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Phillips Brooks

A memorial written on the Centennial of his graduation from the Seminary

By
WALTER RUSSELL BOWIE
V.T.S. 1908

One hundred years ago this June there went from the Virginia Seminary the graduate who in the long list of the Seminary's alumni would become the most distinguished, Phillips Brooks.

It was sixty-six years ago that he died after only two years as Bishop of Massachusetts, following his long and brilliant rectorship of Trinity Church, Boston. Consequently there are few, if any, persons now living who ever saw him in the flesh, but his spirit and influence will live as long as men love the gospel he preached and the Church he served.

He came to the Virginia Seminary hesitantly and somewhat distrustfully when he was not yet twenty-one years old, although he had graduated from Harvard and taught for one unsuccessful and distressing year at the Boston Latin School. As a Massachusetts man he had never been in the South before and his thoughts of it were affected by the strong passions concerning slavery that were increasing in the country and that would lead in a little more than four years to the outbreak of the War between the States.

Virginia men who naturally assume that everyone would like the Hill may well be jolted by what Phillips Brooks in the early days of his Seminary life had to say about it. At first, distance lent some enchantment to the view. He wrote in his first letter home in November 1856: "As the weary traveller paces the well-worn deck of the good steamer George Washington on its billowy course from Washington to Alexandria, he sees a lofty hill which rises behind the latter beautiful town." But in the next letter the "beautiful town" had become "the dirty little city of Alexandria about seven miles down the river Potomac from Washington," and the Seminary was "a lonely desolate sort of a place with about forty students of whom as yet I know two." He was put in a low ceiling room in what he describes as "a garret in an old building called the Wilderness. Its furniture at present consists of a bedstead and a washstand. I looked in for a moment, threw down my carpetbag and ran." And he added, "the South is a mean and a wretched country at best, so far as I have seen it. The line seems marked most plainly where the blessing ceases

and the curse begins, where men cease to own themselves and begin to own each other. Of course, there is nothing of the brutality of slavery here but the institution is degrading the country just as much."

As Dr. Alexander V. G. Allen has written in his *Life of Phillips Brooks*, "During the first year of his residence at the Seminary, judging from his letters he was restless and discontented and chiefly anxious to get away. It was the familiar matter of homesickness. The change was too great for him . . . He felt keenly the difference between the standards of Harvard College and the instruction offered by a small school poorly endowed where he was also without books or periodical literature to enable him to be in contact with a larger world." Yet, as one gleam of light — particularly for Dr. Kevin's eyes — he could write, "I am beginning to buck into Hebrew pretty slowly and to like it extremely." And, as Dr. Allen has written, "If he seems to speak too severely of Alexandria Seminary, yet he afterwards took it to his heart as having furnished him with the most important experience of his life. If he makes fun of it, this was his way of admiring also, for he applied the same rule all his life to whatever he came in contact with."

Furthermore, there was one man in the Seminary who influenced him deeply, and that was the Dean, Dr. William Sparrow. In his first letter home he mentioned him as "the head, Dr. Sparrow, who is a thin, tall gentleman with not much to say." By his senior year at the Seminary he had become intimate with Dr. Sparrow, and spent many evenings in his study talking theology. He wrote of him, "He is a splendid man, the only real live man we have here, clear as daylight and fair and candid, without a particle of dogmatism or thological dryrot." And fifteen years later he wrote, "There died the other day my old professor and friend at Alexandria, Dr. Sparrow, one of the ablest and best men I ever knew, learned and broad and as simple as a child. I had a letter from the dear old man dated only two days before he died in which I was delighted to hear him say 'I am disposed to regard the prospects of our Church brighter now than they have ever been in my day.' All the old men are croaking and helpless and it was good to hear one of them sanguine."

The long and rich story of Phillips Brooks' ministry set forth in the three volumes of Dr. Allen's priceless book, of course, cannot even be summarized in a brief article. Notwithstanding his early views of the inadequacy of the Seminary, he accomplished while he was here an amount of study and reading not only in specifically theological studies but over the whole range of literature and culture that can wake amazement — and, it may be hoped, stimulus — in anyone who sees the record of it. Furthermore, and more important, Phillips Brooks had caught from the Seminary, and particularly Dr. Sparrow, its deepest and most precious gift, its evangelical spirit which was linked in himself with a fearless breadth of mind. He went out with a devotion to Christ and a consciousness that Christ can come into a man's life as a new creation which was to glow all through his ministry.

When he graduated he accepted a call to the Church of the Advent in Philadelphia. Two years later he became the rector of the Church of the Holy Trinity in the same city, and after ten more years he began his ministry at Trinity Church, Boston.

In those years he was sought after for many other positions both in the Church and in universities, but no invitation could draw him away from Trinity Church, where his pulpit had become a throne of power recognized by the whole community and by Christian people everywhere. In those years he preached the sermons many of which are still available in the published volumes, and gave the famous Lyman Beecher Lectures at Yale Divinity School, which are in print as "Lectures on Preaching." Notable among his books also is "The Influence of Jesus," which in its title as well as in its contents reveals the inner spring of his spiritual power.

The culmination of Phillips Brooks' career was his election when he was fifty-five years old to the bishopric of Massachusetts. It is probably safe to say that no election to the episcopate in the United States ever stirred so deep and wide interest as this one. There was a tumult of rejoicing in Boston not only among those who knew and loved Phillips Brooks within the fellowship of the Church but in all the city. A prominent layman of the Congregational Church wrote to him, "I am so thankful that you are elected Bishop, not of Massachusetts but of the Church Universal. All of us who share in your scholarly liberality of all denominations will call you our Bishop. May God make you Bishop of all souls and may all humble and good men love and honor you more and more." The Boston Daily Advertiser wrote in its editorial, "The election of Bishop Brooks means first of all a new inspiration in every parish in the state. Next it means an upward and onward movement in living faith throughout the length and breadth of the land."

Yet the dramatic fact was that Phillips Brooks, great and beloved leader of his parish for so many years, and preacher who stood out above all others of his generation, was challenged by some in an effort to prevent the confirmation by the Bishops and Standing Committees of the Church of his election as Bishop. It was ignorantly asserted that he was in some sort "a Congregationalist", that he was "an Arian" in his theology, and also a "Pelagian". Weeks went by while the votes necessary for his confirmation still did not come in. At length they did, and he was consecrated Bishop of Massachusetts, and entered upon less than two years of devoted and unsparing work as Bishop before he died of a sudden illness when he was only fifty-seven.

No one can fully analyze the greatness of Phillips Brooks for no one can enter fully into the secret of another personality. There were in him qualities of genius which marked him out from other men. But there were certain great elements in his thought and in his devotion which other men may well try to make their own. In the first place, he was a liberal in the great rich meaning that always ought to belong to that word which in our time is sometimes spoken with such shallow and silly disparagement. That is to say, he believed in the God-given freedom of the mind, and he was convinced that all the richness of knowledge and of truth belongs within the scope of Christian faith. And the reason why he believed that was because all his thinking and all his life alike were Christocentric. Much preaching today is "person-centered" or "problem-centered". If the sermon is real, the problem and the need will always be brought ultimately into some relationship with a lesson drawn from Christ; but with Phillips Brooks the sense of the reality and the power of Christ were so radiant

that every thought and question were illuminated by it from the beginning. He was not given to speaking easily of his own deep inner experiences, but in the year when he was elected Bishop a young clergyman asked him to tell the secret of his life. Strangely moved by the request he answered:

> "I am sure you will not think that I dream that I have any secret to tell. I have only the testimony to bear which any friend may fully bear to his friend when he is cordially asked for it, as you have asked me.
>
> "Indeed the more I have thought it over, the less in some sense I have seemed to have to say. And yet the more sure it has seemed to me that these last years have had a peace and fulness which there did not use to be. I say it in deep reverence and humility. I do not think it is the mere quietness of advancing age. I am sure it is not indifference to anything which I used to care for. I am sure that it is a deeper knowledge and truer love of Christ.
>
> "I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the reallest thing in the world. And every day makes it realler. And one wonders with delight what it will grow to as the years go on."

It was because of that faith in the living Christ that Phillips Brooks could become that which he is described to have been by the tablet in his memory at Harvard College.

A PREACHER
OF RIGHTEOUSNESS AND HOPE
MAJESTIC IN STATURE IMPETUOUS IN UTTERANCE
REJOICING IN THE TRUTH
UNHAMPERED BY BONDS OF CHURCH OR STATION
HE BROUGHT BY HIS LIFE AND DOCTRINE
FRESH FAITH TO A PEOPLE
FRESH MEANINGS TO ANCIENT CREEDS

†

The Pied Piper
of Beverly Hills

By MARY ANN CALLAN

Staff Writer of the
Los Angeles Times

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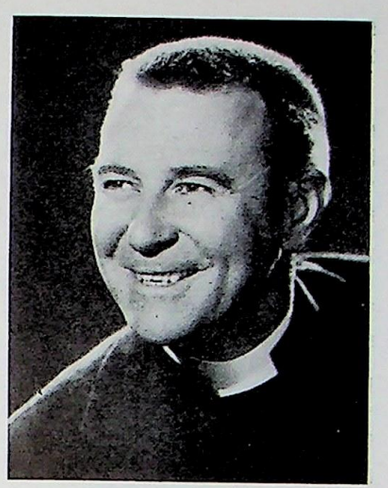


There were 90 and 9 that safely lay
In the shelter of the fold
But one was out on the hills far away
Far off from the gates of gold.

And the shepherd, not content with the 90 and 9, found and brought back his one lost sheep.

Dressed in the vestment of the ministry, a modern shepherd calls his flock into the fold. His hills are named Beverly and his sheep have increased five times in number in ten years.

But the legend of the Rev. Kermit Castellanos (V.T.S. '33), after a decade as associate rector of All Saints' Episcopal Church, is based not on the present 1,000 children in his flock but on the lost and wandered who, one by one, come into the fold.

He is called the Pied Piper of Beverly Hills. His song is the sweet song of love.

It was first heard ten years ago. By now many in the flock have gone through the full circle of baptism and confirmation. And still others, marriage — and then baptism (of their children) again. Within this circle a man of tender grace and smiling face, their beloved K. C. stands quietly as a friend.

Soon after he came in 1949 at the call of the Rev. J. Herbert Smith, D.D., rector, the ranks of the 200 young people began to grow, by ones and by twos. He understood that even in a privileged community where most of the children have all the clothes, orthodontia and vitamins they need, the "lost chord" had to be found and struck — this was the universal need of affection and an interest in what interests them.

He found the chord, and the children's answer has been strong and clear. Two complete church school sessions are now necessary each

Sunday at 9 and 11 a.m. on two floors of the parish hall and in the chapel — requiring a staff of 80 teachers and assistants.

While this is the tangible response to his piper call, the real chord is struck at the roots of living — sometimes within the insecurity of a broken home or the effect of successful parents too busy to share time with their children. K. C. fills the void with a flexible program that includes trips to the snow in winter and the shore in summer, dances, pageants and hobby shows.

But most of all he gives of himself — a special visit to a little girl's birthday party, a small Christmas gift to a boy in need of a friend, and a birthday card on the right day to every child in the parish.

Said a mother of three, 18 years a member of the church, "We have had 10 years of living deeply together, through fear, tragedy and joy. He seems to know when he's needed and he's always there."

Analysis of K. C., now 50, is harder for him than for his family and friends. His mother, Anna, an ample, out-going woman who lives with him in a roomy apartment on Spaulding Drive, is content to say simply, "To me, he's a saint." But at times this is hard to live with.

She relates with good humor (a trait he has inherited) how before 7, fully dressed, he has breakfast. This is when she says, eyeing the clock, "We might just as well be farmers." He may then be gone well into the night, calling, counseling, spending time with children, a few minutes for meditation — and just being K. C. wherever he's needed.

"Everything he does, from dawn to dark," said one church member, "is for the pleasure and the good of the children."

A native of Jersey City, N. J., K. C. knew at 12, when his father, a dealer in fine books, died, that as the older brother he would soon have to support the family.

Whether he had any thought of the ministry, even unconsciously, is not fully known except that two incidents in childhood give supporting evidence.

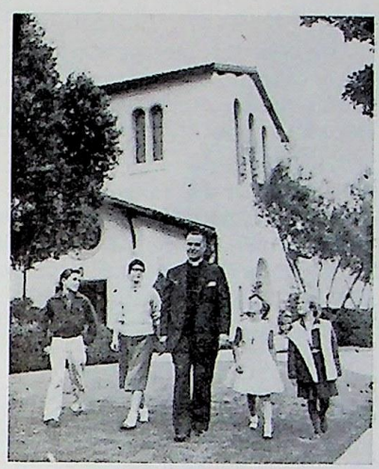
One day when he was 16, his mother relates, he suddenly disappeared from the throng. After worrying and searching, they finally found him in a darkened church pouring out his soul on the organ.

His brother, an investment counselor in the East, made a true prediction, even though in jest, when the boys were in their teens that "Kermit was sure to become a preacher" because he suddenly stopped wearing loud-colored socks in favor of black ones.

K. C. can place a positive finger on the point in his life when the decision was made. After graduating from Brunswick High School in nearby Brooklyn in 1925, he worked in the export division of General

Motors Corp. in New York and enrolled in Columbia University night courses with the intent of taking a liberal arts degree.

But somewhere in those years, with an Episcopalian heritage behind him, he chanced to visit a Calvary Church meeting where businessmen "sat around and talked about religion in normal, natural terms."



"The key," he said, "was when an advertising executive knelt down with me and then and there we gave our lives to God in whatever purpose He wanted to lead us."

K. C. told the incident quietly, his crew cut and round face making him appear younger than he is, and closed his eyes, as he does when he thinks deeply: "The doors to the way began to open from then on. I was in the same job for two years after that but I was changed. First it was a deep interest in the youth program at Calvary Church and then a scholarship to the Protestant Episcopal Theological Seminary in Alexandria, Va."

After summers as a "boy preacher" at Roxbury during his seminary training K. C.'s first call was as rector of St. George's Church in Astoria, L. I., until 1941. With the increased war-time employment at the Brooklyn Navy Yard, St. Bartholomew's called him home to Brooklyn, where he remained for seven years.

Then a 16-year friendship moved his life to the West Coast. Dr. Smith presented K. C. ordination at the Cathedral of Incarnation, Garden City, L. I., on June 11, 1933. In April of 1949 he called him to All Saints as associate rector — "with a special opportunity to work with children."

Of K. C., Dr. Smith says simply, "He is both my right arm and my left."

The church is so organized that K. C.'s special genius with children runs to its fullest, with two other ministers, the Rev. Edward D. Eagle and the Rev. James K. Friedrich, sharing the responsibilities of sermons and other duties with the rector and associate rector.

K. C. affirms the fact that he does not want to give up an active ministry to all ages — a recitation of any day's schedule tells the truth of this.

At the marking of the 25th anniversary of his Ordination last June 600 children and 1,200 parents and friends gathered at a reception. "What man," asked a church member, "would have drawn that many devoted followers of all ages, and, besides, received a gift of $6,000, all from very small donations?"

The member, Edwin Bingham, Jr., of N. Alpine Drive, his wife and family, heartily retell the "very human things" that K. C. has done in a

decade — like coming down their street in his car, clanging a Bermuda bell and issuing "happy pills" to all the children.

(The candy manufacturer was so delighted at discovering these distributions K. C. promptly received a good supply — free.)

Most of the members who attend the annual meeting in January are there principally to hear K. C.'s financial report, which is interspersed with notes on expenditures "out of the books," like "new shoes for Johnny, because he lost them on the beach."

There was the time, the Binghams recall, when K. C. flew east, on his own, to give the funeral service for Mrs. Bingham's father, the time he waited 'way into the night for the family to come home from the hospital at the time of Mr. Bingham's illness. And more recently, the necessity of daughter getting K. C.'s consent before she became formally engaged.

"I'm neither a father nor a teacher. I think I'm their friend," K. C. divulges sparingly. (Says his mother, "He'll never get into trouble for talking too much.")

There are countless Bingham stories tucked away in a file card system only K. C. understands — being a dinner partner for a lonely 12-year-old, hearing tales of failure, reassuring parents over minor and transient delinquency in a 9-year-old, comfort in grief.

"I've learned by trial and error," he admits. But his spirit got across even as a "boy preacher" when theoretically he was taking his first ministerial steps. Decades later, the "children" still keep in touch.

His associates say he never disciplines for discipline's sake nor actively points a lesson or preaches a moral. While he has used all kinds of animals and parables to instruct children in Christian principles — from a real donkey at Christmas to a cow for the church fair — the lesson is learned more by his way than his words.

What matters most is his song of love.

Each year, around his birthday in June, K. C. takes a few weeks at his place near Ticonderoga, N. Y., where he has converted a 110-year-old barn into a comfortable resort home. Given to him by a family of three in 1941, all of whom were tragically killed in an automobile accident, the spot brings back heartaching memories. But characteristically he turns these into joy for others.

It seems there are some 37 children there whose parents have summer cottages scattered near his own — waiting for him to come. There may be as many as nine youngsters at one time in his workshop, poring over projects, listening to his tales, laughing the summer away. They, too, have heard K. C.'s song.

But it is not the "90 and 9 safely in the fold" that keeps the song ringing. It is for the one "on the hills far away that has wandered away from me."

The man in the crew cut and the cloak of ministry says solemnly, "There are some I cannot reach, but there always is a way."

Rejoice, I have found my sheep —
Rejoice, for the Lord brings back His own.

THE MISSIONARY SPIRIT
of the Church

DAVID B. REED, '51

EDITOR'S NOTE: *This is the essence of a faculty meeting talk given on March 5, 1959, by Mr. Reed, Assistant to the Director of the Overseas Department of the National Council.*

There is an increasing number of people today who are concerned about the missionary spirit of the Episcopal Church. I am one of them. When I say this it is not because I am concerned only with overseas missions or with missions in general, but rather the sense of the mission of the Church as we find it throughout the Episcopal Church in these United States. Admittedly, what I have to say will center around our overseas work, but this is only because it is in this area that I see the most pronounced symptoms of our current missionary "sickness."

The reason that the Episcopal Church does not rank among the great mission-minded Churches of our day is rooted in the strange concept of missions that prevails on the parish level. The weakness is not a reflection on our overseas missionary work or our domestic work, but rather these are reflections of the face of the Church as it is found at home. The seminary student body and alumni whose ministries are to be carried out on the domestic parochial level are the ones that I would turn to today to attempt a revival of the great missionary spirit that has characterized our Church in times past.

The word "missions" means, to the average Episcopalian, overseas missionary work. This in turn conjures up a picture of a man or woman in tropical dress serving in a primitive village situation. It is assumed in this picture that the people who live in this village are pagans of one type or another, that they have never heard the Christian Gospel, and that once a certain amount of language difficulty has been overcome, they turn with eagerness to hear the pearls of wisdom that fall from the mouth of the missionary as he preaches to them. Such an idea of the mission of the Church is completely inadequate for two reasons: First, it is too much a sentimental concept that is built around the missionary himself. The real importance of this kind of work to the man in the pew depends upon the missionary whom he has perhaps heard who comes home to tell him about it. The missionary represents the mission of the Church, while it should be the people of his land whose need for Christ through his Church is the only real justification for missionary activity at all.

And, the other reason why this attitude toward the whole subject of missions is so completely inadequate is that it is woefully unrealistic, and this is really amazing in an age when books, magazines, radio, television and the moving pictures are all broadening our vision and understanding of the world around us. It is strange how the same people who can be concerned about the political events on Formosa and in Berlin and in the Near East can still have a strange carryover from their rather childish ideas about the missions of the Church. And this unrealism is the thing that is going to trip us up tragically if we do not quickly do something

to correct it. The world is shrinking fast. People are getting a better idea of their brothers and sisters overseas. As people realize through this gradual but steady process of world education how completely inadequate their concept of missions is for meeting the problems of today, they are going to feel either that the Church is quite out of touch with the world in which we live, or else they will say that we have no more business in other lands. In either case they may withdraw the support on which missionary work, both at home and abroad, definitely is dependent.

On the parish scene today you will find that some of your most intellectually honest laymen and laywomen are the ones who admittedly do not believe that everybody has a right to his own faith and his own religion and we should not interfere with them. They also are particularly conscious of the inadequacies of the Church program within this country and they oppose the spreading of our Church's resources as thin as we have to to support an extensive program of missionary work outside the established centers.

The answer to this problem, the correction of this situation, is not nearly as easy as the description of it. Certainly, we must begin with our teaching about the universal need of mankind for the saving love of God, known through Christ, as His Church brings the good news to focus on the particular situation in which people live. Our emphasis should be on the people and not upon the missionary. Faith in the universal Christ and love for the universal neighbor are the two ingredients that are necessary to create a proper theological orientation on missions.

And then what we need is a far more realistic understanding of the challenges facing the mission of the Church today. Probably, I am speaking most particularly of overseas work. However, the principal of realism is as necessary in every phase of the Church's mission. It is nationalism and not quaint forms of travel that pose the major problem for many missionaries. Others are concerned more with the Pentecostal sects that have swept over their area than they are with witch doctors and their incantations. Industrialization and urbanization are problems where formerly we had thought in terms of the need for developing a native craft. The resourcefulness of the Church to meet man in these various challenging cultures, is the most exciting aspect of the 20th century missionary enterprise. We must also realistically face some of problems that are implicit in any Christian group that has men from the United States living and working side by side with men who are nationals of the country involved where the North American is receiving a salary considerably greater than his brother. Not only should we concern ourselves with salaries, but also with the opportunities for education and improvement on the part of national churchmen in each country.

And, in attacking this problem, I do believe that there is a special significance to the missionary work that we carry on outside of our own country. I would never say that this is more important than missionary work within our country or in any particular part of it, but I would say that the overseas mission does fulfill a special role in the Church to the degree in which it takes us completely outside ourselves and our own related interests. There is a certain element of selfishness in anything that we do within our own country because we personally stand to gain something as the over-all level of our country improves and becomes more Christ-like. It is an essential activity of the Christian spirit that it is always involved in going out. We are sent. This is the mission of the

Church, and it certainly can achieve its clearest focus and significance when we get completely outside of our own country.

To be practical I should point to a few of the resources that are available to us to help give this new look to the overseas mission picture. The first of these is the missionary speaker. I think we should realize how useful this person can be to us in the parish under the right circumstances, and also realize how very scarce these speakers are. For 7,000 Episcopal Churches, we have 225 missionaries who only spend about two weeks at the most, every three years, speaking to Churches in this country. In order to make the best use of their presence among us, it is highly to be recommended that any parish that is having a missionary speaker spend some time in preparing for the visit. The congregation should already be asking the questions that this man or woman is prepared to answer about his field. But, our emphasis is not on the missionary himself. We look to him as our interpreter of the Christian mission as it is carried out in his country. He is our link to those people, their culture and their spiritual needs. Secondly, our great untapped resource is the travelling Churchmen. Every year thousands more of our Church people travel cutside the United States. Many of them are in missionary districts, not only of our Church but of the Church of England. These people, if they are properly oriented before they leave, can perform a valuable service to help us at home understand the Church in foreign countries. It is up to the parish priest to see that the laymen or laywomen going overseas are prepared to identify themselves properly with the Church where they go. And, also, it is up to him to see that they are used intelligently on their return, to help the parish and the diocese with their sense of the mission overseas.

The National Council is trying to prepare several programs, at the present time, that will help us further in developing closer ties with our overseas fields. A few parishes will have the opportunity individually to adopt missionaries. This is to be seen primarily as a service to the missionary in the field although at the same time this person will be a valuable asset to the parish as the parish thinking includes him as a member of the parish staff. On a broader scale, closer relationships between dioceses in this country and missionary districts both at home and abroad will help immeasurably in clarifying the picture and bringing a greater involvement in the missionary life of the Church.

The need for a more comprehensive publication service is recognized and it is intended that a stimulating up-to-date presentation of the Church's mission in all areas will be increasingly available. Meanwhile, we do well to take advantage of what material there is at hand both in National Council publications and in the secular line. Certainly, it is true that we ought to read the daily newspaper in terms of the relevance of all that goes on in this world to the great ministry of Christ.

In conclusion, I would like to say that I see the problem far more clearly than the answer today. I am still exploring and questioning in this whole field, and I believe that the men of Virginia Seminary can be of help to me in working the whole problem through. Of one thing I am convinced, though, that is that the body of Christ can never stop growing. The solution to a lack of mission-mindedness will come from the Church because it is what it is, and on our part, we are never going to understand what the Church is without a vital concept of the mission of the Church.

Commencement Address, 1959

FREDERICK C. GRANT

Acts 17:7 "These all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

How often in the Bible we come upon a sentence or even a phrase which sheds a flood of light upon the whole surrounding scene. It is like a sudden sunburst coming through the gray clouds to illuminate the whole area from horizon to horizon. This verse in Acts is such a shaft of light, making us realize the whole situation, the overpowering mass of pagan inertia, reinforced by political insecurity and inspired by religious bigotry and superstition. This is what the Jews faced in the Roman empire, and after them the Christians. This is what the church encountered for three hundred years and more, and had to deal with for long centuries thereafter. Basically, the prejudice against the Christians was due to misunderstanding and misrepresentation; but superficially, the pagan mobs understood only too well what the spread of Christianity would mean — the end of the age-old system of religious rites and magic superstitution, all tied to a laissez-faire attitude toward the moral life of men, an inheritance as old as history, and even older, for it had come over the horizon of prehistory with the various Mediterranean peoples. Hence the appeal to force to stop the movement, at all costs, before it was too late — an appeal that whipped the mobs to action repeatedly for three centuries. Get Caesar to stop it — the imperial government must do something; crush these people, or they will destroy us! Already they "have turned the world upside down", and are planning a revolution. Better to stamp out the movement now than wait and rue the day when they become a majority or even seize the throne of Caesar! One can see why men felt this way. It was only two or three generations before Paul's visit to Thessalonica that Anthony and Cleopatra had undertaken to divide the empire — and prior to the battle of Acium, Herod the Idumaean had lined up in their support; afterwards it was only that he swung over to the support of Augustus.

There was still danger that some uprising in the East would wreck the new empire. The repeated revolts of the Jews, the invasions of the Parthians, the oscillating Armenian frontier — in fact the whole political history of the Near East from Mithradates to Lucius Verus, and even later, bears out the statement: men had plenty of reason to fear the proclamation of "another king, one Jesus." In fact, it is not impossible to translate the Greek of this verse as follows: "Another man is king — his name is Jesus." For it was nothing new to say that there was another king — the world was full of them, especially in the East. Some were allies of Rome, some were not; but one more king or one less made no difference. But to say that another than Caesar was the emperor, or was to become the emperor — this was treasonable, and to spread such a rumor, let alone to proclaim it, was a capital offense for which the guilty ought to pay with their lives. This is probably the heart of the charge against the Christians on the grounds of political disloyalty. Our modern ideas of tolerance

would not have applied, and to accuse the Christians themselves of inarticulate simplicity or confusion of mind does not explain much of anything. For the world knew, and the Christians knew, that two incompatible forces had now met each other, and one must conquer, the other be destroyed. The fact that the war is still continuing today, many centuries later, does not alter the fact that it began in the first century. It was still alive in the fifth century when St. Augustine wrote his major work, *The City of God.* It is really a Bunyan-like title, or ought to be viz. *The Two Cities,* the *civitas Dei* and the *civitas terrena.* For the conception of St. Augustine is the sound one that the City of God supervenes upon and neutralizes and takes the place of the earthly city. The two are incompatible; and yet the one must include the other, and the kingdoms of this world become "the kingdom of our Lord and of his Christ." We do not have to go out of the world to serve God, or to belong to his City. Christians are not nihilists. It is quite false to say that Christianity negates everything human and historical, ethical and scientific and artistic — as if man and his ways were altogether futile and vain, as in Genesis: "The thoughts of man's heart were evil continually." That was before the flood! And all along, ever since, God had been trying new methods of winning men to higher and better ways. The last and greatest was the cross: Christ dying for sinful men, winning them to himself in love, and empowering them with a new life in grace, through union with himself. But the difference between the new way of the gospel and the old way of the pagan world was clearly sensed by the opponents of Christianity in the first century; and to be fair to our opponents we must grant them this amount of unerring perception.

There are those who assume that all Christianity can hope for is toleration. "Grant that the course of this world may be so peaceably ordered that thy church may serve thee in all godly quietness." But such conditions are dangerous and often presage disaster — so Eusebius noted in describing the long peace of Gallienus, just before the terrible persecution under Diocletian. So the peace and prosperity of the church in the fourteenth century was only a lull before a mighty storm. So the condition of the church in France in the eighteenth century. Whenever the church settles down to enjoy "peace and safety", the skies darken and tempests are soon abroad. Toleration is not enough. Complacency is not security. The church cannot rest until the gospel has run its full course to reach all mankind, and to transform the total life of mankind. *This* is what God intended — not the happy isolation, fancy-free, of a select group of nice people, saved "out" of this wicked world to enjoy a specially favored life here and now, and heaven for ever hereafter.

But the task of world-transformation seems much vaster today than ever before! Seems so, yes; but in reality it is no vaster than in the first century. In fact, one might argue that things are slightly better — say one or two per cent. The world is now a unity in a much deeper sense than it was then, when the *oikoumené,* the settled or populated regions of the earth included only the Mediterranean basin, the northern forests, and a couple of almost unknown countries in the Far East. When we read of the "population explosion" that threatens the whole economy — and peace — of the world within another two generations, the conditions in India and Africa are as relevant as those in New York or California. When the promotion of hygiene is being considered, the figures of Egypt are as important as those of London or Chicago or New Orleans. When we consider the baneful effects of crime-pictures on TV or at the movies,

the dysgenic influence upon youth in Belgrade (where American pictures are being banned) and in Israel is just as important as in Harlem — we are doing our best, it would seem, to show youngsters *how* to commit crimes, and then we seem surprised that they learn. When the sociologists point out that a new kind of man is emerging in our society, a man whose emotional life is suppressed, who works smoothly and without friction in an office, and merges his own ethical standards in — or suppresses them in favor of — those of the company he works for, the fact is as obvious and as ominous in one country as in any other. When the teaching of religion and morals is forbidden in America, because the "religious forces" (as we ironically call them, impotent as they are) cannot agree on what is to be taught, or how, the fact is just as threatening to the peace and well-being of mankind as when the same thing happens in Russia or anywhere else. We are undermining something that has characterized the human family from earliest days, viz, the rules of procedure both relatively to God — or the gods — and to other human beings. To a "primitive" man, or even to a modern Eskimo, such a thing seems the height of absurdity. We do not teach religion and morals, and yet we are amazed that boys and girls do not grow up to be paragons of piety and virtue. No one since the Old Stone Age would have expected this to happen. We are trying to ignore the whole tradition of man, civilized and uncivilized. And we cannot excuse ourselves by saying, This is the business of the State; the Church cannot take the responsibility for such wide-scale planning. How silly! It is like saying, Don't expect me to help put out the fire next door; I didn't start it. Let the fire department take over! But they didn't start it either. The fact is, these raw human facts, these complex conditions which involve and impede the proper growth of children into the kind of men and women we want them to be — these are a hangover barbarism; they belong to the *civitas terrena,* with its dull, blind, superstitious beliefs and its evil practices. And against them the City of God must wage perpetual war, sometimes hot war, sometimes — and more often — cold.

And this, my young friends, is where you come in. The task of the church is not mere evangelism in the old sense, the plucking of a few brands from the burning. It is not the organization and conduct of a happy but select society of nice people who do not share the evil of the world — or think they do not share it. You are enlisting in a campaign from which there is no discharge, until the war is won. You are called to a service whose range is as wide as human need. You will have many allies — some of them closer to you than you think; in the fields of social welfare, politics, law, psychiatry, medicine, public hygiene — the world is full of good men and women who want to help you. Take that for granted, and give them credit for wanting to help, even if they don't come to church regularly. Some of them have strange ideas about religion, no doubt; but most of us have strange ideas about what we do not understand and work with day by day. Give them a chance to get acquainted with the ideas about religion that you believe to be sound and true — but don't rub it in, and don't denounce. I sometimes think the worst enemy of true religion is the crabbed censoriousness of perfectly good men and women who apparently have never heard the rule of the gospel: "Judge not, that you be not judged."

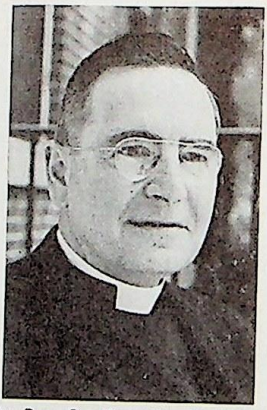
Dr. Bowie has reminded me that this is the centenary of the graduation of one of the greatest sons of this Seminary, Phillips Brooks. You recall

the breadth of his understanding of the gospel, and his insistence upon applying it to every nook and cranny of human life. I wish you would take that for a standard. Not only must "the gospel first be preached to all nations", but its implications for the whole life of mankind, especially for the education of the young, for the health and welfare of all mankind, for the justice and peace that God wills for all nations this must be our all-embracing aim. We must think thoughts big enough to be worthy of our calling, and pursue them with everything we have and are. Don't think this is a one-sided liberal or evangelical or sociological interpretation of the Christian religion. This is as fundamental and as catholic as can be imagined, and as old-fashioned as the old-time religion of our grandfathers — and older. It is as old as the gospel of Jesus and the *kerygma* of St. Paul. It is the gospel of God, proclaimed to all the nations of mankind. It is the gospel of *wholeness* in Christ, of health and salvation, here and now as well as hereafter, and on the national scale and the international, as well as on the private and personal, the domestic and parochial. This is why it is the most important message ever proclaimed — though it has yet to be heard in many quarters.

At the recent commencement night before last, of Union Theological Seminary, the President of the Board, Mr. Benjamin Strong, urged the graduates to speak out clearly and firmly from the point of view of divine revelation on questions of right and wrong. "Speak authoritatively," he said. "We need it!" This takes courage, of course, and one must be absolutely sure he is right. The great danger is that the preacher will have only a one-sided view of the situation, or will substitute his own feelings or prejudices for the common conscience — or even for the divine will. Whenever the Church has tried to *become* or to *act* as the conscience of society, it has soon come to be dominated by one particular social or ecclesiastical or political group. Hence, I venture to offer a little advice: it is better, I believe, first to speak *through the Church as a whole* — or through as much of it as is socially articulate: that is, to let the *Church* speak rather than the individual prophet. The Church has far more authority or influence than any individual. Second, *we ought not to denounce individuals* even when it seems necessary, but to denounce evils and explain why they are evil and what their *consequences* are for society. Third, the preacher must be careful to speak not for himself or his own social group *for the nation or the community or for all mankind on behalf of the needy or oppressed;* let no one say, "What more could you expect? — he is only a preacher and knows nothing about the real problem!" And so, fourth and finally, have some *practical plan,* well thought out, approved, it may be, by experts, and try to get the backing of people who know and care. We could, of course, do far more if the Church were united; for there are *multitudes* in other Churches who are very eager to see changes brought to pass — all the way from the Pope, or the American Roman Catholic Bishops and Roman Catholic sociologists on the one hand to the Jews and the Mormons on the other. "He that is not against us is for us." There are many more on our side than we realize — the trouble is that most of us are inarticulate, disunited, and inclined to be somewhat dull and lethargic. You, my brethren, will find that there are more men who are *for* you than *against* you. May God bless you throughout many happy years of a loyal devoted ministry to Christ and his people!

The Rev. Edward Engram Tate

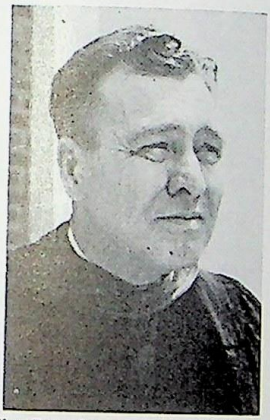
The Rev. Sidney Wilmot Goldsmith



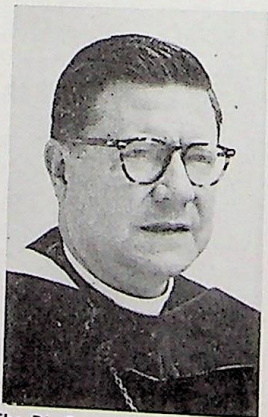
The Rev. Gardiner Mumford Day

Recipients of Honorary Degrees

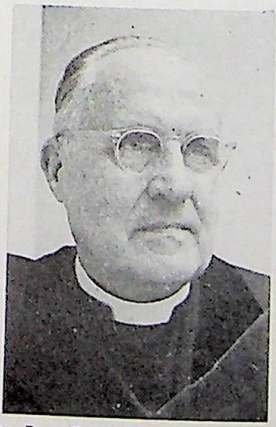
COMMENCEMENT 1959



The Rev. Lawrence Lord Brown



The Rt. Rev. James Albert Pike

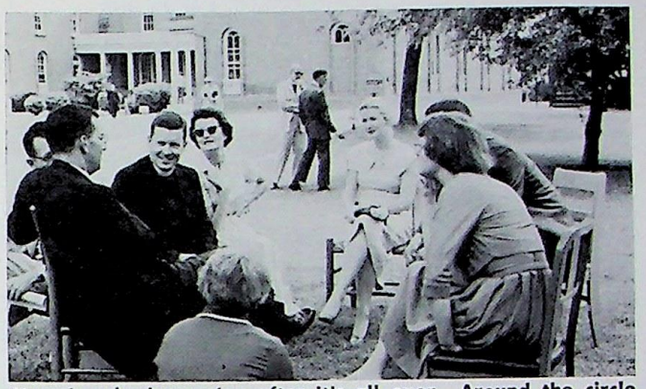


The Rev. Frederick Clifton Grant

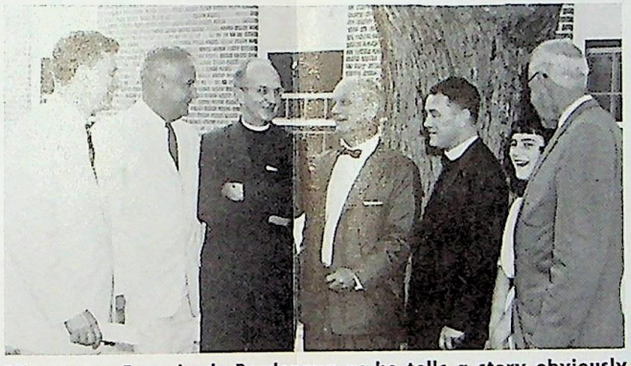
A PICTORIAL VIEW OF COMMENCEMENT
1959

Seniors await the procession before graduation ceremonies

After three years as Dean, Jess Trotter looks pensively toward the Senior Class, the first he has seen all the way through the Seminary

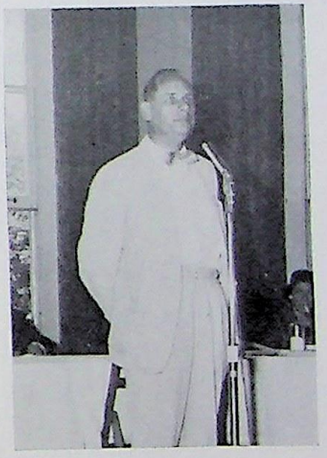


Alumni and wives relax after it's all over. Around the circle from left are Dick Baker (partly hidden), Tom Fraser, Ed. Bush, Marilyn McCormick, Ann Bush, Stan Powell (hidden), Bobbie Baker and Ruth Kevin (back to camera).



All eyes on Froggie de Bordenave as he tells a story obviously appreciated by Bishop Marmion (S. W. Va.), Neal Tarplee, Dean Troter, Jim Madison and daughter and an unidentified guest

Phil Smith waxes eloquent on behalf of the 49ers — one generation after graduation



Frank Hayes, spokesman for the Class of 1939, reminisces after 20 years out

High point at the Alumni luncheon was a song written by Charlie Price for the Junior skit in 1946, sung with much gusto by returning members of the Class of '49 and their wives

Protestant Episcopal Theological Seminary in Virginia

Commencement Pictures

1959

Master of Ceremonies McCormick leads the procession of Seniors to the Chapel

Part of the crowd on the terrace at the Alumni luncheon

For additional pictures lift page

The Institute for

ADVANCED PASTORAL STUDIES

A successful experiment in the continuous education of Protestant Clergy

REUEL L. HOWE

Since the roots of the Institute for Advanced Pastoral Studies lie buried in the life and work of the Seminary, I am particularly happy to write something about it for the pages of the Seminary Journal. The idea for the Institute grew out of experiments that we carried on at the Seminary between 1950 and 1957 when small and large groups of graduates returned for consultation with the faculty about their ministry and the training they had received for it. More and more we recognized that no matter how adequate theological education became there would always be a limit beyond which we could not prepare a man for an experience he had not yet had.

We began by experimenting with small groups of alumni, inviting them back for three- and five-day conferences. At first our purpose was to learn how we could provide a more effective education in the Seminary itself. It seemed good for us to try to learn from our mistakes and our successes as told to us by the men we had trained. This was most helpful, and we learned many things from our graduates that helped us to improve our undergraduate course.

We also discovered that these same graduates, now that they had been in the ministry for a while, were wide open for added instruction, particularly if it could be based on their own ministerial experiences. As we began to respond to this need, we discovered that we could continue the education begun years before. As a result of these insights, some thought was given to the possibility of establishing an extension department that might hope to serve most of our graduates, but this idea did not prove to be possible.

In the summer of 1955 several laymen in Bloomfield Hills, Michigan, heard of the idea. It appealed to them so much that they, after study, volunteered to underwrite the Institute as a two-year experiment, if I would provide the leadership. Our thought from the beginning was to offer it to the ministers of all Protestant churches. From this ecumenical aspect, there is already evidence that in spite of very real differences in doctrine and practices, the study of our common tasks and resources increases our understanding of one another and contributes to a sense of our unity in Christ.

The purposes of the Institute are threefold: first, to provide further training for ministers, especially the kind that would help them to learn from their own experiences; second, to accumulate and to make available to the whole Church some of the creative work that many of the clergy are doing in their respective parishes; third, to try to heal some of the breaches in the spirit and life of the Church by helping ministers to understand anew the deeper purposes of their ministry.

The two-year experiment was concluded this June, 1959. The success of the experiment exceeded our greatest expectations. The need for more theological education and pastoral training at this stage of a man's career is greater even than we had thought. We have discovered we can contribute to the meeting of the need. Of course, we will continue to experiment in ways to meet that need. We are beautifully and comfortably housed in Cranbrook House, Bloomfield Hills, so we are not only able to contribute to the further training of Protestant clergy, but also are able to offer resources for their rest and re-creation. Thus far, our groups have consisted of twelve clergy each, or one or two more or less. Attendance is by invitation which is available to men whose names are given to us or who write in to express interest in one of our sessions.

During the past two years we have held twenty-eight conferences with a total attendance of 312 clergy with eleven denominations represented from thirty-seven of our fifty states. There have also been two students from Japan, one from the Philippines, one from Nova Scotia, two from Alaska, and one from England. Further, our enrollment for the rest of 1959 is complete.

The subject matter of our conferences includes studies and discussions of pastoral calling, ministry to the sick and dying, bereaved; preparation for Baptism, Confirmation, and Marriage; the principles and methods of counseling, counseling on marital and family problems; the life of the minister and his family and his relations to the community; the use of community resources as a means of extending the church's ministry; the relation of the ministry of the clergy to the ministry of the laity; and the problems of communicating the Gospel to people today in the light of today's circumstances and conditions.

Some of the objectives of this study are the nature and needs of people, the correlation of their questions with the Gospel, the discovery of structures that help clergy organize and direct their ministry so that the purposes of the Christian ministry may be kept in focus; and the discovery of the relevance and the power of the Church's ministry to the problems and opportunities of individual, family and community life.

In part of our program we are cooperating with the Detroit Industrial Mission which is under the direction of Hugh White, V.T.S. class of 1947. The program is designed to help the men understand the nature and influence of industrial society as well as the effect and meaning of men's work on their lives and other relationships. The response to this program has been most enthusiastic. It introduces a whole new dimension into our studies. The ministers who have attended our sessions claim it increases their sense of responsibility for and usefulness to the communities in which they serve.

Another development in our program is that of regional sessions. Early in our career we discovered that there were ministers in far distant parts of the country who would like to attend our sessions but who could not afford the travel costs. In due course it occurred to us that we might meet this problem by organizing ten-day sessions to be held in these distant regions. Last April we held such a session at St. Andrew's House near Seattle. We are scheduled for regional conferences at Halifax, Nova Scotia, September; Austin, Texas, in November; and in San Francisco in January

of 1960. We have also had invitations from other areas, including some overseas, about which we have not yet made a decision.

Also being considered is the possibility of expanding our program at Cranbook House by the addition of another group, so that we may be conducting two or more groups concurrently, together with regional sessions. This development depends, of course, upon finding adequate leadership for them.

Last September I was joined by the Reverend Paul Nicely, a Congregational minister, who had had special training at the Federated Theological Schools and had had a period of service as a minister of a church. We now have denominational representation, not only in our student body and in our Trustees, but also on our faculty as well. Other additions to our teaching staff will increase the denominational representation.

Another development in our program came much sooner than I had expected. From the very beginning I had hoped that the Institute, as a result of its conferences with ministers, would acquire a body of insight about the training of the clergy that would be of use to theological seminaries, and that in time we might be asked to feed back to the seminaries data that would help them in their task. This aspect of our work began during our second year. Last March I had dinner with the faculty of one seminary and spent the evening discussing with them some of the things that we had learned about the results of theological education as they are seen in the ministry of seminary graduates. I have also been invited to participate in programs of other seminaries in both consultative and participating capacities. I am also pleased that five members of seminary faculties have attended our sessions and others are applying.

We have much to learn about the sphere of activity upon which we have entered, but the need which we hope to fill is a real and pressing one, rooted in the realities of our life and times and broadly acknowledged as an unmet challenge. Personally I find this the most exciting teaching I have ever done. This I say in full awareness of how much my teaching in the seminary meant to me. One of the private pleasures of my new work is that whenever a Virginia Seminary graduate attends one of our sessions, I have the opportunity of renewing an old friendship. We usually have two or three in every conference, and I am happy to report that thus far they have always made a most significant contribution to the insights of the group.

†

WHAT IT IS LIKE

to be on the National Council Staff

C. WILLIAM SYDNOR
V.T.S. '36

On the ides of March, 1953, this parish priest of 17 years woke up to find himself a member of the staff of the National Council. It was an unbelievable, is-this-really-me? feeling.

First off, our children (at the time, ages 7 to 14) were baffled and embarrassed. Here they were living in a new community, attending new schools, making new friends, and they could not remember what their father did for a living.

"He's a preacher?" probed Hughie, the boy next door.

"Yes."

"Where does he preach?" he persued.

"Well, he doesn't."

"Then what does he do?"

At this point, son Buck was floored. How could a seven-year-old be expected to remember that his Daddy was "Executive Secretary of the Division of Curriculum Development, Department of Christian Education, The National Council of the Protestant Episcopal Church in the United States of America?" (The time the New York Herald Tribune got it right, it came to seven lines of type!)

My wife was in a similar spot. Her husband was frequently away — some neighbors never saw me at all during our first six months. To be a clergyman in good standing meant "having a church." Her husband didn't. The unspoken assumption was that he was some sort of blacksheep cleric. If she had a painful cross to bear, they wouldn't make it worse by forcing her to discuss it. They carefully avoided the subject even though she was perfectly capable of reciting the seven lines of news type.

The new job impressed itself on me, too. When I was in town, my evenings were not taken up with meetings. And I *never* received any telephone calls at home. I am now out of the habit of jumping up when the telephone rings at home.

I remember distinctly the first weekend. I arrived home from the office at 5:15 p.m. and had no responsibilities until Monday at 9:00 a.m.! The whole family sat together in church that Sunday. It was wonderful. But those cold Episcopalians did not make us feel very welcome.

We began to have some idea of what it is like to be a layman. A clergyman and his family are accustomed to being surrounded by a parish of caring folk. Everywhere a parish priest goes, he is already known, he and his family are welcomed and wanted in the homes of his people. We were not surrounded by a caring parish family. We had to learn to make friends in the church and in the community in just the same way laymen do. This was true for all the members of the family and it was very good to have to learn.

The work of a member of the staff of the National Council differs from that of the parish parson in that it is concentrated in one restricted area of the ministry to the exclusion of others. My area of concentration is on Christian education to the exclusion of parish administration, conduct of services, parish calling, and the like. And within the area of Christian education, my job responsibilities are for the production of curriculum materials for teachers and church school pupils, nursery through senior high. When one is asked to devote all of his energies, study, and planning to one restricted portion of the Church's work, he is being asked to become a specialist in that field. He soon finds himself exposed to more knowledge about and more insights into the problems and needs in his little corner of endeavor than was ever true when this concern was only a part of his whole ministry.

It is hard to realize that one may know some things which are not generally known by those in parish life. It is hard to realize that in the eyes of others the man who is a "specialist" is expected to speak with some authority. Then, sin being what it is, when that fact does soak in, it is hard not to succumb to the image others have of you. How easy and tempting a thing it is to become The Authority who knows all the answers and who has the keys to the kingdom in his hip pocket. A "281" staff member has fallen into this trap when he overhears members of a conference talking about "a man outstanding in his field" and assumes that they are talking about him, only to discover later that they were telling a joke about a farmer. If a National Council staff member doesn't lose his head — or rather, his hat size — he stands a chance to gain a broad education in a specialized field of the Church's work.

A great opportunity which comes to those working on the national Church staff is that one comes to appreciate the whole Church as never before. One views the Church from a national rather than from a parish or a diocesan standpoint. Increasingly, a national Church staff member finds himself making an honest effort to understand and appreciate views, problems, and needs in all parts of the Church. Differences — like churchmanship — which once blocked ability to appreciate and understand fellow Churchmen, dwindle and vanish.

One comes to see at close range many of the national leaders of the Church. Someday someone is going to write about the national Church leaders he came to know when he was serving with the National Council. It will be an eye-opening account of bigness, dedication, and sacrifice, of physical suffering, spiritual anguish, and loneliness. St. Paul's long list of the things he endured and triumphed over can be duplicated in modern terms. We have causes to be proud of our national leaders — some of whom are bishops, some are parsons in "unimportant" parishes, some are hard-working laymen. Being on the National Council staff has opened my eyes to Christian greatness which is humbling, inspiring, and a continual cause of high praise to God.

The parson who works for the national Church has a different set of organizational structures within which he operates. There is no vestry, no parish council, no diocesan convention. Rather, there is the staff of his division, the meetings of the division and the department of the National Council, the quarterly meetings of the National Council itself,

and, in addition, the departments and commissions of the National Council of Churches. In all of these, he and his fellow participants are looking out on the whole Church and the family of churches rather than viewing the Church from the position of the leader of a parish family within the pattern of a diocese.

With all these differences of viewpoint and function, one might well wonder whether it is possible to carry on a full, well-rounded, satisfying ministry. I can only speak for one guy who has been in such a spot, and my answer is an unhesitating "yes." With no parish family to minister to, I was at first acutely conscious of having no pastoral responsibilities. But I soon discovered that being responsible for a staff and its work means more than planning with them. It means helping them find healing and strength to do their jobs faithfully and well in the face of personal limitations, of severely restricting circumstances, of unnecessarily ruthless criticisms and treatment. I work with the same problems of broken homes, emotional breakdowns, bereavement, unexplainable tragedy, alcoholism, extended illness, and financial distress one deals with in the course of a "normal" ministry. The difference is in the presence of office desks all around, and the fact that one sees and works with the "parishioner" (who might be an Episcopalian, a Seventh Day Adventist, or a non-believer) as a team member on our mutual job which has to go on in spite of our personal distresses.

Before long, I found my place in a parish on a part-time basis. This was very important. I needed to have some grass roots or my work at the national level would become theoretical, even though the material we were producing was growing out of experimentation in a variety of parishes and missions. This weekend-ministry has made Sundays "normal" again. There are regular services, occasional sermons, some baptisms, weddings, and funerals. I have the feeling the sermons are better than formerly: not occurring every week, they get more thorough preparation. Confirmation classes and teacher training courses also came back into my life. As a matter of fact, teacher training never dropped out because, right from the start, I welcomed opportunities to meet with teachers since I wanted to keep close to their questions, difficulties, needs.

Even though mine is a specialized ministry for the time being, I do not think of it as a lop-sided one.

Not only am I having an opportunity to learn to appreciate the whole Church as never before, there are at least three other areas in which I am learning a great deal for which I am deeply grateful.

One of these is that this national Church ministry is grand experience in ecumenicity. I spend many hours in conference and meetings with the executive curriculum editors of more than twenty non-Roman, Christian bodies. The dedication, the unassuming humility, the unselfish willingness to share, the genuine concern to help one another, all these traits and others underscore in an eloquent way the fact that that which unites us is infinitely greater than the differences which divide us.

A second great lesson which has come my way has had to do with the meaning of patience. A national officer takes part in innumerable meetings including all kinds of people up and down the whole Church. Often in

those meetings a representative of the National Council is heckled and bedeviled by an individual who is using the occasion as an opportunity to take out his hostility against the National Church. Sometimes the person may not like or approve of the particular program one has had a share in presenting. Sometimes he is dead against national authority or bureaucracy. Sometimes he is still fighting an ancient battle, like the man who took almost violent exception to what I stood for because (as I found out later) he had had a serious disagreement with Dr. John Wood, Director of the Overseas Department, twenty years before I joined the Department of Christian Education!

In all of this, one learns patience. He learns how to listen to and accept criticism, how to sympathize with and soothe age-old, unhealed hurts, and how to think on his feet when he is up front in a meeting and an unexpected barrage of hostility is loosed upon him. One does not always do this well. My trail of failures in patience and tact, in wisdom and charity would not be hard to trace across many a diocese. But it is not that I have not attended a most excellent school of charity. I think I have learned something more about patience than I formerly knew, at least I have had a great opportunity to learn such a lesson.

A third great lesson has been in the field of theology. In all that we write and produce in curriculum materials, we try to be theologically fair and accurate. Our materials are written by the most competent people we can corral and then in every instance the final manuscript is checked by a recognized theologian of our Church. In spite of this, errors, which are a source of embarrassment to me, often sneak through our typewriters and into the printed pages. The effect of all this striving to attain theological accuracy is that I have developed an acute Athanasian ear. How often in recent years I have been in a congregation and heard explanations of Christian doctrine from the pulpit which caused the theological hairs to stand up on the back of my orthodox neck.

Many times I have almost said out loud, "But that is not true. You can't say that!" But he did say it and get away with it. No one in the congregation objected. It was over and done with . . . and forgotten. No delegation was waiting at the vestry door to carry him off to some body-torturing, soul-pinching ordeal. No one printed thousands of copies of the words of that twentieth century Arius that would come back and haunt him. Neither the preacher nor his congregation was aware of the fact that the day's homiletical performance, which was presented in the Name of the Holy Trinity, was somewhere west of the Epistle of St. James in the general direction of Dale Carnegie. Thanks to the exacting discipline of the necessity to print, I have had a graduate course in Christian theology and Prayer Book exegesis for which I am very thankful.

These, then, are some insights and reflections into what it has meant to me to be a member of the National Council staff. As you can gather, I like my job. It will have been six and a half years of great privilege and opportunity, the fruits of which I would covet for all my brother Churchmen (were that possible), when I leave this position to become a parish priest again in September.

THE MILITARY CHAPLAINCY

. . . for You?

WORTHINGTON CAMPBELL, JR.
V.T.S. 1951

A group of sailors were watching "Worthily to Serve," the new National Council Film on Episcopal chaplains in the Armed Forces. When they saw Chaplain Calvin Elliott making his rounds on board U.S.S. Northampton the sailors asked, "What is that chaplain doing aimlessly walking around the deck?"

These bluejackets are not alone in wondering what a chaplain does and why he does it. To clergy and lay people alike, despite the fact they have parishioners and sons and daughters now on active duty, the chaplain's ministry is something of a mystery. They frequently hold it to be suspect, a little peculiar. "Why on earth are you going to do *that?*" I was asked when I left the parish ministry to embark upon the ministry in the Armed Forces. That is a fair question to ask of any vocational choice. Since there are many younger priests and seminary students seriously considering a call to the military chaplaincy, it would be well to look critically at this specialized ministry in terms of some of the questions commonly raised about it.

Two widespread misconceptions should be disposed of at the outset. One is that the chaplain ranks are comprised largely of those who simply cannot make the grade in parish life and hence escape into the security of military life. Having spent an equal time in each kind of situation, I would give a misfit in the parish little chance of survival in the chaplain corps. A Navy man is as quick to spot the inadequacy of a chaplain who hides over a cup of coffee in a ship's wardroom as a parishioner is to spot a rector who hides over a cup of coffee in committee meetings. The calibre of a priest speaks for itself in every situation. I have found the standard to be high among military chaplains I have met. The other common misconception is that in so-called peacetime one would scarcely be attracted by the military. Obviously, this kind of thinking fails to reckon with the tenor of the world today with its necessity for the military involvement of large portions of population and their need for the gospel of love. The requirements of the chaplaincy today are best met by the well trained parish priest of at least two years' experience.

There are two major areas of interest around which the more thoughtful questions concerning the military chaplaincy seem to be focused. The first is the whole question of military authority. The fear is often expressed that so heavy is the superstructure of military authority that it encroaches upon the free activity of the chaplain's ministry whereby it is curtailed, if not crippled.

Quite obviously, military men, including their chaplains, are men under authority. An authority structure is present and overt. In civilian life it is equally present, but often less obvious. It must be reckoned with and faced at the beginning. When a Navy chaplain, for example, goes aboard ship the first thing he must do is to clarify his relationship with the Commanding Officer by asking him to tell him what he thinks the function of a chaplain is and by then proceeding to tell him what the chaplain considers his own function to be. Once this essential relation of chaplain to Commanding Officer is understood and worked out, then the chaplain is as free to perform his essential ministry in the ship as a rector who has worked out the authority relation with the vestry is free to minister in the parish. Otherwise, there is trouble ahead in both situations.

The question of authority, it is often assured, could interfere with the chaplain's actual duties. Isn't he just a glorified morale officer responsible for welfare and recreation and such related matters? It is perfectly true that the chaplain's function is sometimes misunderstood. His commanding officer can assign him inappropriate collateral duties that should be handled by others. For instance, a chaplain may be assigned as athletic officer, a position which in most instances can be better filled by another officer. At worst, lip service is paid to the chaplain as a "nice" man, part of the supporting cast. Often the chaplain is as much to blame here for failing to teach those in authority through his own daily activities what business he is really about. When he does, he finds tremendous freedom to concentrate on his essential duties, pastoral and priestly, clearly defined by the Episcopal ordination vows as well as by the Chaplain's Manual. Such freedom is all the more evident in the military set-up where many of the housekeeping arrangements, so time-consuming in parish administration, are the responsibility of others than the chaplain. Consequently, civilian ministers on two weeks reserve training duty are amazed to find chaplains with a free evening a week. "In the parish I really work," he says. "I never see my wife." Neither does a Navy chaplain when his ship is out.

A second interference from authority frequently suspected is in the pastoral realm. When I first became a chaplain a perceptive social worker challenged the priority of my vocation because the military ethos is not a natural community. Sexes are divided. How then can one's pastoral ministry go very deep? True, a ship is not a parish . . . neither is a chapel congregation, for that matter. Still the pastoral counseling is heavy,

critical. Many of the problems arise out of the fact that young parishioners, 18 to 21, have been uprooted from home and transplanted into barracks. Much of the counseling deals with problems latent in the home situation and brought to a head upon removal from it. Then is time to think. There is good opportunity in a counseling relationship for a young serviceman to work out for the first time, who he is, why he is here, and where he is going.

From a pastoral standpoint, the fact that a chaplain has rank is often questioned. Doesn't rank set up a barrier between the chaplain and the enlisted man whom he counsels? It can, but it need not. Once personal rapport is established, rank can be broken through. Actually, the main function of rank is to identify concretely the chaplain with the military framework. The chaplain has an excellent opportunity to identify with his people by virtue of the fact he works among those to whom he ministers. He does not have to wait for the 6:19 to pull in at night before seeing the men. He is with them all day. Although he is an officer, a chaplain is not in the direct command relation. He occupies a unique, free-wheeling position of direct access at all times to both officers and enlisted, a position that can be used advantageously for both groups and must be safeguarded at all times.

The other major area of interest which the military chaplaincy calls into question is the priestly ministry itself. Does the Eucharist, for example, become anomalous where the majority are not Episcopalians? To be sure, certain accustomed items so easily taken for granted are relinquished. One cannot count on regular celebrations when moving about at sea. There are no altar guilds aboard ship, nor in many cases even altars. About one serviceman out of fifty turns out to be an Episcopalian; one out of a hundred, a faithful churchman. It is not necessarily the thing to do to attend Divine Services. Countless service people are either in revolt against a parental hangover in this respect or are altogether indifferent to worship. In a survey aboard one ship, the second largest group, almost 25% of the crew, turn out to be utterly unchurched.

So what do you do? You begin with what you have, namely, all the resources of the Book of Common Prayer; the chief sacraments of Holy Baptism and Holy Communion without deviation; a hunger on the part of those who do attend Divine Services to hear the Word truly preached. As chaplain, you are not surrounded by Church people. Let's face it. You are on a major missionary frontier.

Whenever an Episcopal chaplain is attached to a shore station, he can count on regular Prayer Book celebrations, Holy Baptism, and Confirmation Instructions. When he is solely responsible for the service, each chaplain conducts it according to his own church tradition. The general worship, at which he takes his turn, when stationed with several other

chaplains may not include Anglican chant it is close in its essential elements to the daily offices. Moreover he usually relates himself and communicants he knows to local Episcopal churches.

Great is the opportunity for ecumenical worship. Recently, for example, Bishop Dicus, Suffragan of West Texas, visited the Naval Air Station, Corpus Christi, for Confirmation. A Presbyterian chaplain read the lesson at Evening Prayer. The Senior Chaplain, a Roman Catholic, observed the entire service from a rear pew. The remaining two Protestant chaplains on the staff were in the Congregation, and the Chapel Choir, representing a denominational spectrum, provided the music.

So the military chaplain walks around the decks of the ship, through the passageways of barracks, and across rugged terrain of open fields, because the church is there. "The Church is with you," an Armed Forces pamphlet assures the military man. A young Naval officer completing his tour of sea duty once spoke in highest terms of the ship's chaplain. What was so wonderful about him? Simply, he was *around* where the men lived and worked and stood watch. The priest as chaplain is a living demonstration that God loved and came down and is present among men. The ministry among the two-million men and women of the Armed Forces is complementary to the ministry in the parish. What is begun in the parish is continued in the military. What is begun in the military needs completion in parish life in order that a man attain his stature of the fulness of Christ.

To the questions of whether or not a priest can exercise his full ministry in relation to the particular authority structure of military life, my answer is an unequivocal "Yes." There is no richer field, no greater need. Whether or not you as a priest ever do perform this ministry depends finally upon the vocation within the ministry of the whole church to which God has called you.

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The Ministry IN SCHOOLS

By MATTHEW M. WARREN
V.T.S., '32

A clergyman once told me that when he went to be the headmaster of a school, some of his friends wrote him they were sorry to hear he was leaving the ministry. This is not uncharacteristic of much thinking about the ministry in schools, and it would seem to be the American churchman's point of view rather than the view of the European, and especially English, churchman. In our country we have a constricted view of where a priest and pastor performs his duties. The ministry, to many, is in a church, and a church is always a parish church, and anything outside the parish church is regarded as being not quite proper to the priest and pastor. One of the reasons we are so short of clergy for the church's institutions of learning is doubtless rooted in this limited view of the ministry and in an accompanying "dim view" of what it is to be a teacher. In almost every case of a minister's failure in the parochial ministry his vestry recommends that he become a teacher in a theological seminary, or a chaplain to an educational institution, or, worse still, a master in a boys' school. If a parson is lazy, or indifferent, or a poor manager, or has retreated into reviewing modern novels instead of preaching, or has, at best, achieved a reputation for being "deeply spiritual" (which upon examination often means "profoundly irrelevant") his restless and confused congregation move to get the Bishop or the Dean of some educational institution to enroll the man on a faculty.

To be sure, those who thus underrate the ministry in educational institutions have never themselves taught in one, and probably have never seen a really competent and gifted teacher working at his task. It may also be true that the poor, imposed-upon congregations have seldom experienced the ministry of a competent parish parson. At any rate, all they know is that they want to be rid of what they have, and since what they have seems to be of a low order, they would send him to the function of teaching, which is where many of us have had some of our least inspiring experiences. Being too kind of heart to throw the man to the wolves, they throw him to the lambs. Unfortunately the lambs in schools are like the sheep in parishes: in need of intelligent leadership, devoted pastoral concern, and above all first-rate teaching concerning the roots of the culture and the fruits of the spirit. The best of the ministry, not the weakest, needs to be devoted to the work of the church schools and other church educational institutions.

There are three kinds of schools in the United States: the public school, the day or boarding non-church school, and the church day or boarding school. All are proper places to which a minister may devote his life and vocation, but it is the church school which provides the widest and deepest opportunity. The public school inhibits any minister as teacher because of the extremity of feeling and conviction about church and state relationships. The non-church academy inevitably puts its chapel and chaplain on the periphery of things, limiting religious activities to one feature among

many. While ministers can and do have rich and important ministries in these non-church schools, still their ministries tend to function more as a department of the school, along with mathematics, modern languages and history, than as the organic center of all aspects of the school's life.

Sir Walter Moberly, in his remarkable book, "*The Crisis in the University,* suggests that when educational institutions lost the church, with its liturgy and theology, as this organic center of their life, the *uni*versity became simply a *multi*versity." To those devoted to church schools and church colleges, the non-church institutions give the appearance of being Towers of Babel with limited organic, institutional unity. There is often a unity created by a dynamic person or a predominant department, but such unity endangers the institution itself because of the inevitable changes in personnel. Dynamic leadership as the center of unity is too transitory for continuous institutional unity. The church school, even under limited leadership, at least has the unifying strength of the church and its orderly worship, its orderly ministry and its sense of continuity in history. Furthermore, the church-centered school is likely to be less concerned for the departmentalization of learning. The church, suffering as it does from knowing its own problems of disunity, is more bitterly aware of the sin and pretension concerning man's capacity to make whole what only God can unite. While the church, in its broken and fragmented state, can hardly look askance at the disunity of education, at least the church is under little illusion about the dangers and sin of such disunity. In some non-church schools one gets the impression of general rejoicing that there is no church and no ministry to remind them of the alarming devotion they have to going each man in his own direction, without misgivings or bad conscience. It seldom occurs to the devotees of "no church" that, as one school has stated it, "all study informs religion, and that religion informs and completes all learning and experience."

Thomas Cranmer's exhortation, in the ordination of a priest, names four areas of ministry to which the priest is called: to teach, to premonish, to feed the flock of Christ, and to seek the dispersed sheep and bring them into one fold. Where could a priest better fulfill his vocation or a minister his duties than in the educational institutions of the church? To teach young people how to exercise their powers of consistent thought under competent criticism, and to help them learn the art of expression wherein those things learned may be shared with others by word of mouth and in the written page is a high calling for anyone, and for the minister above all. For it is the consecrated and learned minister who sees that the habit of thought and the act of expression are matters more of inductive processes characteristic of church life than of mechanical promptings so often associated with technological or even humanistic education in modern times. This is not to say that the devoted and learned layman cannot or does not frequently meet these demands and see these opportunities, but it is fair to say that the priest is especially set aside for the purpose and if he is faithful bears testimony to this inductive purpose generation after generation.

And where is the call to premonish more needed than in schools? To warn in advance, to caution before action, to prophesy the probable outcome of secular or Christian hope and faith offer the minister profound privileges among the growing people in our schools and, to a lesser extent,

in our colleges. Adolescent boys and girls are more sensitive to premonishment than are adults. They have not become enclosed in the shell of cynicism, or the rigid self defenses of stereotyped thought, nor are they so insensitive to the value of the experience of their teachers. They want, heed and deserve the assurance and security which older, wiser and faithful teachers are willing to share with them. There are dangers resident in such premonishment, but the ministry is called to danger as well as ultimate serenity.

Those of us who have been privileged over many years to minister to parish churches as well as schools can testify that nowhere is the function of the priest in worship more demanding or more rewarding than in the chapel of a school. To feed and provide for the flock of Christ where the flock is composed so largely of lambs is to be called to shepherding of a most challenging and demanding sort. Symbols may have lost much of their meaning and value for older people, but in young people there is a freshness which gives both them and the symbol new life and new breath. The open frankness of youth when given sympathetic listening by their elders has stirred many of us to new depths and perception. Trinitarianism does not seem to come any easier to adolescents than to adults; indeed adolescents often appear to be naturally monotheists, simple theological Jews who sniff the air for injustice, unrighteousness and unfair dealing. It is this characteristic which challenges a schoolmaster-parson to order worship at a level which reveals the symbolic situation and challenges youth to own or disown it, accept or reject it on its own merits, without the quasi-blemish of parochial socializing or of long discussions which begin "I feel." Adolescents find such worship discussable, and seek to relate it to their life with those responsible for the worship. There is an immediate "follow through" which never lets the priest and pastor escape the results of his activities. A church school, in a sense by definition, provides few kindly old ladies.

The dividends of schoolmastering come constantly and almost daily, but the net effect of such work is usually seen long after the schoolmaster has been gathered to his fathers. Those of us now engaged in such a task know well the effect of our great missionary predecessors and their amazing influence on their students. The church and state testify steadily to those hard working, devoted and earnest people who chose this part of the Lord's field for their priestly, pastoral and prophetic function. May their tribe increase.

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DETROIT INDUSTRIAL MISSION

Purpose — Operation — Objectives

By HUGH C. WHITE, JR.
V.T.S., '47

"Look, this is a cut-throat business! Only way to make a profit is to get ahead of competition and stay there. Cut costs, get tough, sure it's hard on our people — but it's the only way to get sales — and that's what puts meat on the table at home. Don't talk to me about brotherly love!"

CAN A MAN BE A CHRISTIAN AND BE COMPETITIVE TOO?

"Well, yes, I think a lot about Christianity. After all, I'm on the vestry and of course we go to church on Sunday. But weekdays when I'm at work — I'm a draftsman — well, I don't see any connection. What's Christianity got to do with a drafting board? I don't have much contact with people either. Just tell me what I can do in a job like that."

IS A MAN A CHRISTIAN ONLY ON WEEKENDS AND SUNDAY?

"Many of the men in my congregation are out on strike now. It's some kind of jurisdictional dispute. I've tried to learn the details, but it's so involved. What can I say to these men and their families from the pulpit? Should I say anything? Many of these people are suffering and I don't know what to do about it."

WHAT SHOULD A MINISTER DO ABOUT A SITUATION LIKE THIS?

A "new society" of large scale industrial organizations, dominated by science and technology, has grown up in America in the short course of the last twenty years that was as unknown to our fathers as the jet airplane and the atomic bomb. The science-technology-industrial principles (and presuppositions) permeate the whole of our life and work in this new society. It is profoundly "new" to the degree that we have neither adequate language nor thought forms to describe it. Peter Drucker, a hard-thinking industrial consultant says:

> "At some unmarked point during the last twenty years we imperceptibly moved out of the Modern Age and into a new, as yet nameless, era. . . . The old view of the world, the old tasks and the old center, calling themselves 'modern' and 'up to date' only a few years ago, just make no sense any more. They still provide our rhetoric, whether of politics or of science, at home or in foreign affairs. But the slogans and battle cries of all parties, be they political, philosophical, aesthetic or scientific, no longer serve to unite for action — though they still can divide in heat and emotion. Our actions are already measured against the stern demands of the 'today,' the 'post-modern world': and yet we have no theories, no concepts, no slogans — no real knowledge — about the new reality."

It is against this bold fact of our mid-twentieth century life that laymen find themselves asking ultimate questions in the offices, plants, and laboratories, and the preachers find themselves speechless in pulpits. There is mighty good reason for questions such as — "Can a man be a Christian and be competitive too? Is a man a Christian only on weekends and Sunday? What should a minister do about a situation like this?" You will immediately note that these questions, asked out of real-life situations, are expressed in the thought forms of "the old view of the world." Therefore, we can only begin to understand the demands made upon the Church when we understand the nature of our new society.

Purpose of Mission

Canon Wickham, fourteen years an industrial missioner in Sheffield, England, says, "The churches cannot discover their real predicament or the meaning of relevant mission, relevant encounter and engagement until they understand more skillfully the nature of the new society, and the factors within it that have weakened the churches, and must from now on be reckoned as normative characteristics."

The Detroit Industrial Mission was begun three years ago (July '56) to discover the meaning of "industrial mission" through full time responsible engagement of men and women working in, what many people call, "dynamic industrial Detroit." After three years, the tenuous experimental stage of the Mission's development is past. The staff and board of directors are now convinced that industrial mission is a necessary and valid piece of work for the church to support on an on-going permanent basis.

Division of Work

At present the day to day operation of the Mission is divided into three distinct areas of responsibility: first, is the "in-the-field" work where we go directly to men and women on the job, in their offices and plants, trade associations and union halls, to build a continuous relationship with them without being intrusive nor disruptive to their work; second, the Mission is associated with four very different and yet typical, parishes in the metropolitan Detroit area in which we work closely with the clergy and laity to renew parish life consistent with industrial mission; and third, an area we call "toward a mission strategy" which covers a multitude of involvements with both secular and church groups within the state of Michigan and throughout the country concerned for the renewal of the church.

In-the-Field

The first division of our work, in-the-field, is the *raison d'etre* of the Mission's operation. It is in this area of our work that we are hopefully and thoughtfully extending the "cutting edge" of the church's basic concern for men and women in today's work world. We are "going to where people are" to learn through dialogue how the Christian faith stands with men in this preoccupying area of their daily life. Because the Mission is concerned for who they are and what they are doing, and to the degree that this is communicated in the contacts we have with men in-the-field, we hope to discover what the Church, the people of God, really is in our changing science-technology-industrial world. This division of our work takes approximately forty per cent of the staff's time and effort.

At present we are in contact with individuals or groups in fifteen different industrial areas in Detroit. In our contacts with men at work we attempt to keep a balance between salaried and wage people.

The majority of our time is spent seeing men in their offices, in union halls, at lunch or dinner, in their homes, at trade and union meetings. Upon first contact with a man in his office or plant he is very suspicious, and naturally so. He expects us to enlist him for the church in various ways — the every member canvass, ushering and vestry. Very often toward the end of our first visit he will say, "What is it you really want?" When he discovers that our real interest is in him and his job he is shocked.

We are building a regular and continuous relationship with upwards of fifty or sixty men on a personal intimate basis in-the-field. We call by appointment on men once each month, possibly twice, and in some instances once every two or three months. In many field areas we are over the initial suspicious period in the relationship, and we are being invited by the men themselves to return for contacts with them and their workmates.

Group Meetings

Besides individual contacts, we have had some group meetings in various areas. In these group meetings we have either been studying a particular book or theme, such as John Kenneth Galbraith's *The Affluent Society,* or discussing with men in particular areas their specific concerns in terms of their own jobs. The large majority of our time is spent attentively listening, carefully observing, and speaking out only when it is most appropriate to the man or situation in which we find ourselves. We are keeping journals of what we observe and hear in our field contacts. (The quotations at the beginning of this article are from our journals.)

Occasionally we have weekend meetings with small groups of friends from our field work. These weekend meetings are held at Parishfield Community, near Brighton, Michigan, and we have benefited greatly from the involvement of the Parishfield staff in these meetings and in our work as a whole. Recently we had a weekend meeting on the subject, "Is there too much Human Relations in Industry?". At another weekend meeting made up of labor leaders we discussed such subjects as, "What should be given priority in the Local and International Budgets as the Union Continues to Economize," "Wages — Prices — Profits — Productivity," "Is Christianity Concerned with what is Going On In The World?". You will note that most of the subjects are "secular" in theme, and yet they are subjects which deserve serious deliberation by Christians and all men.

By no means do we believe that we now have the "know how", but through the contacts we have made in-the-field we are encouraged that we are moving in the right direction to discover the mission of the Church for today.

Parish Association

To awaken the churches to the task of mission in America today, it is of crucial importance that parish life be re-shaped. The big sprawling industrial communities in America no longer coincide geographically with parishes nor even with civic communities. Industrial man's community, culture, patterns of thought are more and more determined for him by

his occupation and the corporation for which he works. In a world where science and technology are dominant and job (or function) identifies a man, home life and parish life are on the periphery. The gulf between a man's job and all that is seen, done, talked, thought in the parish church is enormous. Therefore, particularly in America, where large numbers of people are affiliated with the church, it is imperative that parish life be reshaped to engage men where they are. Two-thirds of a man's wakeful hours are spent on-the-job.

Five Areas of Service

In our obligation to renew parish life consistent with the task of industrial mission we are providing five different services for our Associated Parishes. This division of our work takes approximately forty per cent of the staff's time and effort.

First, a monthly parish visit is made by a staff member to three of the four Associated Parishes. The visit is made on a Sunday and the staff member either preaches or reads the service of worship. When he reads the service of worship the rector preaches. After the sevrice there is a meeting of a group of laymen with the rector and Mission staff member present to discuss, in what we call a "back-fire session," the sermon preached in the morning service. Two questions are asked at the back-fire session: "What did the sermon tell me about the Christian faith?" and "Did the sermon speak clearly to me in terms of my daily life and work?" It is in such regular sessions with the laity and staffs of the four Associated Parishes that we learn what effect we are having on one of the central acts of the church, preaching. Is the preaching truly expressing the new insights that the rectors and Mission staff have been working at together? After three years we are convinced that effective preaching is a slow arduous task deserving the constant evaluation of the laity and clergy together. Also, this practice has alerted both the laity and the clergy to the meaning and importance of preaching.

Second, each year there is an experimental project in each of the parishes under the leadership of a member of the Mission staff. Again, this project attempts to open up in realistic terms the meaning of industrial mission for both the laity and the clergy of the parishes. In one parish this past year a group of twenty-five laymen have been studying "The Role of the Executive in the Light of Christian Thought." In two parishes for six to eight months we held unemployment groups, for the neighborhood in which the parish was located as well as the unemployed in the congregation, to share their very real difficulties with representatives from government agencies, political parties, management and labor. The fourth parish did a study and action project on the subject "Christianity and Politics." Each project has a stipulated time limit placed on it so it does not become self-perpetuating. In some few instances, after six or eight months with Mission leadership, the parish has taken over the responsibility for the project.

Third, we act as a resource to the Associated Parishes. In this area of service we are called upon, particularly by the clergy, for many things. For example, recently we were a resource to one of the Associated Parishes, in a weekend consultation on the subject of Mission. Attending the meeting were representatives from the parish and the three parochial

missions of this parish. In this meeting we wrote a policy document on the subject, "Strategy for Mission Churches," which will be used as a policy guide by the four churches in the year ahead. We are a resource to a long range ecumenical study involving the Associated Parishes with nine other parishes representative of five different denominations in the Detroit area. The subject of the study is, "One Ministry, Clergy and Laity, in the Mission of the Church in the World." Also, we are writing adult study material for the parishes.

Fourth, twice each year we have a report session with the parish vestry or parish council in each of the parishes. At each report session we attempt to feed back to the leadership in the parish what we have learned in our field work. When we feed back to the parishes our findings from the field it is always our purpose to point up what this means for the reshaping of parish life.

Fifth, there is a theological study group made up of the staffs of all four parishes which meets every other Monday morning for an hour and a half. The purpose of this group is to study and discuss, again in terms of Mission, the most thoughtful theologians for our new society. This is a serious minded group with preparation made for each meeting by everyone. After almost two years' study the group has completed Karl Barth's fourth volume, part one, of the *Church Dogmatics*. We then spent four sessions on Paul van Buren's essay titled, "The New Biblical Theology and the Parish Church." We have just begun to study Rudolph Bultmann's book titled, "Theology of the New Testament."

Associated Rector Speaks

The following quote from one of our Associated recors, The Reverend William S. Logan, St. Martin's Church, Detroit, sums up this major division of the Mission's operation:

> "We at St. Martin's believe that our relationship with the Detroit Industrial Mission keeps us both honest. The presence of the D. I. M. staff and the work they do in preaching and in study courses keeps reminding us that if our parish is not relevant to Detroit life it is not obedient to the Gospel. At the same time, I am sure that we keep reminding the Detroit Industrial Mission that the Church exists in an institutional form which they dare not write off as a vital force.
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> "This is a very uncomfortable relationship because being confronted with the truth and being in a genuine conversation is, while a rewarding experience, nevertheless a very disturbing one. It is never easy to have one's complacency disturbed and one's time-honored ways challenged. It is not easy truly to listen to a point of view which questions everything you are doing. But the Church is an anvil that has worn out many hammers and I am sure that the Church is called to listen to the truth and tell whether some new thing be of God.
>
> "Our association with the Detroit Industrial Mission has been a life-saving experience for me. It has put into concrete form the deep longings of my own heart to fashion a church and preach a Gospel which understands and speaks to the conditions of real human beings in industrial society."

Toward a Mission Strategy

Increasingly through the years we are asked to share what we are learning with both secular and church groups in Michigan and throughout the country. To meet this responsibility we established this third division of our work in the fall of 1958 which takes approximately twenty per cent of our time and effort.

We have given considerable time to meeting with parish groups in the Episcopal Diocese of Michigan and throughout the church nationally. On occasion we attend trade association meetings, union conventions and conferences, but the major portion of our time in this third division of work is given to our association with the Institute of Advance Pastoral Studies (Bloomfield Hills, Michigan).

Under the creative leadership of Dr. Reuel Howe, formerly on the faculty of Virginia Theological Seminary, the Institute conducts within each ten day Institute session a two day clinical laboratory on the subject, "The Ministry in our New Industrial Society." One of these days is spent on a field trip into industry, going through a large manufacturing facility, meeting with managers to discuss their operation, and meeting with union representatives to understand their function. The second day is spent interpreting what has been seen and heard on the field trip in terms of the ministry and mission of the Church. The Mission staff acts as a resource to the Institute for each two day laboratory. Through this now established relationship with the Institute we are regularly testing the findings of the Mission and working toward a Mission Strategy with the Church at large.

This division of the Mission's operation could become obstructive because any new work is immediately focused upon by both friends and strangers. We continue to turn down invitations to speak to various groups "about our work" for in fact we have simply made a beginning. "To make a thing real, make it local," says Bishop Emrich of Michigan, and we are committed to the job of Mission directly with men and women in local industry and through parish association. Therefore, we intend to restrict this third division of our work to a minimum.

Objectives of Mission

This article is a description of the purpose, operation and objectives of the Detroit Industrial Mission. Therefore we conclude with a brief definition of its two primary objectives. These two objectives, the theological and sociological, are interrelated and dependent on one another.

First, the theological task is absolutely basic. The quotations at the beginning of this article indicate the very real fact that on an increasing scale to men in our new society "God is dead." We shall not return to the old classical dogmas and doctrines, but rather our Mission is to speak and demonstrate a contemporaneous Christianity which stands with men where they are. This means a Christianity that is indigenous to the thought forms and language of our new society. Also, this means an honest-to-God digging at what is the living reality of Jesus Christ. This theological task will not be accomplished by clergy alone or apart from the new society, but rather by clergy and laity laboring together consistently and responsibly in the world.

Second, to begin work on the first objective, the Church must take seriously our new society. In Canon Wickham's terms, "The Church needs new machinery for engaging the 'principalities and powers' of the technological society, notably, the structures of the basic industries and larger plants of a nation." The Church must move outside the restrictive walls of our preoccupying parish life, and become responsibly involved with men where their lives are made and broken. Nothing less than a radical re-shaping of the Church's life and work will accomplish the Mission of the Church for our day. This is a costly job. Bishop Emrich says, "Since the Christian faith does not bear upon his work and guide him in his real problems, the average man withdraws into secular fellowships where those things in which he is interested are discussed. The winning again of the 'lost province' of work is, therefore, a matter of life or slow death to the Church."

†

BOOK REVIEWS

MIMESIS. By Erich Auerbach. Tr. Willard R. Trask. Princeton: Princeton University Press, 1953. 557 pp. $7.00.

What is it that separates the literature of the Bible from that of the ancients, as literature? What fundamental difference of construction — exclusive of syntax and style — can be discerned in the story of the sacrifice of Isaac when compared with the story of the return of Odysseus to his home from those wanderings after the Trojan War? Why do the figures of Abraham, David and Peter produce a more direct, concrete and historical impression than those of Priam, Achilles and Hector? From whence came the notion in the literature of the West that the commonplace, the comical and the grotesque were suitable subjects for tragic and heroic treatment? Why is it that in our own day in the modern novel in particular, all human action, even the most random and insignificant, is understood as autonomous, possessed of a freedom and gravity of its own, apart from any transcendent reference, apart from God Himself?

These questions are raised in *Mimesis* through a descriptive analysis of a series of short, random selections — followed by longer exegesis — from realistic literature in the West from ancient through mediaeval to modern times. This book, the title of which means *imitation* or *mimicry*, by the late Erich Auerbach, recent Professor of Romance Languages at Yale, is divided into twenty chapters and an epilogue. Selections are drawn from, for example, Homer, the Old and New Testaments, a fourth century Roman historian named Marcellinus, Gregory of Tours, Dante, Shakespeare, Cervantes, Moliere, Schiller, Stendhal and Virginia Woolf. In discussing these selections — which are given first in the original language and then, where necessary, in English translation — Auerbach goes beyond the immediate concern of the writer. Of each text, he asks questions that provoke both in him and in us further thinking about the nature of time, the meaning of history and the representation of reality in the context of Western culture. Though the book is best read over a long period of time, there are four chapters which are crucial: "Odysseus' Scar" (a comparison of Homer with the OT), "Fortunata" (Petronius and NT), "Farinata and Cavalcante" (Dante's *Inferno*) and "The Brown Stocking" (Virginia Woolf). Of the essays that lie between and which serve to show the development of certain concepts that come into sharp focus in the major chapters, the twelfth century Christmas play *Mystere d'Adam*, Don Quixote's *Enchanted Dulcinea*, and Shakespeare's *Weary Prince* are of particular interest.

What lies behind the questions Auerbach raises? To begin with, in his comparison between Greek and Hebrew literature, he emphasizes the complete emancipation of realism from the rule of the ancients in Hebrew and Christian writing. In Homer there is a one dimensional type of writing; everything is in the foreground; all events and people are subjected to the most complete description in terms of sense, so that we know far more about how Priam, say, appeared as a man and a king than we will ever know — though it really doesn't matter — of Abraham. And yet Abraham is far more distinct as an individual than Priam, far less legendary, full of conflict, possibility and acute tension in the mysterious journey to the land of Moriah. One may feel pity for the aged Priam whose bloody death Homer so movingly described, but there is a far greater, unexpressed dimension than either pity or fear in Isaac's terrible question to his father: "Behold the fire and the wood, but where is the lamb for a burnt-offering?" That dimension involves the secret assumption that God has chosen Abraham. In so choosing him, God will form him that the divine will and essence may be embodied in him, but this formation proceeds gradually and historically and is attended by earthly conflict and trials that both humiliate Abraham and raise him in literature, if not in history, to a figure of sublimity as well. No wonder there have been two thousand years of sermons on him! In the Bible, also, the most trifling conversation may have great significance, as that between the servant girl and Peter in the courtyard of the high priest. For the first time, declares Auerbach, the level of practical everyday life finds a significant place in serious and tragic literature. Moreover there is no longer a separation of levels such as the heroic and the vulgar in Greek writing: the servant girl by the fire who questions St. Peter is herself a comic, vulgar character and yet the conversation which she initiates has the gravest and most tragic consequences. Moreover there is a dynamism here that is lacking in classical writing. We are concerned with the forces that change and move society and that are beneath the surface. The historian and philosopher, of antiquity, with the possible exception of Thucydides, did not seek to attain the presentation of these forces. For the most part, ancient historiography sees the vices, virtues and mistakes of isolated individuals rather than forces at work in society. For the Greeks the problem of history and historical development is not understood in terms of development at all but in terms of ethical and psychological judgments. For the Greeks the forces of growth and change were understood — as we have been told many times — as orgiastic and lawless, not fit for either serious description or conceptualization. Hence we deal here in terms of static concepts, such as democracy or aristocracy. We may speak of the *idea* or *nature* of democracy, but we cannot speak of the *idea* of industrial capitalism, a term used to cover forces in motion. The thesis of Auerbach, then, is that these ancient Greek norms broke down under the impact of the Biblical-Christian influence. The literature of the Old and New Testaments is characterized by a mingling of styles, of the comic and the heroic. Not only this but attention is called to the perfectly extraordinary development — if we may use that word here — of figures like David. How different is the David who tends the flocks of his father Jesse from the David whom Abishag comforts in his old age! In the Bible not even Judas remains a fixed character! The rise of Christianity then is the birth of a spiritual movement, in whose literature there is an awakening of the average, of the commonplace, of people from all walks of life to a new importance and seriousness. While Tacitus looks at the popular movements of his day from above, the authors of the New Testament describe the reaction of the common folk from within. Here we see new categories being generated which, says Auerbach, are applied to whole epochs as well as to the lives of individuals. These are dynamic concepts that are historically situated (like the example of industrial capitalism). Such concepts as sin, grace, this eon and the eon to come are historicized. Hence they gain a dialectical mobility; rooted in history, they point to a transformation that progresses beyond history. To put it somewhat differently, there is in Christian literature not only an historical depth dimension but this depth dimension is seen as coming from another realm. The deep sub-surface level that was static for antiquity now begins to move. The development of history is now seen as a process but not just as an earthly process. History is not just the pattern of earthly events. In earthly events there is a mirroring of divine providence which guides wordly events toward their goal. Because of this, those once insignificant earthly events take on new gravity. What for ancient historiography had remained below the surface, now in Hebrew and Christian writing comes to the fore. So powerful is this that in Dante the beyond itself becomes the stage for human passions; heaven and hell are the stage upon which is acted out all the intricacies of Florentine politics. What on earth is considered at times vulgar, grotesque, horrible and ugly, says Auerbach in discussing Farinata and Cavalcante in the *Inferno*, is now forever marked with the dignity of God's judgment — "a dignity which transcends the ultimate limits of our earthly conception of the sublime." But the fullness of life, he continues, which Dante incorporates into his Comedy — the title itself is significant — is so rich and the manifestations of it are so strong that they force their way into our minds *independently* of any interpretation, including Dante's. The frame then cannot hold; it cracks, and the figures gain importance on their own merits. The symbols, the allegories and the mythology that Dante employs cannot contain the richness of reality, and the transcendent reference, the beyond, is lost, and we are again on the horizontal plane. After Dante, literature becomes less and less concerned with the beyond, and the figures themselves in literature have a depth dimension of their own. We do not return, says Auerbach, to the static world view of the ancients then, but historical experience and concepts, having gained dynamism from the Christian era now in the post-Christian era retain that dynamism but on the earthly plane alone. The drama of Christ is no longer the figural center of all streams of human destiny; all *human* action, however random, is now at the center. Moreover the road is now open to an autonomous understanding of that human action (as in Virginia Woolf's "The Brown Stocking.") What the implications are of this for the Christian layman and minister, Auerbach, of course does not say. This is perhaps for each individual to decide. Of the theologians Dietrich Bonhoeffer is perhaps one of the few who has met this challenge head on in a positive way, seeing the possibilities of this post-Christian era not just in terms of judgment. In fairness to Erich Auerbach, we should point to something like a conclusion to this remarkable study, which he himself suggests. In speaking of the fact that in the modern novel all human action is autonomous, he says:

"It is precisely the random moment which is comparatively independent of

the controversial and unstable orders over which men fight and despair; it passes unaffected by them, as daily life. The more it is exploited, the more the elementary things which our lives have in common come to light. The more numerous, varied, and simple the people are who appear as subjects of such random movements, the more effectively must what they have in common shine forth."

JOHN WOOLVERTON

HUMAN NATURE UNDER GOD. Oren Huling Baker, New York: Association Press, 1958. 316 pp. $4.50.

As a pastoral theologian, Dr. Baker makes a contribution to the issue of the relevance of religion and the scriptures to the everyday problems of man and the contemporary sciences of man. The central thesis of the author, who is Dean and Professor of Pastoral Theology at Colgate-Rochester Divinity School, is that "religion is integral with the adventure of personality." The book's unifying principle is that it is man's unique self-consciousness which allows him to "perceive meaning" and to decide directions for his life under the power of God. The book focuses on this inner self-consciousness which is a function of the soul and which deals with an inner dialogue between the self and the person. The self is defined as the "social origin of personality"; the person, as that which "designates the individual's unique reactions to social experience in the search for meaning and destiny."

In the first part of the book this understanding of self-consciousness is related to the biblical record. Dr. Baker covers the major events of the people of Israel, the life of Christ and of Paul. In a style that is at times poetic, the author interprets the inner struggle of the nation and of individuals with contemporary insights. Dr. Baker is well aware of the dangers of a summary treatment of something as complex as the Bible and of the dangers of forcing alien categories of interpretation on the Bible story. This section of the book can help the pastor to return to the Bible with awakened understanding and provide new directions of thought for apologetics, preaching and teaching.

In the second part the self-conscious inner struggle of man with the problem of his ability to transcend himself is discussed in relation to the modern sciences of physics, biology, sociology and especially psychology. Chapters include, Biology and Culture, The Problem of Man, Religion and Psychotherapy and concludes with "The Work of God."

For the clergyman the author's openness to contemporary sciences and the many bridges of thought he builds between religious and secular disciplines are most helpful. Of particular interest is a discussion of some significant aspects of Freud's work as it relates to the religious quest of man. Also the treatment of the dynamics of confession, repentance, forgiveness and obedience opens up lines of thought which need further pursuit.

Due to the thesis the book deals primarily with the dynamics of individual religious development rather than with the social context. For this reason the importance of individual freedom and decisive commitment under God are illuminated for the reader.

JOHN E. SOLEAU

ANGLICANISM. By Stephen Neill. Penguin Books, 1958. 466 pp. $.95.

Here is a book for all those, clergy and laity alike, who are concerned to understand the nature of Anglicanism. That word "Anglicanism" may immediately turn some Episcopalians against this volume, but if it does then there are some among us who do not understand the English language. "Anglicanism" no longer signifies "English," at least not exclusively. It is the name generally used by all who are concerned with the churches which trace their lives to the Church of England, which participate in the Lambeth Conferences, which use the *Book of Common Prayer*. It is certainly true that the numerous autonomous churches which share the name "Anglican" differ from one another, but they also share a heritage and it is that heritage which Stephen Neill is concerned to explore and discuss in this book.

Neill locates the distinctiveness of Anglicanism not in any particular creed or formulary. He states that "In the strict sense of the term there is . . . no Anglican faith. But there is an Anglican attitude and an Anglican atmosphere." To assist us in locating this attitude, this atmosphere, Neill takes us on a swift and at times thrilling review of the history of the Church of England. This is the major portion of the work. While we must note certain deficiencies, such as his neglect of the English Renaissance and its influence on the English Reformation, Neill has written an eminently readable and basically scholarly historical essay which we are asking our students here to read and ponder. In this historical section the attitude and atmosphere emerges: Neill makes us aware of the biblical quality, the liturgical nature, the sense of continuity, the insistence upon episcopacy, the emphasis upon theological learning, the willingness to tolerate for the time being, the confidence in the truth, the comprehensiveness and the stress upon individual conscience — all of which are elements involved in the attitude and atmosphere. And many of them are summed up in what Neill believes to be the best sense in which Anglicans understand their position as being a middle way, a *via media:*

> Anglicanism is a very positive form of Christian belief: it affirms that it teaches the whole of Catholic faith, free from the distortions, the exaggerations, the over-definitions both of the Protestant left wing and the right wing of Tridentine Catholicism. Its challenge may be summed up in the phrases, "Show us anything clearly set forth in Holy Scriptures that we do not teach, and we will teach it; show us anything in our teaching and practice that is plainly contrary to Holy Scriptures, and we will abandon it."

Some may cringe at the arrogance in this, but at least it is an arrogance which seeks to attack all arrogance, even its own.

Following the strictly historical chapters, Neill deals with the founding of the autonomous units within the Anglican Communion, the missionary activity of the Communion, the drawing together of the autonomous units in the Lambeth Conferences, the participation of this world-wide communion in the ecumenical movement, and the present position of the Anglican Communion. The study ends with suggestions for the future and a concluding, summary statement on the nature of Anglicanism.

The book is alive with a marvelous spirit. Neill rejoices in his Church and decries its sins. He courageously points to the many weak points, such as the very real lack of cooperation between the autonomous units in their missionary endeavors. Here is a telling blow made at our own feeble and isolationist activities in Africa. Why is it that the Missionary District of Liberia did not enter the new West African Province? Why is it that we salt away the China funds so desperately needed in Africa?

But above all, in terms of self-criticism, the reader will be made aware of our failure to live up to our ideals, our ideals which are expressed in the attitude and atmosphere as Neill discusses it. If we really believed in comprehension would we have allowed the Savoy Conference of 1662 to go its narrow way, as it did? If we really were committed to our ideals would we have excluded the Wesleyans? If we were really tolerant, confident in the truth, would we engage in heresy hunts as we have here in our own Church quite recently? We do fall short, too easily, too often, but the happy truth is that we seldom stick in the mud of our sins. Whether the cause is historical circumstance, political pressure, or genuine conviction most often the narrow minded stirr up a mess but are unable to locate the necessary instruments of power with which to prosecute their case and in the end lose out to the essential Anglican attitude.

This is an important book for us today. I commend it to clergy and laity alike. The product of one of the great statesmen-scholars of our denomination, a man who follows in the tradition of William Temple and is dedicated to the ecumenical movement, this book has been long awaited, and greatly needed.

JOHN E. BOOTY

INTRODUCING THE NEW TESTAMENT. By A. M. Hunter, 2nd ed., revised and enlarged. Philadelphia: The Westminster Press, 1958. $3.00.

Once again we must acknowledge our indebtedness to Professor Hunter for a book which makes available to the layman and general reader the results of New Testament scholarship. This book, which is an enlargement of one published in 1945 contains several introductory chapters on the New Testament, its language, canon, text, the synoptic problem and other general matters. These are followed by an introduction to each of the books in the New Testament concluding with a chapter on the Unity of the New Testament. The author includes a brief bibliography for those who wish to pursue particular subjects.

The book has the virtue of being very readable. Professor Hunter has excellent command of his subject and an ability to convey this information to others in a lucid and interesting way. He makes wide use of illustrations and literary allusions. The author is conservative in his point of view on such subjects as the authorship of Ephesians but generally presents both sides of any issue on which scholarly opinion is divided although he does not always present the case for the opposition in the strongest possible terms.

Two things disappointed me about the book. The first was that in most of the chapters dealing with the epistles the author provides a paraphrase of the con-

tents. These did not seem to me particularly helpful and I think the space might better have been used to point out the most important issues discussed in each letter. On the other hand such paraphrases may have value for those who are not familiar with the Bible and who find it difficult to read the epistles. The second disappointment was that he tends to gloss over the differences between Acts and Paul's epistles. It is no doubt difficult to discuss this subject in a book of this kind, but it is unfortunate to ignore it.

Despite these reservations, however, this is a useful book and one which would provide excellent material for discussion in an adult class.

RICHARD REID

Browsing Among The New Books

Exciting news for the Church History Department was the publication of a new, revised edition of Williston Walker's *History of the Christian* Church (New York: Scribners, 1959. pp. 585. $5.50.). Long a standard text here at the Seminary, it has weathered the test of time despite the grumblings of students. The section on the Early Church has been revised by Cyril Richardson, but not rewritten. Amongst other things, the student will now read about the Dead Sea Scrolls and take note of a greater caution concerning the "Edict of Milan". Furthermore, he will realize that the Synod of Whitby occurred in 663 and not 664 (canonical examiners please take note of Professor Stenton's research on this subject). Wilhelm Pauck is the editor and revisor of the sections on the Middle Ages and the Reformation and his fine scholarship is evident there. Robert Handy has taken in hand the least satisfactory of the divisions of the old book. Under his careful editing the history of the Modern Church has been extensively re-written and now shines forth as one of the best parts of the volume. Alumni will find this new edition more handsomely bound and printed and in many ways more readable. But it is still Walker who, thanks to this volume, will continue to be one of our most valuable teachers.

Several books which profess to be presenting Church History for laymen have come across our desk in recent weeks. We have learned to expect much from the pen of Gordon Rupp who now presents us with sketches of *Six Makers of English Religion: 1500-1700* (New York: Harper & Brothers, 1957, pp. 126. $2.50.). The six are William Tyndale, Thomas Cranmer, John Foxe, John Milton, John Bunyan, and Isaac Watts. These men Rupp considers in connection with their chief works, works which have contributed significantly to the formation of Christianity in England. The sketches are popularly written but are based upon good scholarship. For instance, the chapter on Foxe demonstrates the fine use Rupp has made of J. F. Mozley's recent re-evaluation of the author of the Book of Martyrs in *John Foxe and His Book*.

Winthrop Hudson, author of *The Great Tradition of the American Churches,* has written a little book obviously designed for use by church study groups on the elementary (beginning) level. I refer to *The Story of the Christian Church* (New York, Harper & Brothers, 1958. pp. 107. $2.25). Designed for "casual reading" this book attempts to span the whole of Church History in ten chapters running about ten pages a piece, and concluding with questions for group discussion. In some ways this book is to be preferred over *Chapters in Church History* which so many of our churches *attempt* to use. For one thing this is a one-man job and was written with a passion and an admitted point of view. Certainly many Episcopalians would take issue with Hudson's discussion of the genesis of the three-fold ministry, but he does not rule out the Anglican position. There is a genuine broadness and fairness in this book, a much-to-be-desired quality which is expressed in such a question for discussion as this one:

> If precedents can be found in the early church for the Baptist and Congregationalist, the Presbyterian and the Episcopal types of church organization, on what grounds must debates as to the proper form of church organization be settled?

In brief, this is an ecumenically-minded book recommended to clergy and laity who appreciate such writing, not recommended to those who purchase and propagate the Morehouse-Gorham "river-chart" (is there anyone, anywhere who would draw up a chart to run that one out of business?).

Owen Chadwick, master of Selwyn College, Cambridge, almost rivals Norman Sykes in the number and quality of volumes which are now issuing from his restless mind. In 1957 there appeared his fascinating *From Bossuet to Newman: The Ideal of Doctrinal Development.* Now he has edited the twelfth volume in the Library of Christian Classics, a collection of documents and introductions entitled *Western Asceticism* (Philadelphia: The Westminster Press, 1958, pp. 368. $5.00.). Here we have that collection of excerpts from the writings of the Egyptian hermits, out of the lore of the desert tradition, *The Sayings of the Fathers* (*Adhortationes Patrum*), reports of interviews which Cassian had with various ascetics in 5th Century Egypt, *The Conferences of Cassian,* and the famed Rule of St. Benedict of Nursia. Vastly important as all of these works are, one misses other documents, such as the Rules of Pachomius and St. Basil. Nevertheless for the student who reads neither Greek nor Latin and wishes to gain first-hand insight into the beginnings of Christian asceticism and monasticism, this volume will be of great value.

Good books on early Christian art in English are all too few. One should mention the books of Walter Lowrie and those of C. R. Morey but there is no great flood of such volumes. Now D. Talbot Rice of Edinburgh has brought forth a fascinating study of *The Beginnings of Christian Art* (Nashville, New York: Abingdon Press, 1957, pp. 223. $7.95). Well illustrated, with many plates in color, this is an attractive book. But more than that it is an important book for it seeks to enlarge our vision, to bring into perspective not merely the Christian art of Western Europe beginning with the catacombs, but this along with Byzantine art. Along with Rome, Constantinople is studied as a center contributing in a major way to the growth of Christian art. If your interests are to be found in this area of Church History, this will be an essential book for you.

Finally, three other books are worthy of mention by a church historian. I refer, first of all, to the second volume in Bertram Lee Woolf's *Reformation Writings of Martin Luther* (New York: Philosophical Library, 1956, pp. 340. $7.50.). This volume is subtitled: *The Spirit of the Protestant Reformation,* and concentrates on documents concerning Luther at the Diet of Worms. Of particular interest are the two versions of the proceedings there arranged in parallel columns. Also of value are a collection of Luther's Biblical prefaces. The entire book is in English.

Two Living Age paperbacks are recommended. Ernest Troeltsch's *Christian Thought: Its History and Application* (New York: Meridian Books, Inc., 1957, pp. 191, $1.25.) has been re-published, edited and with an introduction by Baron von Hugel. *The Sermons of John Donne* (New York: Meridian Books, Inc., 1958, pp. 288. $1.35.) have been selected and introduced by Theodore Gill.

JOHN E. BOOTY

RELIGIOUS RECORD REVIEWS

By LEWIS M. KIRBY

BEETHOVEN: *Symphony No. 9 in D minor, "Choral,"* Hans Hotter, baritone; Aase Nordmo Loevberg, soprano; Christa Ludwig, mezzo-soprano; Waldemar Kmentt, tenor; The Philharmonia Orchestra and Chorus; Otto Klemperer, conductor.

Angel 3577B $ 9.96

Stereo Angel S3577B 11.96

For many years, the Toscanini recording of the mighty *Ninth* has been considered by most critics to be the definitive interpretation. It is exciting and full of the unique spirit which was Toscanini's. Now it seems that a new version must take its place, if not above, at least beside the old.

The present recording by Otto Klemperer establishes this name as surely one of the greatest living interpreters of the composer's music. Perhaps it would not be too much to say that he is *the* greatest. One must only listen to the fourth movement. The choir sings softly where called for and swells to mighty heights under the conductor's direction. The four soloists are well matched. Hans Hotter justifies himself once again as an artist of the first order. The orchestra plays magnificently.

My review copy is monaural. The very scope of the work requires for a complete appreciation, live performance. I look forward to hearing the stereo version recently released, for I am sure that this medium will come closest to providing the listener with the sense of awe which comes from experiencing a performance of this towering masterpiece.

The Angel engineers have given this recording the care it deserves. Congratulations to all concerned!

The Cathedral Organ: Alec Wyton at the Organ of the Cathedral of St. John the Divine, New York; The Choir of the Cathedral, Alec Wyton, conductor.

Word W-4015 $3.98

Stereo Word 9002 4.98

This is a companion album to the earlier *Music of the Episcopal Church,* reviewed in this column in the last issue of the *Journal* (Word 4014, $3.98; Stereo Word 9001, $4.98). Included are two compositions by Mr. Wyton, *Fanfare* and *In Praise of Merbecke.* The first is interesting in that it gives ample demonstration of the great State Trumpet. The second features successive statements by the choir of sections of the Merbecke *Communion Service,* each followed by a variation on the organ. Also included are Bach's *Prelude & Fugue in B Minor* and Messiaen's *Le Banquet Celeste.*

In all, this is a fitting second volume from New York.

Choral Music of Palestrina and Monteverdi: Netherlands Chamber Choir; Feliz De Nobel, conductor. Angel 35667 $4.98

One of the most satisfying records of recent issue is this one by the justly famed Netherlands Chamber Choir. One could not ask for more sensitive readings of the music of these two composing giants. I personally prefer the music of Palestrina, but those who like Monteverdi should be equally pleased. Palestrina is represented by motets including *Adoramus Te.* Also included is his *Stabat Mater.* Monteverdi is represented by his *Lamento D'Arianna* and *Ch'io T'ami.*

I can say no more than "well done."

Echoes from a 16th Century Cathedral: The Roger Wagner Chorale, Roger Wagner, conductor. Capitol P8460 $4.98

Stereo Capital SP8460 5.98

Included on this record are selections from the wealth of music written for the Church in the 16th century. Among the composers represented are Tomas Luis de Victoria, Jan Pieterszoon Sweelinck, Josquin des Prez, Hans Leo Hassler, and, of course, Palestrina.

The Wagner Chorale tries its hand at all types of music, from sea chanties to the serious music heard here. This, I believe, is their most satisfactory disc to date. There is no attempt at "arranging" or popularizing the music. On the other hand, the interpretations here are not sterile.

The Capitol engineers have done a fine job. I only wish they had decided to record in a cathedral instead of what sounds to be an echo chamber.

GABRIELI: *Processional and Ceremonial Music;* Choir and Orchestra of the Gabrieli Festival; Edmond Appia, conductor.

Vanguard BG581 $4.98

Stereo Vanguard BGS5004 5.98

Perhaps the greatest of the 16th Century Italian composers was Giovanni Gabrieli (1557-1612). Abraham Veinus of Syracuse University quotes the German Schütz in his notes for the album: ". . . Gabrieli, immortal gods, how great a man! If loquacious antiquity had seen him, let me say it in a word, it would have set him above Amphions, or if the Muses loved wedlock, Melpomene would have rejoiced in no other spouse . . ."

This is quite a tribute from another musician of great note. The music heard on this disc covers the gamut of Gabrieli's output. He was not one to spare the musical forces at his disposal, using at times, as in *Angelus Ad Pastores,* as many as 14 different voice parts. Often three or even four organs were combined with brass and other instruments to accompany the choir.

Gabrieli's music is eloquent. It is complex in structure, yet easy to appreciate at first hearing. It is music on the grand scale meant to form the background to the splendor of the ceremonially minded Italian Church of his day.

The performance of this music by Mr. Appia and his group is quite good. Although I have not heard it, the stereo version has been highly recommended.

GAUL: *The Holy City;* Cincinnati Festival Choir; Thor Johnson, conductor; Marian Spelman, soprano; Charlotte Shockley, contralto; Bishop Harvuot, tenor; Eugene Hines, bass. Chime 2001 $4.98

Alfred Gaul's only claim to fame is this oratorio. It is still in wide use in many churches in this country and in England. This writer vividly remembers it as the first major work he sang as a member of a choir.

Today, the music of Gaul, like the music of Stainer, Shelley, and others, is out of style. We who live in the Twentieth Century like to criticize the things of the last century. This is true in theology, and it is also true in the field of music. We say that this music is shallow, sentimental, and overly optimistic. With this I concur. Yet, these men were trying to express with their talents the sincere devotion they had to Christ. While we may not think their music is "good enough" for us, we can, nevertheless, appreciate this music within its own historical context.

Thor Johnson, conductor of the Cincinnati Symphony, leads the chorus and orchestra in a good performance of this work. The soloists are all adequate.

The recording is good.

Hear My Prayer: The Choir of St. John's College, Cambridge; Solo Trebel, Alastair Roberts; Peter White, organist; George Guest, conductor. ARGO RG152 $5.95

Stereo ARGO ZRG5152 6.95

This, the latest release by the British Argo company, is a beautiful one ineded. Included are three favorites — *Hear My Prayer,* Mendelssohn; *Jesu, Joy of Man's Desiring,* Bach; and *Ave Verum, Mozart.* The choir also sings numbers by Stainer and Brahms.

The performances here are typical of those which have made the boy's and men's choirs of Britain so well known. The tone is pure, almost bell-like. The diction of the singers is presence of a certain over pronunciation of *th* and *sh,* but to this reviewer it is better to have this than not to be able to understand the words at all.

Mr. Guest finishes the disc with an exciting performance of the litle known *Sonata De 1st Tono* by José Lidon. This was composed as a show piece for the *Trompeta Real* of the Spanish cathedrals. St. John's now has one, and Argo's marvelous recording shows it off in fine fashion.

Altogether, this is one of the best records to come out of England.

House of the Lord: The Roger Wagner Chorale; Roger Wagner, conductor.

Capitol P8365 $4.98

Stereo Capitol SP8365 5.98

For those who want a *potpurri* of the music of various faiths, this is the ideal record. The Russian Church is represented by *Hospodi Pomilui;* the Greek by *Enite, Enite;* the Protestant by *A Mighty Fortress, Oh God Our Help in Ages Past,* and *Prayer of Thanksgiving;* The Jewish by *Eili, Eili* and *Kol Nidrei;* and the Roman Catholic by *Ave Maria* and *Tu es Petrus.*

As usual, the Wagner Chorale sings with precision and polish. There is some arranging of these traditional pieces, but it does not violate the rules of good taste.

This is a very enjoyable disc, well recorded.

LISZT: *Psalm XIII "Lord, How Long?";* BRAHMS: *Song of Destiny,* Op. 54; BRAHMS: *Academic Festival Overture;* The Royal Philharmonic Orchestra; The Beecham Choral Society; Sir Thomas Beecham, conductor.

Angel 35400 $4.98

Stereo Angel S35400 5.98

What a strange combination on the same record; A Hebrew Psalm, a stoic poem picturing man at the hands of Fate, and an overture written for an academic exercise. Variety is, I suppose, the spice of life after all.

The Liszt *Psalm XIII,* unfortunately, contains little of this spice. In many ways it is similar to his Tone Poems. It is repetitious and, to my ears, rather on the dull side. The phrase "Lord, how long" is repeated at least twenty five times in one form or another. We will have to look to this composer's piano music, I am afraid, for evidences of his genius.

The *Song of Destiny* is a beautiful work, although we might quarrel with Holderlin's theological position. Sir Thomas leads his forces in his usual masterful way.

Perhaps the finest thing on this disc, how-

ever, is the *Academic Festival Overture*. The performance is inspired and the Angel engineers have provided their best sound. This alone is almost worth the price of the record.

The Lutheran Hour: Male Chorus, Concordia Seminary; St. Louis A Cappella Choir; Dr. William B. Heyne, conductor.

RCA Victor LPM1863 $3.98

Princeton Seminary Seminary Choir: David Hugh Jones, conductor.

RCA Victor LPM1903 $3.98

These two records take their place in a growing list of recording of various denominational organizations made by RCA. Several years ago, an album of hymns was released sung by the Hollywood Presbyterian Choir (LPM1258).

To this writer, the Concordia disc is by far the more satisfactory. These two Lutheran choirs sing with professional ease and facility. Concordia Seminary can be especially proud of its 80 voice male choir. To hear the mighty German Chorale sung as it is on this record is quite an experience. And what a climax! The combined choirs, and a brass ensemble with organ, sing Ralph Vaughan Williams stirring setting of *All Hail the Power of Jesus' Name*.

The Princeton Seminary Choir offers a varied program of hymns, anthems, spirituals, both new and old. The performances are competent, but lack the polish of the St. Louis groups. One must only listen to *A Mighty Fortress* as sung first by one group and then the other to realize the difference.

The recordings are both technically good.

Music of the Russian Orthodox Church: The Divine Liturgy; The Requiem Mass; Don Cossack Choir, Serge Jaroff, conductor.

Decca DXD158 (2 records) $ 9.96

Stereo Decca DXJ7158 11.96

This is the best recording of the music of the Russian Church yet to be issued. The Divine Liturgy is a Thanksgiving ritual based on the Beatitudes. Almost the entire service is sung or chanted. The Requiem Mass is, unlike that of the Roman Rite, largely a service of consolation, ending with the words:

"Give rest eternal, O Lord, to the Souls of Thy servants departed from this life, and make their memory last for ever and ever."

Recent recordings of the Don Cossacks have been disappointing to those who remember them as a group of the highest caliber. Happily, this record is a demonstration of the ensemble's capabilities. Here they sing magnificently — the basses reaching the lowest depths and the tenors stretching with ease to the highest notes of the singing scale. Altogether, this is a fine recording, both artistically and technically.

Highly recommended!

Note: A companion record is also available. Entitled *Choral Masterpieces of the Russian Orthodox Church*, it contains anthems by Russian Church music composers (Decca DL9403, $4.98; Stereo Decca 79403, $5.98).

Praise Him; Fred Waring and his Pennsylvanians. Capitol T1122 $3.98

Stereo Capitol ST1122 4.98

This group of seventeen well known hymns is sung in the usual Fred Waring style. Most of them are the "old hymns" so many parishioners clamor for Sunday after Sunday, particularly those persons who have come into the Church from other Protestant communions. *Blessed Assurance, Bringing in the Sheaves, I Love to Tell the Story,* and *Take Time to Be Holy* are among the selections included.

Good sound from Capitol.

Sacred Music of Thomas Tallis: New York Pro Musica; Noah Greenberg, director; contents: The Lamentations of Jeremiah, Mass for Four Voices and In Jejunio et Fletu.

Decca DL9404 $4.98

Stereo Decca 79404 5.98

Thomas Tallis, along with William Byrd, stands out as one of England's great Late Renaissance musical figures. The *Mass* and the motet included on this record date from the period before the English Church broke with Rome. The *Lamentations* were composed quite late in his life. Most of the specifically Anglican Church music from his pen is now lost.

Tallis' music is typical of the music of the period in its rich contrapuntal structure. Like Byrd, he often employed five voices in order further to enrich the harmonization. At other times, as in the *Mass,* just four voices were utilized to sing music of simple chordal style.

Mr. Greenberg's group specializes in this genre, and, consequently, the present performance is definitive. The recording is technically good.

VICTORIA: *Officium Defunctorum;* Netherlands Chamber Choir; Felix de Nobel, conductor.

Angel 35668 $4.98

Another recording of the music of Tomas Luis Victoria comes from Angel Records. The composer, who spent twenty years as priest, choirmaster, and organist of the convent of

Descalzas Reales in Madrid, wrote this Mass for the Empress Maria in 1603. He described it as his "Swan-song."

Like his other liturgical works, the *Mass for the Dead* is based on plainsong themes. Often these stand alone in their traditional form, followed by a harmonization. In other places, the plainsong is woven into the fabric of the polyphony.

The Netherlands Choir is a mixed ensemble, and here lies the only fault of the recording. The plainsong sections were written for male voices. But except for purists, this will be a minor detail. The excellence of the singing more than compensates for any purely historical considerations.

Excellent in every respect!

WALTON: *Belshazzar's Feast;* HANDEL: *Coronation Anthem "Zadok the Priest"; and From the Censer Curling Rise;* The Huddersfield Choral Society; James Milligan, bass-baritone; The Royal Liverpool Philharmonic Orchestra; Sir Malcolm Sargent, conductor. Capitol G7141 $4.98

WALTON: *Belshazzar's Feast;* The London Philharmonic Choir; Dennis Noble, baritone; The Philharmonic Promenade Orchestra; Sir Adrian Boult, conductor.

Westminster XWN18253 $3.98

William Walton's stirring musical setting of Old Testament passages foretelling the fall of the great city of Babylon is given a good performance on both these discs. First performed in 1931, it created quite a stir and established the name of its composer well in music circles. Today, though certainly not so startling as it was thirty years ago, it still creates a powerful impression on the listener.

Boult takes the work at a much more relaxed pace than does Sargent, as witness the addition of two anthems on the Capitol recording. The soloists are uniformly good on both discs. Whereas the diction of Sargent's chorus might not be as clear as that of Boult's, the fidelity of the Westminster recording is not quite as up to date as Capitol's (though certainly more than adequate).

The selection, then, is purely a matter of personal taste. One can not go far wrong with either.

MORE BRIEFLY NOTED:

From VANGUARD comes a delightful disc entitled *An 18th Century Concert* (BG589, $4.98; Stereo BGS5006, $5.98). Included are the *Toy Symphony,* the Corelli *Christmas Concerto,* and three Bach *Chorales*. All are played by I. Solisti di Zagreb.

CAPITOL sends along two pleasant recordings by the Roger Wagner Chorale. *Sea Chanties* (Capitol P8462, $4.98; Stereo, SP8462, $5.98) has a definite tinge of salt air.

Virtuoso (Capitol P8431, $4.98; Stereo, SP8431, $5.98) is a varied collection of show pieces including the *Hallelujah Chorus,* Di Lasso's *Echo Song,* a long excerpt from Orff's *Catulli Carmina,* etc. Finally, I note with interest Leopold Stokowski's new recording of Orff's *Carmina Burana*. It is probably the best recording of this exciting work, and a full text in English comes with the album (Capitol PAR8470, $4.98; Stereo, SPAR8470, $5.98).

Dietrich Fischer-Dieskau and the Choir of St. Hedwig's Cathedral give fine performances of arias and chorales from the cantatas of Bach on another ANGEL release (Angel 35698, $4.98).

Among the latest ARCHIVE recordings is a collection, beautifully played and recorded, of Vivaldi's concertos. This is a thoroughly delightful issue (Decca Archive 3116, $5.95). Also from Decca is a record of four concertos by Tartini, a contemporary of Vivaldi (Decca ARC3117, $5.95). The Lucerne Festival Strings, heard on both discs, are top rate.

Also Received:

Bjoerling in Opera: Jussi Bjoerling, tenor, RCA Victor LM2269, $4.98.

Pops Stoppers: Boston Pops Orchestra, Arthur Fiedler, conductor. RCA Victor LM2270, $4.98; Stereo RCA Victor LSC2270, $5.98.

HAYDN: *4 Divertimenti for Baryton, Viola, and Violincello;* Salzburger Barytontrio, Decca ARC3120, $5.95.

SHOSTAKOVICH: *Symphony No. 5;* National Symphony Orchestra, Howard Mitchell, conductor, RCA Victor LM2261, $4.98; Stereo RCA Victor LSC2261, $5.98.

God Be With You: Jim Reeves, RCA Victor LPM1950, $3.98.

The Love of God: George Beverly Shea, RCA Victor LPM1949, $3.98.

Songs of Stephen Foster: National Boys Clubs Choir, RCA Victor LBY1020, $1.98.

Jesus Loves Me: Dale Evans, Roy Rogers, family, RCA Victor LBY1022, $1.98.

Humpty Dumpty's Album for Little Children: Bud Collyer, RCA Victor LBY1015, $1.98.

Pinocchio and Cinderella: Do-it-yourself theater, RCA Victor LBY1021, $1.98.

The Immortal Harry Lauder: His best songs! RCA Victor CAL479, $1.98.

THE RT. REV. FREDERICK D. GOODWIN, *Chairman of the Board*