year is devoted very largely to correlating the information acquired previously and applying it to contemporary life, by such studies as systematic

theology, Christian ethics, Christian education, pastoral counselling, parish administration, etc. Of course these divisions are not hard and fast ; information both theoretical and practical is acquired every year ; and also in every year there is a measure of investigating underlying assumptions and of systematization. But roughly our curriculum follows the ancient stages of the mystic way—purgative, illuminative, unitive.

In recent years much more attention has been given than formerly to training in ministerial skills. If too many men were ordained with an accurate objective knowledge of the Christian faith but not vitally gripped by it themselves, more were ordained with ardent convictions but totally inadequate knowledge of how to communicate them to others. Some seminaries have stressed Christian education more than any other skill ; others, competence as confessors and celebrants of the Mass ; others, the application of Christian theology and ethical norms to the life of modern industrial society ; others, preaching ; others, pastoral counselling. My own institution has emphasized the last, while trying to give due place to other skills.

In addition to reading, lectures and discussions about "pastoral theology" during the September-June terms, we require every student to spend one summer term of twelve weeks in "clinical training" in some institution under the direction of a chaplain specially trained for such work. Some of the students are sent to general hospitals, others to mental hospitals, others to prisons and reform schools. The psychological sciences have learned things of great importance about how human nature functions, insights which ought to be used by a pastor. His pastoral ministration can often prevent mental and emotional, as well as moral, collapses, and his counselling can be more relevant to the specific needs of particular people if he knows how to use these contributions. Further more, he should be able to recognize when the person with whom he is dealing needs help beyond his competence.

The summer clinical experience accomplishes some results in this direction that class-room discussions cannot secure as well. When people are so ill that they must be hospitalized, or when they have to be sent to prisons or reform schools, men can observe in them the inner stresses and strains that produced these unhappy results ; they can appreciate that the same tensions and temptations, in less extreme forms, are often plaguing people who appear to be perfectly normal ; they realize that these same powerful forces are in themselves and may warp their judgment, make them arbitrary and difficult people to work with, perhaps aggressive asserters of official prerogatives because of personal insecurity, and they may learn to make allowances accordingly. It is noteworthy that most men who have spent such a summer term in "clinical training" are keener on the pastoral office than they were formally ; on the study of the Bible and theology not as abstract disciplines but as sources of insight inestimably important for the lives of people, themselves included ; and also that they gain a new concern about prayer.

Though we are not yet able to require it of all students, some of our men spend a second summer in this sort of work and others go

to centres organized to give specialized training for the rural ministry. We hope to be able to provide opportunities in centres of acute tension between racial or industrial groups, so that some of our men may learn what a clergyman can and cannot usefully attempt in such situations as part of his total ministry of reconciliation.

We are vividly aware of the limitations of such field work ; but we are persuaded that it is useful, and that some such training is necessary as a substitute for what should be learned in a properly supervised curacy. We are also convinced that on no account may it be permitted to interfere with the most thorough and exacting teaching of the traditional theological disciplines because our men are to be Christian pastors and not mental counsellors or social workers.

III

Our seminaries entertain certain hopes for the future.

Most of them (my own included) need enlarged teaching staffs, so that the ratio of students to teachers will not exceed ten or twelve to one. This is important for the quality of the teaching. It is important if our instructors are to meet a fraction of the calls made upon them by parochial, diocesan and national Church authorities, and if they are to collaborate with their colleagues of other seminaries and other Churches. It is indispensable if they are to have time for private studies and writing. A major reason why so few seminary teachers in America produce important books is sheer lack of time.

Another hope is that arrangements may be made for more adequate post-ordination training. There is nothing in the U.S.A. to compare with the scheme in effect in the diocese of Bristol. We cannot copy that scheme because our clergy live too far apart ; but something can be done by refresher courses and other methods, and the seminaries are the logical places for such things to be done.

A third hope is that some plan may be developed in which our seminary can join with others and with college chaplains and parish clergy, to win for the ministry an increasing number of the ablest undergraduates. At the present, more men are offering for the ministry than our seminaries can accommodate, and most of them are able, mature veterans of the late war. But there is no guarantee that we shall continue to get as many or as promising candidates. Yet the quality and number of the ministers is the key problem of the Church. To secure them the Church must deliberately go after the best undergraduates as intensively as do the great corporations and the leaders of other professions ; and the lead in such efforts will have to be taken by seminaries and college chaplains till Church authorities assume it. We do some "recruiting" at present : we must do much more.

Besides winning men for the ministry, we hope to devise more adequate ways of appraising candidates. The American Church has nothing like the selection boards in England, and many dioceses are quite lax in the men they accept as postulants. Actually most of the screening to-day is done by seminary authorities, for no man can be ordained without the endorsement of his theological faculty. It is one of their most important functions : often they serve the Church

significantly by rejecting some men as students and declining to recommend others for ordination. But all of us are aware of the fallibility of our judgments, and although we are well aware of the limitations of all aptitude tests, yet we hope that some more or less adequate objective criteria may be developed to assist our personal estimates.

Our fourth hope is that the seminaries may be put on a sounder financial basis. The Church's key problem is personnel, and in some way it ought to make provision, *qua Church*, for the selection and training of its ministers. Until that happens each seminary must raise funds for salaries, equipment and maintenance from such of the laity as it can interest in its work.

IV

I think it can be said without fear of contradiction that the Episcopal Church's seminaries are in better shape to-day than previously. Most of the teachers are competent scholars, men with the parish experience so necessary in those who are to train ministers, devoted Christians, fine colleagues. The curricula are generally more exacting than formerly, better arranged, more relevant to the work of men who are to minister in twentieth century America. The students are a fine lot of keen, mature men, whom it is a privilege to know and to teach, to whose service in the Church we look forward hopefully; and the elimination of unfit men, though not as thorough as it should be, is certainly more adequate than in years gone by. Much more remains to be done if the seminaries are to fulfill their high function; but by the grace of God they have a wonderful opportunity before them.

Protestant-Roman Catholic Relations in America

BY PROFESSOR WILLIAM J. WOLF, Th.D.

A EUROPEAN analysis of the religious situation in the United States in the nineteenth century would probably have disclosed two facts of interest. First, there would have been the pluralism of American religious life, a towering Babel of sects and creeds mostly the inheritance of old world divisions further sharpened by the influence of the American frontier and complicated by some strange indigenous products. Secondly, there would have been the legal relation of the United States Government to these bodies expressed in terms of non-establishment for any one group. The First Amendment to the Federal Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."