

HARTFORD SEMINARY FOUNDATION

THOUGHTS ON A CREDO

R.T. Nolan
(May, 1961)

A 2007 INTRODUCTION

By the conclusion of the second of the three years of Hartford's Seminary's divinity degree program, each student was required to submit a "*Credo*" (his/her basic theological convictions) and be examined orally (for a "pass" or "fail" grade) by a committee of faculty members (and I think two fellow students). If my memory is on target, my committee included the seminary president (J. Gettemy), my systematic theology professor (G. Riggan), my advisor and professor (sociologist Peter Berger), and two or three additional faculty members, including New Testament scholar Dr. Harvey McArthur (not one of my professors).

I passed just fine, but I do recall that Dr. Riggan (a Congregationalist) was irritated that I just did not come across, in his view, as a genuine Episcopalian; he might well have been correct! Others came to my defense with their observations about the ecumenical character of Hartford Seminary, which allowed for broad belief systems; it was beyond their purposes as a *Credo* committee to evaluate my compatibility with the Episcopal Church. Rather, the overall merits of the *Credo* on its own should be the focus. (See biographical information about P. Berger, the late Dr. Riggan, and Dr. McArthur following the *Credo*; also, Dr. Walter Houston Clark's.)

Each student could submit his/her *Credo* in any form: a scholarly paper, a work of art, an informal essay, etc. I chose the informal essay format – with sufficient quotations from scholars to blunt any devastating criticisms from the committee! I suspect that my choice was governed in large part by the pace of my fulltime studies combined with a demanding, part-time, resident faculty position at a nearby boarding, prep school.

In that I was invited to join the seminary faculty six years later, after a master's in religion at Yale and all but the dissertation completed for a Ph.D. degree at New York University (finally conferred in 1973), my *Credo* must not have been a horrendously negative memory for the examining faculty!

A parenthetical note about printing: in those days I had no access to photocopy machines. My *Credo* was duplicated by means of a "ditto machine" that yielded an unattractive, somewhat smelly, purple print.

Inserted blue comments are my 2007 comments/notations for the sake of comparison with nearly a half century ago. Admittedly, my language was sexist, typical of the day, and hopefully my writing style has matured a bit.

As I was setting out on the task of formulating my *Credo* I had a definite feeling that the effort was a bit premature. Being in the very middle of the first encounter with so many theological ideas, I have found it difficult to systematize my impressions ... Not that I expect to publish a two or three volume work on my ideas in a few years, but even next year the many concepts with which we have been challenged might be in a better focus.

"*Credo*," I believe. It might seem to some of us that contemporary education, religious and secular, is designed to prevent one's belief in anything. Both the physicist and the theologian may often appear to take great pains to demonstrate the "truth" that absolute truths are not only uncertain, but also unknowable. The philosopher and the psychologist seem to direct much of their efforts in demonstrating the unreliability of human emotions. Thus confidence in the heart and mind appears to be a target of the modern effort to demythologize existence.

This student is a product of modern education. He has learned the valuable tool and guide of asking “Why,” and he has been indoctrinated into asking why he asks why, etc. By many leaders in the academic world he has heard ethical relativism made absolute, he has seen the literature of Scripture so analyzed that its parts often seem to no longer make a whole, and he has read of the “Wholly Other” conceptualized *ad absurdum*. In short, he could well have been freed from naive assumptions and left adrift on a sea of know-nothingness while sophistically wondering why he was there. But somehow, despite his formal education, he has retained, he hopes, at least a good Anglican *via media*: neither complete sanity nor incurable psychosis. He has been willing to adjust his perspective to a most unsophisticated assumption: that a degree of common sense will help provide an adequate concept of reality for him to fulfill his existence.

So it is with common sense that he starts. What I mean by common sense is this: in order that a concept of reality (or an aspect of that concept) be adequate to me, it would have to be meaningful, relevant, and a participant in history; if it were an idea, it would have to be theoretically consistent. I would apply this notion of common sense to my beliefs *about* theology; theological ideas would be meaningful, relevant in historical existence, participants in history, and theoretically consistent. I would extend much of this notion to another kind of belief, belief or trust *in* persons. For me to believe *in* someone, I would hope to have a meaningful, relevant, and historical relationship with him in *agape*. Thus, both beliefs *about* ideas and *in* persons would, for me, be based upon this experience of what I would call common sense. [The intended sense of "meaningful, relevant, and a participant in history" needs amplification. "Participant in history" is trying to convey that I would not settle for beliefs rooted in pure mythology or other facets of the human imagination.]

Now to the ideas about God and creation. As man has looked about himself throughout the ages he has sensed the immensity and complexity of even his small area of the universe. His curiosity had led to many mythological conceptions of the universe and a serious study of creation. He has experienced the beauty and harmony of the cosmos, and also its scars and seeming chaos. He has pondered its origins with notions from creation *ex nihilo* to the various dust hypotheses. ["Dust hypotheses" was a tongue-in-cheek reference to any literally read, biblical passage on the creation of humanity.]

I confess that I take seriously the Biblical motif that the God of Moses and Jesus is responsible for the existence of the cosmos. I believe that the Maker of heaven and earth is not dependent upon His creation, but is in some Sense transcendent over it. He is “transcendent over nature and history;” He is the God Who “is the giver and sustainer of all life; who in without sexuality or mythology; whose holiness does not permit images to be made of him; whose jealousy does not allow any worship except that directed to him alone; and whose superiority over all powers in the host of heaven and earth, including demons and false gods, is such to make him completely unique and *sui generis*.” (G. E. Wright, *Interpreter’s Bible*) Yet, this God seems to have revealed himself not only as Lord of creation, but also as a father to his chosen people. His never-ending search for man’s commitment in a covenant relationship, as a holy people, is a dominant motif in Biblical literature, in a Christian philosophy of history. [My usage of “transcendent” should have been made clearer.]

I believe that He is not an impersonal God of the philosopher, not an abstract “wholly other” of the theologian, but rather Someone Who reveals Himself through historical actions, through words. As Dr. Wright has pointed out, “In philosophies and mysticisms of Greece and India, time and history are without significance except as they are the source of evil and misery from which man must escape to find the good life. Deity cannot be involved in the corroding movement of earthly life; if it were, it could neither be absolute nor good. The Bible in the most daring fashion asserts by contrast the meaningfulness of history and the dynamic working of God within it. The Old Testament makes no attempt to define God's being, Throughout he is simply depicted as a person by means of free and frank use of anthropomorphic language. ... He is a living, active, forceful personality whom men can meet, know, and worship, before whom they can bow in confession of sin and not be broken as before an inexorable law of fate, but in whom there is both justice and forgiveness.” Thus, my conception of God, which agrees with

Wright's foregoing analysis, is quite anthropomorphic and personal, quite meaningful, relevant, historical, and the foundation of any theological systematizing that I may attempt.

I believe that creation is essentially good. "There is no more striking contrast to (the) baleful world-weariness (of certain philosophers and Christian thinkers) than the first chapter of Genesis, where the events of creation are accompanied by the refrain, 'And God saw that it was good.' Christian thinking sometimes tends to abandon this evaluation and to slip over into the pagan outlook when it deals with the fact of time. The Bible has simply never heard that time, as distinct from many of the things that happen *in* time, is something to be redeemed *from*. When it speaks of ultimate fulfillment, it uses definitely temporal terms: 'life everlasting,' 'world without end.' The phrase 'eternal life' means in the original Greek, not a timeless state but 'the age of the age to come..' ... The biblical affirmation of the goodness of matter is also unequivocal. ... Whoever rejects this imagery on the ground that it is 'crude' does well to recall that the only alternative is a pagan devaluation of the world." (E. La B. Cherbonnier)

I believe that man is essentially good. "The crowning testimony to the goodness of matter in general, and specifically of the human body, is, of course, the incarnation. If this momentous fact is true, it entails a metaphysical position unique in the history of thought." (E. La B. C.) Man has certainly misused the freedom given him by the Father, but the idea that man *by nature* tends toward evil and sin seems to me to be a distortion of the fact of his constant misuse of that freedom. That man's capacity to will, to use rightly his freedom, has been lost and that man is, in that sense, fallen might be incompatible with biblical thought. As Professor Burrows has written: "The Old Testament has no doctrine of the fall of man. Sin, as disobedience, simply began when the first man and woman disobeyed God. In Genesis the origin of sin is no more stressed than any of the other etiological element in the story; furthermore, the story plays no part in any discussion of sin in the rest of the O.T." The question may be raised about St. Paul's thinking of man, his attitude toward the "flesh." Prof. Cherbonnier has noted that "the attitude of St. Paul toward 'the flesh', so often invoked in defense of Christian asceticism, has been the subject of much illuminating research. The gist of the most recent scholarship on the subject is that he employs the term 'flesh' in a highly technical sense, derived from Hebraic rather than Greek usage, and signifying any area of life which is subjected to a false god." Thus, it seems to me that our apparent state of alienation from the Father is not due to a supposed evil nature of matter and the flesh nor to a *natural* tendency toward sin but instead to a misdirected heart, a false orientation, an unreal perspective.

[See <http://www.philosophy-religion.org/thought/humannature-biblical-religion.htm> /.]

I confess that I do not share the position that all is well with the natural order, though. Sickness, death, pain, etc. are aspects of our existential situation. I believe that these aspects are a punishment of man in his idolatrous community. "... it should be noted that evil comes when man chooses to disobey God, whose will is righteous, and who demands righteous conduct on the part of men. Evil is therefore associated with the act of the will which causes men to defy God. It is also a word for the act of God when he sends punishment for man's sin. In both instances, evil is viewed as moral, or as having definite moral implications. This is always the significance of evil in history, in the opinion of the biblical writers. Nations and their institutions flourish or perish as they seek to do the divine will, or to flaunt it. ... Evil in the thought of the Hebrews is not an eternal principle in the universe, engaged in an unending struggle with a principle of Good. Throughout the literary records of Israel one finds no real belief that the power making for evil is outside of man; there is unanimity that this *power* resides in man himself." (Otto Baab) It seems to be man's freedom, his capacity to choose and respond that brings about punishment for God, and for this capacity, this freedom, we can gratefully thank God; what would one be, what could he be, without such freedom? Thus, I believe that the evils with which we are faced is a punishment from God, a lacking in the intended natural order, for the entire human community. No longer is man dominant over the earth, but he is subjected to a lacking in it, And, a tragedy of it all is that the human community tends to perpetuate its idolatry, and to fail to exercise its capacity to respond to God's search for man.

[My convictions on this topic have changed in due course. I believe that the word "evil" is, in part, a label for natural occurrences that are humanly perceived as harmful; earthquakes and diseases result

from the natural evolutionary development of the universe, including humans. Creation is unfinished and in process. Suffering occurs at this stage of creation because of the incompleteness of the universe; it is a “given” of the present time.

For example, an incurable disease may occur in a person because the individual or the whole human race has not yet acquired a needed immunity. This view reasons that the evolutionary creative process of the whole universe still continues; all is in process; imperfections exist that will eventually become extinct. When a person or a group becomes involved in any natural catastrophe, it is often labeled “evil”; however, in reality, the “disaster” is a natural process. On this view, evil suggests a human evaluation of an event; the disease and the earthquake are evil from a human viewpoint, but are not necessarily evil from the perspective of a developing universe.

For persons who interpret the universe, including humanity, as completed or perfected, this view is unsatisfactory; a theist who interprets the Genesis accounts of creation literally would reject this position. For other people, it can be an obstacle to belief in God; why would a God design the process of creation such that the innocent suffer? Although the process may not be intended by God as punishment, it can be readily perceived and experienced as such.

I am willing to live with a question mark about this appealing position. I do not understand why the Creator is fashioning reality, such that creatures will suffer while a basically good creation evolves. Like Job and others, I have chosen to remain faithful to God, despite my dislike of this process and regardless of my inability to comprehend it as the working of a loving God.]

Perhaps no other issue has been so controversial in Christian history than the Christological problem. Who was or is this man called Jesus? Seen through the eyes of some demythologizers, he could probably be regarded as a wishful thought of the Jewish community, or at least a sect within that community. Others see him as a God-man. In an effort to understand anything at all about Jesus, one must, of course, turn to the New Testament, and here the trouble begins. How is this material to be understood? Various schools of Biblical criticism have emerged in an effort to understand the narratives. The Tübingen School arose amidst the period of eighteenth rationalism which ruled out miracles, etc. ..., and other schools have followed. In a discussion of the *Arbitrary Techniques* of biblical critics, one scholar has written (and I find myself in sympathy with his position): “When I first applied myself to these (New Testament) studies, I was impressed with the manner in which the Biblical critics distinguished between different strata or strands in Bible narrative. Such and such text, I would read, is probably a genuine word of Jesus; such other text is an interpolation. I set myself very seriously to discover the scientific methods by which such distinctions could be made. I even cherished the hope that one day I might learn the technique, and be able to do it for myself.

“The divergencies in the synoptic tradition, and in the Old Testament, do of course, supply material on which to base speculations of this kind; and still more divergencies between the synoptics and St. John; but I am not referring to this kind of comparative documentary criticism; I am referring to *ex cathedra* pronouncements based on the study of some particular text.

“It was long before I found out the facts. There is very little scientific basis for pronouncements of this nature. The text in question is only too often rejected because it contradicts the theory which the critic is trying to prove, or has accepted in the school of criticism to which he belongs. If the text were genuine, the theory would have to be abandoned; and that, of course, would be unthinkable.

“One method of giving authority to opinions of this kind was to invoke the authority of some great name, generally a German name, of course. I found myself reacting rather strongly against this procedure; my view was that however great the man might be, I was still entitled to be given the evidence on which he based his opinions, and examine it for myself, apart from the theory involved, and draw my own conclusions, however weakly I might do so.” (Dr. Philip Carrington)

The author, and here I continue to agree, further states that certain literary canons have been devised which “appear to make an objective criterion. A case in point is established method of dealing with parables. By comparing one with the other...an average ‘form’ or pattern for a parable has been worked out...” The strong objection which I share with Dr. Carrington is the tendency of some scholars to assume that “all accurate memory of what Jesus did and said, had perished from the minds of those who heard and saw him...” “When St. Mark wrote his Gospel about 70 A.D. it was only forty years after the events which he records. In a few days I shall be celebrating the fortieth anniversary of my marriage, and I assure you that I distinctly remember whom I married; and, of course I remember events and persons of still earlier times with perfect accuracy. St. Mark could do the same thing in his day; all the facts were available; and if he did not know something, he could go and ask somebody who did. The period of the first auditors and witnesses was not over; some of them would survive for several years yet.

“We are dealing, too, with people whose memories were trained, a factor which is fading out of modern education. When I was young, we still did some learning by heart, for which I thank God. It is more than fifty years since I learned the *Morte d’Arthur*, and I am surprised how much or it I can repeat. How very much more would they, who were immersed in a continuous tradition of vocal tradition?”
[See <http://www.philosophy-religion.org/thought/carrington.htm> /.]

My feelings toward biblical criticism may be summed up by saying: Yes, let’s analyze, but not demythologize the Scriptures out of a meaningful, relevant, and historical existence. [Needed here is a brief summary of my criteria for distinguishing non-historical and historically intended passages.] Now to the Christological issue itself.

I believe that Jesus was born of a young girl named Mary. This birth may have been unique in history as one which was not left to purely biological accident, but was one directed by the Father’s action. To interpret this participation in history within a Virgin Birth motif may be missing the boat; I don’t know. I am content to say that Jesus was born specifically by God’s will. [I would now wonder whether, instead, he was at some point “adopted” or “commissioned” by God.]

I believe that he was condemned by some people of his time, that he truly suffered, died on the cross, and was buried. The ancient historian, Josephus, seems to give historical support to Jesus’ death as an upstart in Jerusalem. Now I should like to turn my attention to the Resurrection event.

I confess that a “Catholic” position deserves attention in its interpretation of the Resurrection of Jesus Christ. This interpretation asserts that Jesus was raised from the dead by God in a manner that transfigured his body, but allowed it to be perceived by the senses. A fair question that a reader of these thoughts on a Credo might be burning to raise is: How could one whose theology is supposedly based upon common sense place credence in such an interpretation of the Resurrection? Certainly such a position is fantastic and outside of contemporary experience.

I believe in the essentially conservative interpretation for the following reasons: Firstly, I would interpret God’s relationship with the world as one in which he has shown Himself to be Universal Lord, who established the natural order, and whose very action in creation determines what *is* “natural order.” I would regard the “miraculous” as God acting in history, in the world, in an unusual way; can it be denied that He has that power? Thus, to me, the “miraculous” is not a disruption of history or the natural order, but the further establishment of that order. Thus, within this perspective the Resurrection is a dramatic and startling participation by God in his creation, but hardly a breach of etiquette.

Secondly, the Hebrew people were concerned with history. Their records, legends, and myths were written within the perspective that God is continually in search of man, and that He delivered a chosen people, a holy nation, from the hands of pharaoh. Their unique existence as a covenant community was grounded not in wishful thinking or philosophizing, but in their conviction that in the

historical drama of human existence, they had encountered, as a community, the God of creation. Their perspective was an historical one which focused upon an historical event, the Exodus. To be sure, many myths and legends were included in their lives, but their focal point was not regarded by them as legendary or mythical, but as an historical fact. The Hebrew personality, therefore, was historically oriented, not given to *focus* upon mythical interpretations of wishful thinkers or convinced emotionalists. Those Jews who followed Jesus demonstrate this point. After Christ was crucified, they deserted him as a focal point of their lives; by this I mean that they were overwhelmed with tragic disillusionment. Neither the crucifixion event nor this man himself was sufficient for a Jew to base their perspective or add to their life-context. But, in fact, “the sorrow and bitterness that overwhelmed the disciples at the time of the crucifixion were rapidly transformed into confident joy without any interim of scheming or reconnoitering.” What could have effected so great a change in them? The apostles themselves attribute this metamorphosis to their witness of the Resurrected Christ, with whom they spoke, ate, etc. Even St. Paul, who did not witness the “pre-ascension” Christ or the Empty tomb, wrote: “If Christ has not been raised, then our preaching is in vain and your faith is in vain.”

Thirdly, I share the belief that “the Resurrection is pivotal in this total New Testament portrait of Christ... had it not been for the Resurrection and the events which developed from it, the chances are that (the Evangelists) would not have written of Jesus in the first place.” (C. M. Laymon) If God had not acted in such a unique manner, it is my belief that the Christian community’s distinctive quality (redemption) in the Hebraic tradition would have been lost, yes, buried with its Master. But, instead, the Jewish sect had an additional focal point: not only had God delivered them from the land of Egypt, but through the Christ from hardness of heart. This Resurrection event is that which solidifies the claims of Biblical religion. I believe that this event supports one’s personal encounter with God, and sets that encounter in its real perspective. This Resurrection perspective makes sense to me: it is meaningful, relevant in historical existence, a participant in history, and consistent with the Hebrew personality’s demand for an historical focal point. It is the Event that may give modern man reliable foundations for his Christian theology.

What can be settled about the person of Jesus? Even within a Resurrection perspective I am not sure. I believe that he had a unique relationship with the Father; his clarity of Message and life of Communion with the Father suggest this to me, as does his Resurrection. I believe that he was the Messiah; his Message of redemption and deliverance indicates this. Perhaps the term “Son” is the most adequate indication of his relationship with God. (That *he* was God, I am not sure; so many problems regarding inconsistencies arise in traditional trinitarian formulae that I feel that none are relevant, etc.)
[\[See the subsite “The Christs of Faith” within www.philosophy-religion.org/ .\]](http://www.philosophy-religion.org/)

A word can now be said about the Atonement. That through Jesus’ obedience to God and his death the right relationship between creator and creature was restored is one which does not find place in my thinking and beliefs. Because of my beliefs about the state of creation and man - not ‘fallen’ as traditionally understood but rather man does retain the capacity to love and will rightfully, hindered only by cultural idolatry, and that creation is lacking its fullness as God’s punishment for man’s corporate idolatry--I am not convinced that man’s corporate idolatry is redeemable by anyone, if man is to retain his God given freedom, I would regard redemption as moral regeneration, a clarification of the love motif already permeating the Old Testament, but dramatically supported by and witnessed to in the Resurrection event. [\[Terrible run-on sentence! The punishment theme is disavowed above in blue.\]](#) The Gospel that God so loved the world that he gave his Son to the end that all who believe in him should not perish but have everlasting life is interpreted by me as saying: God loved the world so much that he allowed his Son to [\[experience ?\]](#) the inevitable results of his Message, death, and that through the Christ’s Resurrection may be reassured of the Absoluteness of *agape* and everlasting life for the faithful. But to conclude that through his suffering and death the Christ atoned for the sins of the world would be, in my opinion, a violation of the Biblical motif of freedom and personal responsibility.

[It would have been useful to include some discussion of New Testament passages that might seem to support a version of the more classical versions of the atonement.

Also, please see <http://www.philosophy-religion.org/catechism/unit4.htm> beginning with the paragraph “Various Christians have understood the meaning of Jesus' suffering and death in different ways.”]

As a concluding reflection upon the Christological issue, I would confess my belief that like the Virgin Birth tradition, the Ascension theme is one motif which is relatively insignificant. It attests to the fact that Jesus went to the “right hand of the Father,” to reign as God’s Prince. Whether or not Jesus went up in a cloud I do not know; it is not a focal point of the Kerygma, but is, I believe, valuable for what it may mean. This is not to imply that I do not or will not believe the Ascension story; it is to say that it is not a focal point of the New Testament. (I would apply the same reasoning to many of the nature miracles of Jesus.) (The pre-resurrection state of Christ would, I believe, be as anyone else’s: dead; in this sense he descended into “hell.”) That Christ ascended to the Father and reigns as His Prince is a further declaration of the manhood and individuality of Jesus, also of his Sonship and Lordship.

What now, of the Holy Ghost? Dr. Hopper has written: “Clearly the notion of the Holy Spirit is intended to convey our sense of God’s activity toward us.” I am not convinced that this experience of God’s activity is one which needs or ought to be personalized or hypostatized. It is my hunch that such has been done under the intellectual influence of Greece rather than the guidance of God. The emerging doctrines of the Trinity, which equate Christ with God and the Holy Spirit but maintain distinctions between them, seem to me to be meaningless in our experience, and needless to say, of little common sense. As Dr. Welch notes: “The concept as such is nowhere explicitly expressed in the scriptures, though such passages as Matthew 28:19 and II Corinthians 13:14 are suggestive.” I would regard the attempt to relate Jesus to the Father and the activity of God to the Father and Jesus as an impossible task, especially when the paradoxical and seemingly nonsensical trinitarian concepts appear to be foreign to Scripture and our experience. I realize that the Gospel of John may seem to lend support to the hypostatic relationship of Jesus with the Father, but alternative interpretations may be possible. Is it not enough to confess God as our Father, Jesus as the Christ, His Prince and Son, and the Holy Spirit as symbolic of God’s activity amongst us? [See the “Christ’s of Faith” subsite within www.philosophy-religion.org/. These issues continue to remain warily on the table of scholars in most Christian denominations.]

The Gospel that God has again acted in history, this time to redeem the world through the life and Message of His son comes to man through a community of faith, a covenant community, a committed community continuous from the Jews to the present. St. Paul often used the phrase “the body of Christ” as a synonym for the Church. God has chosen a people who responded to the Gospel, a community to live in commitment to Him. Because this community is a social institution but also intent on enhancing an I-Thou relationship with the Father, it seems to be both in the world but not of the world. Its allegiance and source of guidance is lifted out of an exclusively worldly perspective to the hope for the coming Kingdom of God.

The presence of God’s guidance and activity in His community, through the Sacraments and sacramental lives of persons, raises the Church above the category of just a social institution, and places it in a mystical body. [“Mystical body” means?] Its mission, I believe, is to make disciples of all men and to transform all societies into the covenant community, an assembly of God. Its Gospel of joy, love, and peace is to be made relevant to the totality of living that the hearts of men may respond to the love of God.

As the object and instrument of God’s redemptive work, the Church is subject to the same conditions as was its Prince. He had the mission to win men back to the love of God and neighbor; for this purpose he immersed himself in the turbulence of human society. Likewise, the Church Militant is

immersed in the world, in human society for the continuation of His ministry. Those members who have died are still members of His community; the communion of Saints includes both its members on earth and those who have died, all on the pilgrimage of hope for the establishment of the Kingdom.

I believe that the Church has been given special gifts by God through His son, gifts that may focus the heart and mind of the committed Christian upon the love of God. These Sacraments may impart, at God's will, special help to strengthen each man as a member of the Community. Within the Church each Christian has the opportunity both through the Sacraments and sacramental living to continually respond to and be nurtured by God's love. Through worship, prayer, and other aspects of this life, I believe that one can experience the I-Thou encounter with the Father; it may be this experience that vitalizes his theology, and it may be this theology that gives meaning to his experience. It may be through this sacramental living that one may experience the assurance of God's forgiveness of himself as a member of a reality that is not yet the Kingdom of Love.

Oscar Cullman among other scholars is bringing to light a motif that has been stifled in some Christian circles, that man is an organic unity, an animated body, not a composite of body and soul. The doctrines of the Resurrection of the Body and Life Everlasting seem to me to be an eschatological extension of the doctrine of the nature of man. Man, I believe, is not in the full state intended for him by God; he is being punished. [punishment theme dealt with elsewhere in blue] It seems to me that an aspect of the Christian hope is that man will sometime realize his destiny to be a child of God in His Kingdom. The Resurrection of the Body and Life Everlasting are, in my opinion, statements of this hope, that man will be restored to his fullness to live eternally in God's Kingdom...not as a "spirit" nor in the afflicted "flesh," but rather in the state of being compatible with the present existence of the Christ.

At the head of this series of confessions of belief I have written: "Thoughts On A Credo." The foregoing beliefs are just that rather than a sophisticated theological system. I realize that when taken as a whole they represent everything from conservative "orthodoxy" to downright "heresy." The ideas and their expression need more thought, more studying, more reflecting. But at this time I offer them to fellow students and professors as present impressions that make some sense to me. As a summary of these ideas I would offer an ancient confession of belief, which I have made meaningful to my experience:

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, died, and was buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the living: and the dead.

I believe in the Holy Ghost: The holy Catholic church; the Communion of Saints: The Forgiveness of Sins: The Resurrection of the body: And the Life everlasting. AMEN.

OUT OF CURIOSITY: *CREDO* EXAMINERS' BIOGRAPHICAL INFORMATION
AND THEIR VOCATIONAL PATHS AFTER 1961

SEMINARY HEAD NAMED

James N Gettemy bio

Dr. James N. Gettemy Takes Hartford Post Next June

Born 1919

Graduated from Union Theological Seminary, 1944

Special to The New York Times.

Served from 1945-1958 at the Garden City

Community Church in Garden City, New York, and remains Pastor Emeritus

HARTFORD, Sept. 30—Dr.

James N. Gettemy will become president of the Hartford Seminary Foundation next July 1. He has been minister of the Community Church of Garden City, L. I., for the last twelve years.

Came to Hartford Seminary in 1958 and was both President and Professor of Pastor Theology. While at the Seminary he brought its then-current three schools together into the Hartford Seminary Foundation.

Dr. Gettemy, 38 years old, will be the youngest president in the 123-year history of the foundation. He will succeed Dr. Russell Henry Stafford, who will retire next June 30.

Just prior to his departure from Hartford Seminary in 1975, he was a co-creator and signer of "The Hartford Declaration," which articulated theological themes aimed toward a renewal of the American church.

Dr. Gettemy was graduated from Allegheny College and from the Union Theological Seminary. He holds the honorary degree of Doctor of Divinity from Allegheny College. He was ordained by the Presbyterian Church in 1944 and was transferred to the Congregational ministry two years later.

After Hartford Seminary, returned to parish ministry, including a parish in Florida, before returning to the Garden City church once more as an interim, from 1986-1988.

Retired to Orleans, Massachusetts with his wife, Helen, where he currently lives.

Was presented the Hartford Seminary President's Council Award for Distinguished Service in 2008.

With Dr. Gettemy's inspiring leadership Garden City Community Church grew much larger, and was able to build the present church at 245 Stewart Avenue. In the ensuing busy years, the church opened a weekday preschool, began traditions of excellent musical programs and annual election day fairs. The congregation supported the then controversial application of the Garden City Jewish Center to open in Garden City, and began a long association with the East Harlem Protestant Parish. In 1958 Dr. Gettemy resigned to become a theological seminary president at the Hartford Seminary in Hartford, Connecticut.

The New York Times

My View of History**By Retired President James N. Gettemy**

In my old age, I reflect on my days at Hartford Seminary, how as a young man, I became president of four distinct schools and how I was warned not to try to bring them together. President Mackenzie had established a university of religion in the early 1920's based on the Oxford University model. Each school was autonomous; each school had a separate faculty and dean. I especially remember the dignity of Dean Alexander Purdy and the laughter of Professor Moses Bailey, a beloved Quaker who lived to be as old as I am now. Each school had loyal alumni who were scattered across the world. The mustard seed was flung wide with the Kennedy School of Missions. Missionaries from The American Board, The Baptist Board, and The Presbyterian Board came to study here on their sabbaticals and settled for a term with their families on the spacious campus. In fear and trembling, I presided over four faculties whose members were all older than I. I had learned to listen at the feet of Rheinold Niebuhr, Henry Sloan Coffin, Paul Tillich and Harry Emerson Fosdick and I had a profound respect for the Word as it had been spoken to me. Harvey McArthur, Professor of New Testament, and Edna Baxter, head of the School of Religious Education, had come to Garden City, New York to interview the young preacher who had led the remarkable Community Church in its vision of Christian service (that vision exists today as this affluent congregation voted unanimously to be "open and affirming"). "Go Ye into All the World" is engraved above the chancel in the simple sanctuary of colonial design, and continues to be affirmed. Their work with the East Harlem Protestant Parish, the Waldensian Church in Italy and the Community of Taize in France, developed a broad based connection to the people working there. Sometimes I believe faith is the fabric of connection. The Board of Trustees was chaired by Berkeley Cox, a lawyer from Virginia who was chief counsel for Aetna Life Insurance Company. He was distinguished in appearance, tall with white waving hair and an unusually gentle manner. I never heard him become either alarmed or officious. But he, too, cautioned respect for the tradition of the Hartford Seminary Foundation. I believe the young Dean of the Theological School, Chalmers Coe, had hoped to be president of the Seminary. He certainly looked presidential, had a keen mind and was considered an excellent preacher. He and Bill Bradley, the Professor of Social Ethics, were leaders in the civil rights movement of the sixties in the Hartford area. Both were members of Center Congregational Church downtown. I remember the former Dean, Rockwell Harmon Potter, who had been called to the Seminary from Center Church. He would come to my office and visit for just ten minutes filled with stories to tell me. I also remember my long-time good friend Paul Battenhouse who became senior pastor of Center Church early in 1969. During the sixties, we were often involved with student protest and the Great March in Washington D.C. Bill Bradley and Joe Duffy, the young associate of Peter Berger, who was the new Professor of Religious Sociology, sponsored the visit of Martin Luther King to campus. I recalled driving with Dr. King to the airport. There were many students on the campus in those days. They gathered in the busy bookstore that was managed by the capable Douglas Addison; the daily chapel that I led; the commanding Library; the social life at Mackenzie Hall. It was a stimulating time and place and I loved every minute of it. The School of Theology was gaining in vitality, while the School of Religious Education also attracted students who could direct the growing emphasis on Sunday school during the fifties and sixties. Carol Rose Ikeler, a one-time student of the school, received her BD from Yale and became our director of Christian Education in Garden City. A great friend of Professor George Riggan, our Professor of Theology, she was an editor of The Presbyterian Faith and Life Curriculum for many years. The School of Missions was uncertain in its direction because denominations were establishing mission schools of their own.

When Malcolm Pitt retired as the chairman of Hindu Studies, we explored the possibility of developing the Islamic World Mission Studies. The dialogue with Islam seemed to be of increasing importance and so we invited the young Dutch Scholar, Vim Bijlefeld, to join the faculty. He would make the Christian-Muslim dialogue a permanent reality. The fourth school, The School of Social Work would never become fully viable because the University of Connecticut School of Social Work had been established with a full faculty on the corner of Whitney and Asylum Avenue in 1948. Elwood Street and his wife, Augusta, struggled bravely, becoming the pastoral counselors to many students. I remember their care of Coz and Kogi Suzuki who had come from Japan to study and would return there for Kogi to be eventually the Chief of the Department of Mental Health in the national government office in Tokyo. They came to visit our family over the years. My wife Helen presented her work as a family therapist to a large conference of the people Kogi had trained in Japan.

Before I continue, I want to pause in my story to mention two people among the many who worked beside me to support our hopes and dreams. One was my friend and mentor, Harvey McArthur. His New Testament classes were only part of Harvey's wisdom. He was my chief advisor on the united group at the Seminary (we were able to become one faculty in the early sixties). Then, there was Helen, the person who made my journey worthwhile. Helen raised our four daughters and entertained an endless stream of visiting lecturers, Women's Board members, Trustees, Faculty and almost all the students in the course of their studies. She became a family therapist in her own time and organized international conferences on "Hope and the Family."

Back to "my view of history" in the words of Robert Edwards, my neighbor and great friend. He was the Horace Bushnell of his time as he labored faithfully as pastor of Immanuel Church. It was there that the Seminary held so many years of convocations and commencements during the eighteen years that I walked at the end of our academic procession. I had hoods from Allegheny College and Adelphi Universities but the same old academic gown that needed constant repair.

Getting back to my periscope: I became acquainted with the emerging business leaders in the wider community who made Hartford such a vibrant city. There were often lawyers who had been educated in Connecticut. When Atty. Berkeley Cox retired after serving the Seminary for twenty-five years as Chairman of the Board of Trustees, my choice as his successor was a young lawyer, Jack Riege. Jack and I were to spend many hours developing the plan to bring the schools together, yet preserve all their unique features for the future of religious studies. This might include an association with our state university; or when the sixties changed the direction of theological education away from church growth toward theological graduate studies, we might choose to go in a more scholarly direction. Jack and I explored all the invitations to join or link with other Seminaries. We discussed it with the Faculty and Board. We were encouraged by other members of the Faculties; Harvey McArthur, George Riggan, Peter Berger, Wim Bijlefeld, Bill Bradley and the Board of Trustees. I remember the support of Carl Furniss and Samuel Trull, in particular. We traveled to Colgate, Rochester and Eden Seminary in St. Louis, but I came to believe that we would betray our heritage if we were to leave Connecticut.

Then a special moment came when Homer Babbidge, President of the University of Connecticut, invited us to consider becoming a new Department of Religious Studies at the University of Connecticut, keeping our presence on the Hartford campus much as the medical school was being organized in Farmington. However, the Seminary campus would already be a beautiful space. I spent many hours with pads of yellow paper sketching an idea of how we could develop a graduate program of Doctoral Studies within a public university and still train ministers. We had two remarkable women, Janet Silloway as Dean of Women, and Barbara Sargent as Director of Public Relations. Barbara created the new image of the Seminary in calling "Praxis" into being. A creative writer, Barbara was the older daughter of Professor Paul Scherer (Union

Theological Seminary). She understood the theological importance of our new direction and what it could mean to the mission of the church. Janet made Mackenzie Hall a home for students and a sparkling reception for many special events. The new direction would mean enlarging our faculty in the philosophy of religion, biblical studies, ethics, and psychology.

We also wanted to include Hebrew and Catholic studies. With the support of The Board, we began the search for the best young scholars in academe. There was the excitement of finding what would be a wonderful mix of recent thought about the church, theology, and its future direction. I would call it “the y-model” designed on the letter “y.” We would offer two years of general graduate studies and then a year of PhD work for the candidates who wanted to teach and another branch to complete the Doctor of Ministry degree. All we needed was the support of state funding and an influx of students who would become the teachers of tomorrow. We brought John Priest from Drew Seminary who would be elected Dean, Leighton McCutchen from Chicago, Wayne Rollins from Yale, Robert Batchelor from Detroit, Jim Fenhagen from Washington D.C., Douglas Lewis also from Washington D.C., Jackson Carroll from Duke, Ralph Sundquist from Philadelphia and Richard Underwood from Charlotte, North Carolina.

Together they and their wives were a wonderful infusion of spirit. The faculty discussions were full of life and we worked together on a new vision of theological education that would bring faith into the realm of post-graduate study, on a larger scale than previously envisioned. For many months, we made plans in anticipation. Then, there was the fall election of 1968 and Governor John Dempsey, who had encouraged our plans for development, was defeated by fiscal conservative Thomas Meskill. It was a brutal turn in our life together. Homer Babbidge called me at my office the next morning and said, “Jim, it is all off the drawing board. Next to you, I am the most disappointed.” Indeed, I was deeply grieved. How could we save the Seminary now?

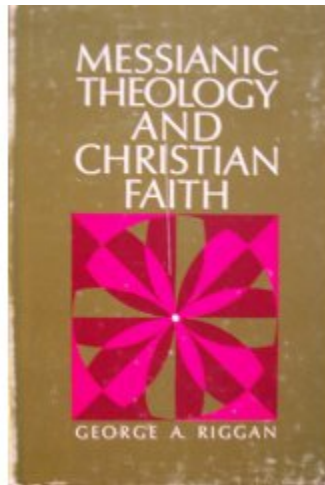
It came to me that we needed to change our course again. As the Vietnam War drew to a close, there was a drop in seminary enrollment. We pondered for a number of months. What would support the small local churches that covered New England and the pastors who served them? What could preserve our present work toward ecumenicity and Professor Bijlefeld’s work in Muslim studies? How could we contribute to the church’s future as we explored our Calling in a multi-cultural world? There was a future for Hartford Seminary if it could respond to the leading of The Spirit.

But how could I face those young scholars who believed our cause was set true north? I grieved for many sleepless nights. John Priest left for Florida and James Fenhagen became dean. He, Douglas Lewis, and Jackson Carroll became immersed in planning the future structure in a different direction. The only thing I could promise was that the professors who had tenure would not be “let go.” Yet, how would we tell the newer ones that we would not keep our hoped-for promises to them? It was a very painful time in my life. Only by charting a new direction could we keep sailing. Harvey McArthur, Wim, Jack and Carl encouraged me in our course. What would happen if you stopped training men and women in a BD program and put your resources into continuing education for the present day church? What if you develop a research program to study the future direction of the church universal? This inspiration would become well implemented under the leadership of William McKinney, Harvey’s colleague. Bill later would become Dean and follow through on developing the unique research component of the present day mainline church. What if you developed an ongoing dialogue with other, world religions, particularly Islam?

Sadly, implementing a future Seminary might mean moving toward a smaller campus to preserve some of our resources. It was a mighty storm, those last five years at the helm. Finally, my usefulness seemed over when the seas calmed down. Hartford Seminary was not dashed against the rocks, but would be renewed to sail on. I could take all the pain of transition with me and return to the pulpit. It is with joy that I see that the good ship has circled the world with renewed spirit and rich accomplishment. I am grateful to have been

a part of the new vision in its inception and appreciate the current administration's development in all the fresh approaches that have revitalized theological education over the past thirty-five years.

James N. Gettemy, President for 18 years 1958-1976

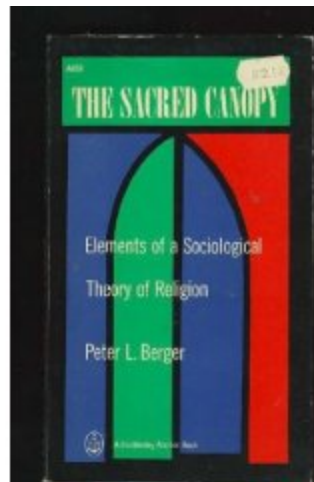


adapted from *The Hartford Courant* (January 12, 1999)

George Arkel Riggan of Leverett, Mass., a theologian, professor and author, died of a heart attack Thursday at the Buckley Nursing Home in Greenfield, Mass. He was 89.

Dr. Riggan was born in Hamilton, Ala. He graduated *magna cum laude* from Oklahoma City University in 1934. He did graduate work at Southern Methodist University in Dallas and received his divinity degree from Garrett Theological Seminary in Chicago in 1938. In 1949, Riggan received his Ph.D. in theology from Yale University.

Dr. Riggan was Riley Professor of Systematic Theology at the Hartford Seminary Foundation from 1959 to 1977. From 1938 to 1944, he was pastor of the First Congregational Church in Essex, and the Spring Glen Congregational Church from 1944 to 1952. In 1957 his book *Messianic Theology and Christian Faith* was published by Westminster Press. Dr. Riggan also published numerous articles.



Dr. Peter Ludwig Berger was born in Vienna, Austria in 1929 and later emigrated to the United States shortly after World War II. In 1949 he graduated from Wagner College with a Bachelor of Arts. He continued his studies at the New School for Social Research in New York (M.A. in 1950, Ph.D. in 1952). He has been awarded honorary doctoral degrees from Loyola University; Wagner College, University of Notre Dame, the University of Geneva, and the University of Munich.

After serving with U.S. Army (1953-55) he worked at the Evangelische Akademie in Germany (1955 & 1956). From 1956 to 1958 Berger was an assistant professor at the University of North Carolina; from 1958 to 1963 he was an associate professor at Hartford Seminary Foundation. This was followed by professorships at the New School for Social Research, Rutgers University, and Boston College. Since 1981

Berger has been on the faculty of Boston University as University Professor of Sociology and Theology (currently as Professor Emeritus of Religion, Sociology and Theology)

Since 1985 Dr. Berger has also been Director of the Institute for the Study of Economic Culture at Boston University, which transformed a few years ago into the Institute on Culture, Religion and World Affairs.

I studied with him when his popular *The Noise of Solemn Assemblies* (1961) was published. Among his more recent books are *Questions of Faith: A Skeptical Affirmation of Christianity* (2004); *Redeeming Laughter: The Comic Dimension of Human Experience* (1997); *Modernity, Pluralism and the Crisis of Meaning* (with Thomas Luckmann, 1995); *The Capitalist Revolution: Fifty Propositions About Prosperity, Equality and Liberty* (1988); and *The War Over the Family: Capturing the Middle Ground* (with Brigitte Berger, 1983). In 1992 Professor Berger was awarded the Mannes Sperber Prize, presented by the Austrian government for significant contributions to culture.

Even early in his career he was singled out for interviews. I recall this one in particular.

THEOLOGIANS WANTED - TIME MAGAZINE (Friday, Jul. 20, 1962)

What's wrong with U.S. theological seminaries and divinity schools? Plenty, charges Hartford Seminary Foundation's Peter Berger, 33, a Lutheran sociologist whose vivid attacks (*The Precarious Vision*, *The Noise of Solemn Assemblies*) on the organizational church are fast earning him a reputation as a kind of Connecticut Kierkegaard. Writing in the July issue of *Theology Today*, Berger argues that the seminaries have become so concerned with trying to provide for the short-term institutional needs of the church that they are in danger of forgetting what a Protestant minister really ought to be: first and foremost, a theological scholar.

Oratory & Ceremonies. Trouble is, says Berger, that theology has become "dysfunctional" to the demands of the religious establishment. At present, neither church nor congregation expects its ministerial middlemen to know much theology. Since denominational differences among the big churches in an ecumenical age are less important than in the past, "the theological erudition of the minister is of only peripheral significance in terms of the expectations the organizations must have of him. What is important is that he effectively promote the program of the organization in a situation in which, inevitably, he is competing with others for members." Too often, says Berger, the minister's flock seeks merely "edifying oratory, the competent performance of certain vaguely understood ceremonies, the exercise of moral influence upon the young, personal counseling especially in times of crisis, and last but not least, the halfway plausible exhibition of a morally exemplary life which one cannot seriously emulate but with which one can vicariously identify."

The Organization Minister. These institutional demands have had their effect on the seminaries. In the interest of "making Christianity relevant" and "vitalizing the curriculum," Berger charges, the divinity schools have tended to shunt the theology aside and substitute a welter of courses in sociology, psychology, church management and literature. The end product of such education is likely to be that thoroughly un-Christian figure—the organization minister.

Apart from this unattractive prospect. Sociologist Berger insists that the ministry cannot possibly be relevant without a theological understanding of its role in the world. Christianity must penetrate "the consciousness of this age"; as he puts it, "the theologian is an indispensable participant in this task of Christian intellectual penetration."

If the seminaries are to uphold the old Protestant tradition, he says, they must rehabilitate the ideal of the ministerial scholar—and provide him with the right kind of education. "The traditional theological disciplines," Berger insists, "must regain their central position . . . There must be an end to the grotesque spectacle of a Protestant ministry that continues to maintain the primacy of Scripture for Christian thought and life—and is unable to read the same Scripture except through the pale mirror of translations."

Berger admits that his concept of more theology for the seminaries is going against the stream of the time. But he insists that it does not have to be a Utopian hope. The demand for ministers exceeds the

supply, and the churches have no choice but to accept the kind of clergyman that the divinity schools choose to turn out. "This means that theological seminaries, if they can assert even a modicum of independence vis-a-vis the organization, have much leeway for doing at least some of the things that their Christian reason advocates they should do."

HARVEY KING MCARTHUR (1912-2008)

This volume* is a testimony to Harvey K. McArthur. His life and career are detailed in the "vita" which follows, but we the editors want to add our personal expressions of gratitude and esteem for this unusual scholar, teacher, pastor, and friend. The thoroughness of his scholarship is unmistakably clear in the things he has written; the depth of his perception and understanding have overwhelmed many generations of theological students at both the seminary and graduate level; the Word of the Gospel has been the very fabric of his life and work. Our lives, and the lives of thousands of students, parishioners, and colleagues, bear witness to the purpose for which this collection is set forth.

Harvey King McArthur was born May 9, 1912, in Billingsville, Missouri, the son of United Presbyterian Church missionaries to India (now Pakistan) who were home on furlough. Part of his boyhood was spent in what is now Pakistan.

1925-29 High school on Bainbridge Island, in the state of Washington.

1929-31 Tarkio College, Tarkio, Missouri.

1931-33 Wheaton College, Wheaton, Illinois. Ph.B. degree.

1933-37 Westminster Theological Seminary, Philadelphia, Pennsylvania. Certificate received.

1937-38 Study in Germany at the Universities in Berlin and Tübingen

(Frank H. Stevenson Fellowship for study abroad, from Westminster Theological Seminary).

1939-41 Study at the Hartford Seminary Foundation, Hartford, Connecticut in the field of New Testament.

Master of Sacred Theology (1940), Doctor of Philosophy (1941).

Both years on Jacobus fellowships.

1941-44 Pastor of Blackstone Federated Churches, Blackstone, Massachusetts (Baptist and Congregational).

1944-46 Chaplain, U.S. Army in the European Theater (75th Infantry Division), with a semester at the Divinity School, Glasgow University, Scotland after the end of World War II.

1946-47 Study at Union Theological Seminary in New York City and, in spring 1947, substitute Instructor in New Testament at Bangor Theological Seminary, Bangor, Maine.

1947-48 Instructor in Department of Biblical History, Wellesley College, Wellesley, Massachusetts.

1948-78 Faculty member in New Testament at The Hartford Seminary Foundation, Hartford, Connecticut

(1948-53 Associate Professor; 1953-60 Professor; 1960-78 Hosmer Professor of New Testament; 1976-78 Acting President, the Hartford Seminary Foundation).

1961-62 Sabbatical in Heidelberg, Germany on a Fulbright Senior Fellowship.

1967-68 Sabbatical in Cambridge, England with an American Association of Theological Schools Fellowship.

1975-76 Sabbatical in Oxford, England, and in Israel.

Ordained minister of the United Church of Christ (ordained 1942 in Blackstone, Massachusetts).

Married Elizabeth R. Dimock in 1941; three children: Harvey (1951), John (1952), Pamela (1955).

Retired to Wilmington, Vermont in 1978. Address: Box 128, Wilmington, Vermont 05363.

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Author:

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*biographical information from *CHRISTOLOGICAL PERSPECTIVES:*

Essays in Honor Of Harvey K. McArthur (Pilgrim Press, New York, 1982) pp. v-vii.

Not on my *CREDO* examining committee, I shared the essay with Dr. Walter H. Clark (a lay Episcopalian), Dean of the Hartford Seminary's School of Religious Education and Professor of Psychology of Religion. Studying with him was a great opportunity. (Please visit the first page footnote * at <http://www.philosophy-religion.org/criticism/suffering.htm/>.) [I did not know of his interest in the use of chemicals as a "jump start" toward mystical experiences as expressed later in his 1969 book *Chemical Ecstasy*. I

had no awareness of, or interest in, the topic and would have found it off-putting.] **His response to the CREDO is below.**

Shortly after I studied with him, he joined the faculty of the Andover-Newton Theological School (Newton Centre, MA); when I was ordained a deacon in nearby Waltham, Massachusetts, he kindly participated in the liturgy as reader of the Epistle.

Biographical information adapted from *The Boston Globe* (Jan. 14, 1995)

DR. WALTER H. CLARK, 92, RETIRED PSYCHOLOGY PROFESSOR

Dr. Walter Houston Clark, retired professor of psychology and religion at Andover Newton Theological School, died Dec. 15 in his home in Cape Elizabeth, Maine. He was 92. Dr. Clark was born in Westfield, N.J. He graduated from Williams College and earned a Ph.D. in psychology at Harvard University.

Dr. Clark was one of four founders of the Lenox School in Lenox, where he taught for nineteen years. He was a member of the faculties at Bowdoin and Middlebury colleges before becoming a dean at the Hartford Seminary Foundation, a position he held from 1951 to 1962. He was a professor at Andover Newton Theological School from 1962 until his retirement in 1969.

He was the author of *The Psychology of Religion* (available online at Questia www.questia.com/) and *Chemical Ecstasy*. In addition, he published many articles in psychology, religion, and education – including within *The Encyclopedia Britannica*.

He left two sons, Walter Jr. of Hancock, N.H., and Jonathan of Brookline, and two grandchildren.

**ADAPTED FROM *THE ENCYCLOPEDIA OF RELIGION AND SOCIETY* (1998)
WILLIAM H. SWATOS, JR., EDITOR**

A major figure in the middle years of the psychology of religion as a Professor of Psychology at Andover-Newton Theological Seminary, he was a student of Gordon Allport at Harvard. His understanding of religion was profoundly shaped by Allport as well as by William James.

Allport's influence can be seen in Clark's 1958 textbook, *The Psychology of Religion* (Macmillan), especially in his distinction between primary, secondary, and tertiary religious behavior—reminiscent of Allport's intrinsic-extrinsic dichotomy. Primary religious behavior is at the heart of Clark's definition of religion: "the inner experience of the individual when he senses a Beyond, especially as evidenced by the effect of this experience on his behavior when he actively attempts to harmonize his life with the Beyond." Secondary behavior is a "pale approximation" of primary behavior, being habitual or obligatory (e.g., routine church attendance). Tertiary behavior, even further removed, having nothing to do with firsthand experience, is conventional, accepted on the authority of others (e.g., children's behavior).

Clark's steadfast maintenance of the centrality of mysticism to understanding religion is markedly Jamesian. His interest in mysticism flowered in the 1960s as a result of an encounter with then Harvard psychologist Timothy Leary, after which Clark focused his attention on psychedelic drugs and religion. His 1969 book *Chemical Ecstasy* (Sheed & Ward) is a guardedly optimistic defense of the importance of psychedelic drugs for religion. Although he argues that psychedelics provide access to mystical consciousness, he sees drugs not as a cause but as a trigger, facilitating the realization of what is already inside the person. Clark also claims that he learned as much about religion from his six "trips" as he had from all his "plodding study" of the psychology of religion.

R. Nolan

I liked your Credo. It was written with a minimum of use of theological jargon - also you consider critically ideas of others and then come to your own conclusions.

My chief criticism would not be so much a criticism of your Credo as a general criticism of all theological writing (pretty well required in Credos) in that they leave out the concrete experiential element. What were some of the experiences that led to your beliefs? What effects on your living do your beliefs have? There would of course be some danger in listing such intimate things, but these are some of the questions that doubtless you would want to be asking yourself. The great weakness in theology is that it is always in danger of becoming glib - that is mere generalizations removed from real life. I seem to detect that yours is not. Thank you for letting me read the Credo.

W. C. Clark

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