

*The*

# SEMINARY JOURNAL

*of the*

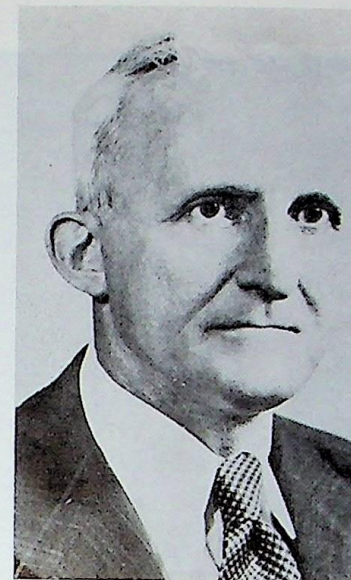
**Protestant Episcopal Theological Seminary  
in Virginia**

**MARCH, 1959**

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DR. MUILENBURG

### *To Inaugurate Zabriskie Lectures*

Dr. James Muilenburg will inaugurate the Alexander Clinton Zabriskie Lectures on April 20 and 21 in the Seminary Chapel. The subject of his lectures will be the "Major Contexts of Biblical Faith." Dr. Muilenburg, a Congregational minister, is Davenport Professor of Hebrew and Cognate languages at the Union Theological Seminary in New York City. He received his theological education at Yale University and the University of Marburg in Germany. In addition to having been one of the translators of the Revised Standard Version of the Old Testament, he is the author of a number of scholarly works, including the article on "The History of the Religion of Israel" in volume 1 of the Interpreter's Bible and the commentary on Isaiah 40 through 66 in volume 5 of the Interpreter's Bible. In 1953-54 Dr. Muilenburg was resident director of the American Scholars of Oriental Research in Jerusalem, when he engaged in special study of the Dead Sea Scrolls.

#### SCHEDULE OF LECTURES

April 20

11:30 A.M. — Life Lived in Memory and Expectation  
7:30 P.M. — Life Lived in Speaking and Hearing

April 21

11:30 A.M. — Life Lived in Prayer and Praise  
7:30 P.M. — Life Lived in Suffering

Alumni are cordially invited to attend. A few guest rooms will be available on a first-come-first-served basis. Please contact Mr. McCormick at the Seminary office if you plan to spend the night or be present at the refectory for meals.



# THE URBAN PARISH

*as seen by*

## THEIR RECTORS

### ST. ALBAN'S CHURCH Washington, D. C.

**THE REV. E. FELIX KLOMAN, V.T.S. '25**  
*Rector*

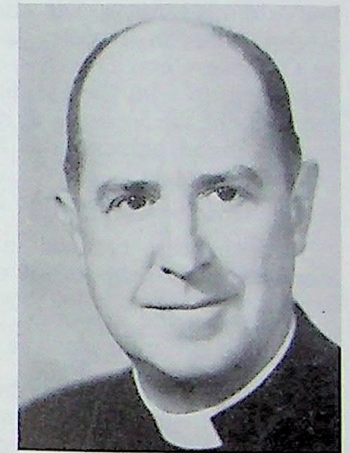
St. Alban's Church, Rectory, and Parish House occupy a very small plot of land at what we call the "crossroads of the world" — Wisconsin and Massachusetts Avenues — in the nation's capital. This small parcel of land is also in the front yard of the Washington Cathedral. These facts place the Parish in a somewhat unusual position, with relationships that spread far and wide.

While the parish boundaries do not encompass an unusually large area, we still are one of the larger parishes numerically in the diocese — the congregation numbering some 2900 men, women, and children. But the church building only seats 430 — an asset (a small church building is homey!) and a liability.

This congregation has very few poor, some rich, and many professional people. Economically and intellectually, it is above average. The congregation is made up of lawyers, teachers, doctors, newspaper and magazine editors and reporters, public relations people, scientists, congressmen and senators, government administrators, military people (many with rank as high as general and admiral), State Department officials, bankers, business executives, and others who bear the burden of the day apart from the blaze of glory.

A distinguishing characteristic of our people is their love for this church expressing itself in warm, friendly spirit. It is a democratic congregation wherein is a strong desire on the part of all its members to want to be helpful to each other — and to other people as well. One is conscious here of an outgoing Christian spirit — and of an outreaching church.

When the northwest area of Washington began to grow, St. Alban's started four missions which have since become strong parishes. All were cut out of the original parish area of St. Alban's, yet St. Alban's is larger today than ever.





All parishes are unique! St. Alban's is unique in three ways — unique in available manpower of an exceptionally high order, unique in the resources at its doors (embassies, government offices, the beauty and the cultural resources of the nation's capital), and unique in the needs it is challenged to fill (the floating, lonely white-collar people ripped out of their natural environment; the frustrated, the anxious, the burdened with matters they cannot and must not talk about, the thirst of those who are going to be our representatives in faraway places, Mt. Alto Veterans' Hospital, the Washington Home for Incurables, American University).

To administer this unique parish, there is a Rector and two associates. And on Sundays we have the help of a professor and four students from the Virginia Theological Seminary.

The clergy aid and abet the work carried on by a staff made up of a law administrator, a Director of Christian Education, a secretary to the Rector, a parish secretary, a receptionist, a Christian Education secretary, an Organist-Choir Director, an assistant organist, and a sexton. This staff is backed up with the enthusiastic work of several hundred volunteers — members of the Vestry and its committees; the Vestry Associates and their neighborhood helpers; the Board of the Women of St. Alban's having general oversight of all the work done by some 1200 women; the Board of Christian Education; the Parish Council, and the Ushers' Guild.

A deep sense of need makes worship on Sundays in church and on week-days in the homes of the congregation an ever-present necessity.

Central in the life of St. Alban's is this sense of need. The Christian Education program sees the worship of all the people on Sunday as vital.

Our Sunday worship is not what we would ideally wish it to be. The small size of our church building makes true family worship impossible. But this problem has been met with the help of St. Alban's School — the Cathedral School for Boys — our nearest neighbor. By having separate services each Sunday in Church, in the School Chapel, and in Satterlee Hall at 9:15 a.m., plus a carefully planned series of parent-student study groups and classes in every available room in parish buildings and in the Boys' School, St. Alban's is divided — and yet united! The service in the church is for the 7th grade up and their parents; that in the School Chapel for the 4th, 5th, and 6th grades and their parents; that in Satterlee Hall for the first three grades and their parents. The three-, four-, and five-year-olds have their own services in their rooms, and those under three are taken care of in a Crib Room. Some 850 in all are enrolled.

Other Sunday services are at 7:45 a.m., 11:00 a.m., and 7:00 p.m.

To help meet the problem of communication in which staff and volunteers are involved, the parish publishes a fairly comprehensive bulletin, "St. Alban's Chronicle," each Sunday, listing services, announcements, a message from the Rector, and services and activities for the week. This is supplemented once a month by a parish newspaper edited by "professionals." With so many of our people away in the diplomatic and military service, the monthly "Chronicle" is literally mailed around the world, to keep our faraway members up to date on parish affairs.

The aim of all of our parish life is to bring our unique manpower and

resources to bear on the unmet needs around us as together in worship and work we deepen the sense of belonging to God and to each other. With this comes a growing awareness of mission which enables the individual to recognize his responsibility to use all of his life with its possessions for God. We recognize this on different levels and we learn from each other.

The Vestryman who headed our Every Member Canvass last fall stressed this responsibility to use all that has been given us for God and in His service in all we do, and his appeal met with real response.

As we now stand, we sense a need for developing a more relevant ritual in our public worship — one that takes account of our love as a people for music, for color, and for participation as a group in what we are doing, one that makes more congregational participation possible. We recognize the need for more honesty in facing the questions which living in this world raise. We feel a need for a more intimate relationship with one another as our awareness of God's self-giving in Jesus Christ becomes part of our everyday living.

The Church is the instrumentality charged with the task of conserving and transmitting the substance of the revelation of Jesus. It is open to all men. The sole condition is that they accept the doctrine of Jesus and strive toward a closer fellowship with Him. The Church gathers in universal brotherhood all who desire to be one with Christ — one with Him in His mission!

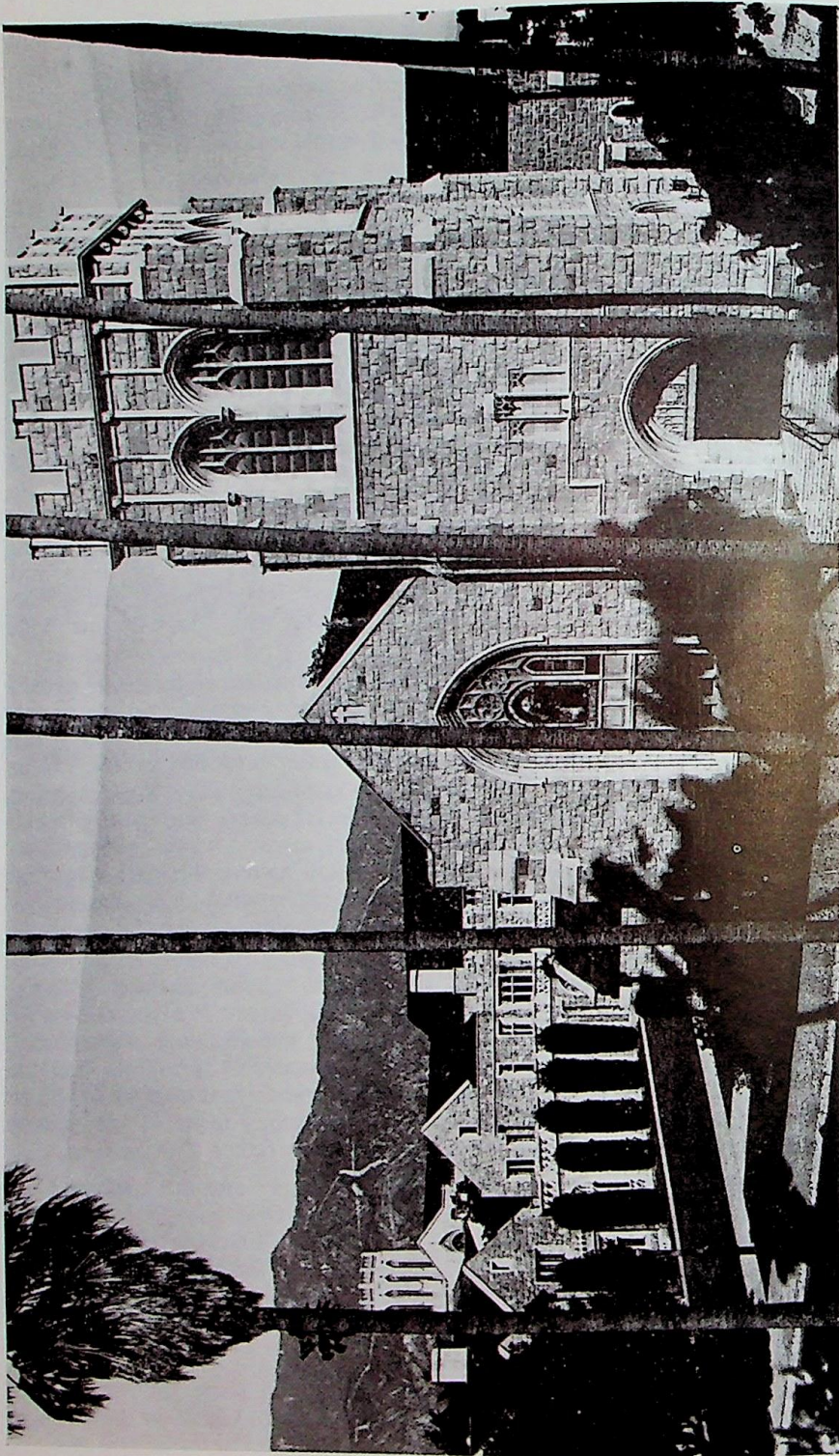
If the parish as a unit in the Christian fellowship is to do its work, there must be an awareness on the part of those who make up the parish of their mutuality of interest with other groups of Christians. Within the parish fellowship the people must become better informed of the extent to which their future is jeopardized by conflicts within the Christian Church which affect their day to day life. Leaders and people alike within the parish must gain a new sense of mission which will awaken their full commitment. Such commitment will enable the parish to find an effective relationship between its organizational and day-to-day activities and the world-wide and eternal mission of the followers of Jesus Christ.

Not all parishes can be small in numbers. Some like St. Alban's, because of their very location, are bound to be large. But ways must be found — and can be found — to enable the parish, large numerically, to be a warm and exciting fellowship committed to Christ's mission for His Church. This is the problem we are meeting, sometimes with a degree of success but more often with the humbling sense of inadequacy which comes when we put our trust in ourselves rather than in God.

The mission of the parish within the community and out beyond is to a "people in waiting." This is the opportunity God has given us. This is the "open door" through which we would go knowing our weakness as men and something of the love of God given through Christ and the Holy Spirit to those who will follow Christ in caring, daring, and sharing. "For God did not give us a spirit of timidity, but a spirit of power and love and self-control."

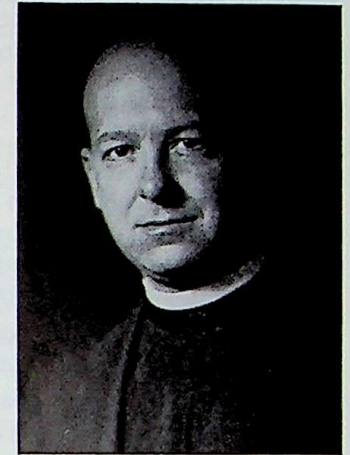
Here at St. Alban's we have some success and some failure. Out of every failure comes a new desire to go forward with Christ in the strength God gives through His Holy Spirit.





## ALL SAINTS CHURCH Pasadena, California

**THE REV. JOHN HARRIS BURT, V.T.S. '43**  
*Rector*



It is said that Napoleon during his campaign against the Spanish once wrote to General Murat these instructions: "You will so manage that the Spaniards may not suspect the course I intend to pursue. This will not be difficult for I have not fixed on it myself."

As one puts pen to paper for some reflections on the life and work of All Saints Church in Pasadena, California this Napoleonic story haunts in a curious way. The writer must speak out of but two brief years in this the largest Episcopal Church on the West Coast. Still too new to state conclusions or to know even the right questions, I confess at the very start that any value in what follows will rest not in achievements listed but in the manner four clergy and some eager lay leaders are learning to grapple with a magnificent opportunity for Christ.

All Saints is a parish that has had a rapid and relatively painless growth. From its very beginning 71 years ago it has been blessed by a series of able Rectors each of whom stayed long enough to do a creative job. With an evangelical churchmanship that has always commended it well to all sorts and conditions of men and with a central location across the street from the city hall, it has to a great extent ridden with the swell of phenomenal population growth in these parts so that it now numbers 2891 communicants and 4828 baptized members.

Pasadena is an interesting city for a ministry today. Most people know our town for its Annual Tournament of Roses and its palm-lined streets of beautiful homes. Up until the second World War the community was something of a winter resort for the well-to-do and the retired where living was easy and culture abounded. But with the war came industry in the form of scores of electronic and light manufacturing plants, the freeway which put downtown Los Angeles only 20 driving minutes away, and a surging growth of population in middle and low income groups. These three developments brought in their turn three new problems — blight, smog and race minorities.

Today people in Pasadena are awakening to the fact that this is a changed city. Many resent it and either move to the serenity of Santa Barbara and LaJolla or mobilize in reactionary resistance to the new patterns. But there is no turning back the clock. As the Chamber of Commerce lures new factories and stores, the need for urban redevelop-



ment becomes ever more pressing. Already we have the second highest percentage of Negroes of any city in Southern California (in the past 10 years Negro children in our elementary schools increased 214% vs. 15% for whites). There is also a sizeable Mexican and Japanese population. Just as serious but more subtle is the problem of rootlessness. By far the great majority in our city and in the parish come from somewhere else. And all too often the motive for "go West" involves a desire to get away from personal problems by changing locale. In actuality, of course, the problems travel too but now the people have no roots, no feeling of responsibility, no sense of belonging. The results can be measured in the incidence of alcoholism (second highest in the nation is Southern California), a high divorce rate (last year this County granted close to one divorce for every marriage license issued) and even church membership (35% compared with a national average of 63%).

Let it be said, however, that there are virtues as well as vices in this city which is our parish. The community, like all the West, has a youthful spirit where the dead hand of the past has little influence. The California Institute of Technology, with the largest payroll of any institution in our town, has no equal in science and has made the area a focus for the men who shape the Space Age. Moreover, culture abounds with art and drama and good music. More library books are issued per capita than in any other city of America.

This city in transition is, of course, what makes All Saints the exciting challenge that it is. Blessed by a downtown location which is a natural focus for people of different classes and different races, possessed of a magnificent and not-too-run-down gothic plant and an ample parking lot, we have the basic material tools. Within the parish several distinct groups can easily be traced. There are the blue-bloods, families that have long lived in California, many of whose men hold positions of top leadership in the business community of the West. How Christian faith affects them can have tremendous implications throughout the region. There is also a large group of retired people; and the pastoral ministry to these in the sunset time of life is a major concern. Thanks to a rather effective Church School program in the years following the war (yes, we use Seabury), a large number of young couples have been attracted to All Saints. Their 800 children constitute the focus of their religious interest and do a great deal to keep the parish alive. Then there are, in smaller numbers, the students who attend one of the four colleges in the community, particularly Cal Tech. There are also, in even smaller numbers, the single people and people of other racial groups who find a downtown church a more inclusive fellowship for their religious expression than a parish in a residential or suburban area.

The mission of All Saints Church is, of course, to be the Church, to lead these people to feel the power of Christ through this fellowship. More particularly, the four clergy (Robert Henry of Berkeley, Allan Chalfant of V.T.S. and Sidney Sweet of E.T.S.) see our task as that of leading this congregation, this "sleeping giant" if you will, to the point

where it expresses both the reconciling and prophetic role characteristic of the ecclesia envisaged in the New Testament.

We have worked in this direction, first of all, by doing a lot of listening. During my first year, 1957, we changed little in the parish pattern but in our calling and in our meetings we asked many questions. Our vestry of 12 was augmented by another group of 12, the Associate Vestry. Together in a monthly meeting they not only handle the typical business affairs of the Church but serve also as the Parish Council. Chairmen selected from this group of 24 are chosen to head parish-wide committees on Education, Christian Social Relations, Finance, Stewardship, Ushering, Pastoral-Evangelism, Buildings and Grounds, Insurance, Worship (including Music) and Parish Strategy. Over 100 parishioners have been involved in this committee process and the burden of administrative leadership is lightened by a clergy policy of dividing up the chores. Although more planning than action has been the experience of our first two years, it can be noted that the Strategy Committee has a parochial mission in La Canada already going full blast, 9 refugees have been resettled by Social Relations, Stewardship has led us to a 100% increase in pledging (\$150,000 up from \$75,000), Pastoral-Evangelism has seen the inauguration of regular Healing Services, week-day afternoon Communion with Teas for the aged and infirm and a number of neighborhood Bible study groups.

So much for the structure and the deeds. What of our goals? Hendrik Kraemer has suggested that in America we have activated our laity but not energized them. He uses the analogy of a chicken with its head cut off. We are trying to avoid this and be instead "a community of mission." In our worship we are taking great care to make the liturgy come alive. Creative and full use of the Prayer Book riches, congregational hymn rehearsals, interpretive prefaces to all Scripture readings, an emphasis on preaching so often belittled in the increasingly popular Family Service (though we do have a Family Service), and most of all simplicity in form which is never to be confused with sloppiness or casualness — these are some practical things we do.

The four clergy share in all areas of the parish work including the preaching. We plan together in a weekly two-hour meeting plus all day conferences twice a year. Gone is any suggestion of a Rector with lackeys. This has not only resulted in a fine esprit de corps among the clergy and the rest of our 13-member staff, but it has had a subtle effect in building *koinonia* through the entire parish, for no longer is the ministry focused in one person.

As a force for reconciliation there are real signs of progress. Last Lent 16 Bible discussion groups meeting in homes gave impetus to a Neighborhood Group emphasis which we expect will develop along the lines used by Canon Southcott. Already kitchen table communions have been celebrated in neighborhoods where community is easily established. Add to this the inevitable coffee hours, the free parish dinners, the after-



noon communions, the cordial welcome to new Negro families and one realizes that this "carriage-trade" Church of the twenties with its rented pews has come a long way in the fifties with its new cosmopolitanism and its democratic spirit.

As a force for prophetic religion, there is perhaps less discernible progress. A privileged community is often an insensitive community, and Pasadena has a long record of conservatism in politics, economics and social concern. Here it has seemed wise for the ministry to give the lead so that liberal spirits within the laity might feel more venturesome in expressing their own convictions. Today, after two years of somewhat bold witness (myself in areas of civil liberty and race relations) there are signs of prophetic expression by laymen. One parishioner, hitherto silent, now heads the Los Angeles Committee for a Sane Nuclear Policy; another, a vestryman, is President of the American Association for the United Nations, an activity regarded by many Californians as thoroughly pink! Throughout the community there is a decided and growing appreciation that All Saints and her people are actually concerned about racial tensions, discrimination in housing, the bomb and fall-out, the threats to freedom, etc. In addition the parish is coming alive ecumenically both by lay activity in our local Council of Churches and in the Southern California Convocation which has honored me this year with its presidency. One cannot help observing how eagerly other churches and even the community at large are willing to rally when the Episcopal Church gives the lead in these things.

Day by day the conviction grows on us who take leadership here that the downtown church has a role unique and important in Christendom. While our large size poses a problem in creating the warm neighborliness that comes rather easily in the small neighborhood parish, this same size enables us to accomplish things impossible for a small congregation. Only a large church can have regular broadcasts of its services as we do, or afford a lay business administrator on the staff and thereby free the clergy of administrative details, or launch parochial missions, or have professional lay leadership for Christian education. It is the large and central Church that has the special opportunity and responsibility to speak to the totality that is the city. And here in this fastest growing part of our country, with satellite and rocket factories throughout our community, with all the problems typical of urban America on our doorstep, we have our work cut out for us.



## ST. THOMAS CHURCH New York

THE REV. FREDERICK M. MORRIS,  
V.T.S. '30

*Rector*

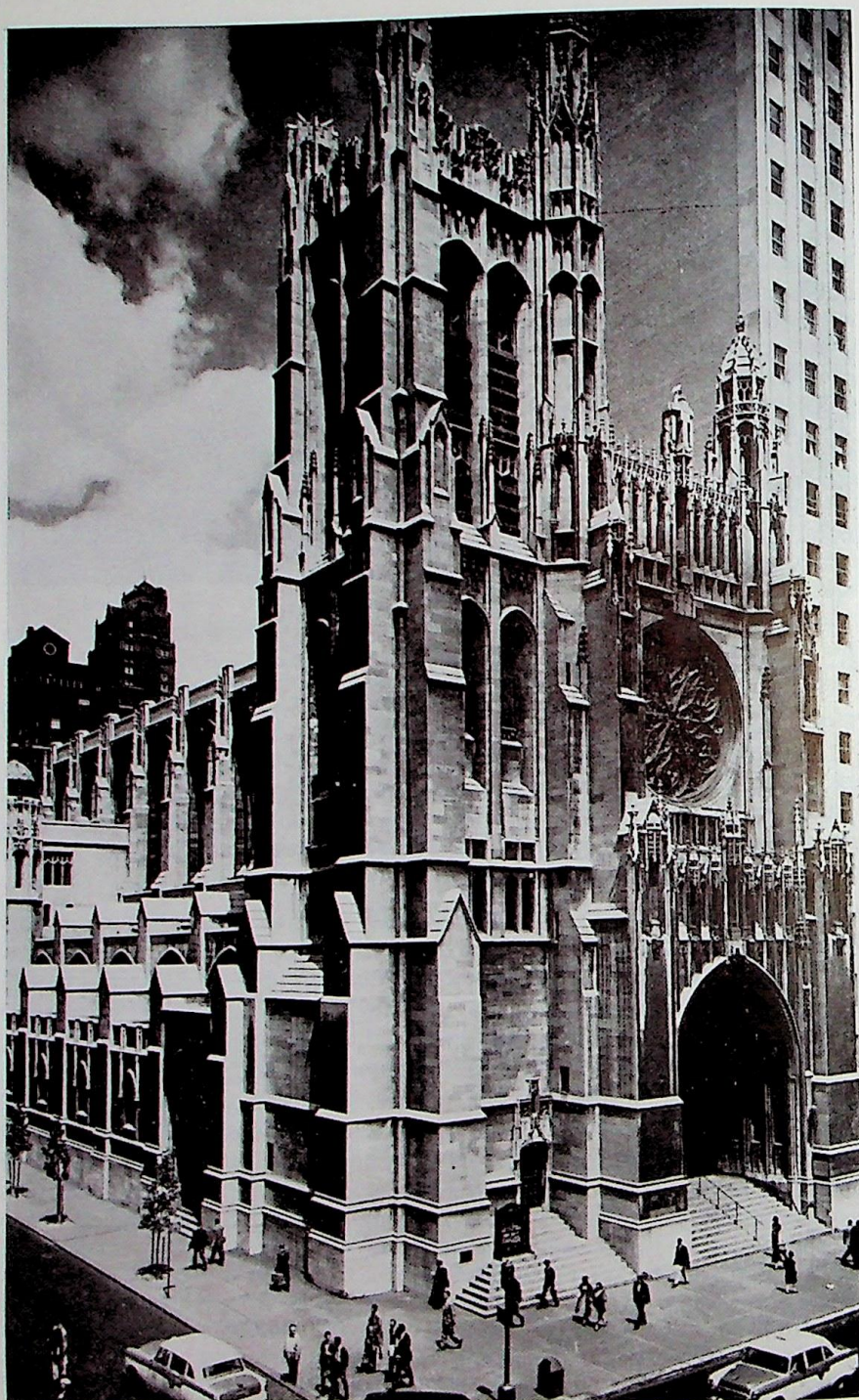
St. Thomas Church was first constructed on its present site, at Fifth Avenue and Fifty-third Street, in 1868. It was on the far outskirts of the city among scattered homes. The neighborhood changed rapidly into a solidly residential area, inhabited by the very prosperous and the exceedingly rich. The loss of the first building on that site by fire and the constructing of the present magnificent Gothic church in 1911, occurred amidst much fanfare in the "society columns." The parish was stigmatized with the well-deserved words of "wealthy, fashionable and exclusive." The unfortunate consequences of such a reputation continue to bedevil the work of the parish to this day.



Since then the metamorphosis in the area has continued until now the church is surrounded with skyscrapers. During a large part of these intervening years, the parish continued to play the part of a "wealthy, fashionable and exclusive" proposition, refusing to face the incredible changes and the corresponding demands for a different kind of ministry. Dwindling congregations and the gradual disappearance of any vestige of community were survived by virtue of a tremendous endowment.

In more recent years, under the original impetus of the Bishop, a purposeful attempt has been launched to minister to "all sorts and conditions of men." By deliberate and planned "spreading of the word from mouth to mouth," by indefatigable pastoral calling, by reviving organizations and groups and study classes, by a program of Sunday afternoon and weeknight musical services, with a repertoire quite different from the conventional, the influx of people has accelerated and the parish rolls have increased dramatically. A persistently fostered awareness of community and concern for stimulating esprit de corps, have resulted in a resurgence of general vitality and a warmth of personal association, quickly apparent to all who come seeking. Gradually the old reputation crumbles. The membership of the parish is increasingly composed of all sorts and conditions. The clergy admit freely among themselves and to the people that they do not know for sure or in any complete sense what is the peculiar ministry of a church so conspicuously located. But they conscientiously seek for a definition and persistently bespeak the help of the members of the congregation in the search. Experiments are constantly attempted in the field of weekday services at various hours, in the use of the boy choir for television and radio programs, in fund raising activities for the benefit of





charitable enterprises in the community and in a variety of advertising methods.

Overshadowing all such pursuits is the deep conviction that the chief and unique work of the Church is best expressed in worship and preaching. Here lies her most effective opportunity for a genuine impact upon the community and upon the lives of individuals. Worship and preaching are put ahead of teaching and "group life" although the latter activities are far from insignificant in the place accorded them. Great care and thoughtful planning go into the conduct of worship and preaching in order to make their impact relevant to the contemporary situation. Also, but secondly, the study and lecture program and the group experience meetings are conducted with deep concern and conviction.

We believe that the Episcopal Church has a very special contribution to non-Roman Christendom in the dignity and formality of her worship. This is perhaps her first point of appeal to hosts of people who have subsequently sought Confirmation. In these days, when that tradition of worship is in danger of serious dilution, if not actual loss, in the growth of "family services" with their inevitable sacrifice of dignity and beauty, we seek to maintain and to exemplify the highest possible standard of "Episcopal worship" at its best. We have found that the appeal is as strong today as at any time in the past and in New York as in any other city or community.

We have proved quite conclusively to our own satisfaction that congregations can be rebuilt and revitalized in the heart of a city where "everyone has moved away." People will go long distances, if necessary, to attend a church where they find that for which they are seeking. We have also proved, again to our own satisfaction, that persistent pastoral calling, in season and out, especially in such an urban situation where it is generally considered "impossible," will produce great response from people and will offer unparalleled opportunities for a ministry that touches human lives at the most significant level.

We do not look for any new panacea for the problems of the Church nor do we expect to discover any heretofore unheard of gimmick or technique or lesson series as a substitute for the traditional methods of the Church down through all the centuries. We seek, rather, to add to these time honored, traditional methods, those means of communicating the Gospel which may be peculiar to this particular time in which we live and to the extraordinary confusions of a city like New York.

We read a flood of comments from sociologists, psychiatrists and observers of the human scene in America to the effect that people have lost the conviction of a significant reason or purpose in living, that they have lost the belief in a Sovereign God who cares, that they no longer have knowledge of any absolute points of reference, that they do not know how to love and that the discovery of this leaves them bedevilled with anxiety and guilt. To all this we are ready to subscribe. We also believe people



are more and more suspecting that there may be some answer to the bedevilment to be found in the Church and they are receptive to a degree beyond what was characteristic of twenty-five or thirty years ago.

Our problem is to proclaim the answers to the questions that people are really asking and not to those we think they ought to ask. We seek to demonstrate that the Church really cares about the concerns and misgivings and outreachings of people as they are and that it does not simply sit in judgment upon them. Norman Vincent Peale has succeeded in demonstrating all this to an astonishing degree. Yet he offers a Gospel which we cannot accept as genuinely or fully Christian. Our task is to do as well as he does in touching people where the response is ready while remaining true to the classic Faith.

One of the "trends of the times" which is astonishing in the extent to which it has laid hold upon people's minds and habits, is the overemphasis upon "togetherness" and "mutual acceptance" at the risk of losing sufficient emphasis upon the corresponding values of individual judgment and personal courage and the capacity to be in any degree objective in analyzing this whole business. "The Organization Man" and "Land in Search of God" are two thoughtful books which auger well for the beginnings of a new and critical analysis of it all. This situation has developed in reaction to "rugged individualism" undoubtedly. Yet it remains for the Church to be in the vanguard leading the way on a course somewhere between unrestrained "togetherness" and unrestrained "rugged individualism." People need desperately to be related to God as the omnipotent and unchangeable center of all history and of the whole creation. The horizontal relationship to one another gains meaning only from the mutually shared vertical relationship of God and Truth.

We at St. Thomas Church are determined humbly, we hope, and eagerly, we know, to find the way to fulfill the ministry of a city church and toward that end we labor with whatever gifts we may have and in whatever light may be vouchsafed to us.



## **ST. STEPHEN'S CHURCH** **Pittsfield, Mass.**

**THE REV. MALCOLM W. ECKEL, V.T.S. '41**  
*Rector*

What is St. Gismo's like? Have you ever asked yourself this question about your parish? Or better still — have you asked, or would you be willing to ask, your vestry to make such a query? It takes courage to do either. I discovered this when I tried it.

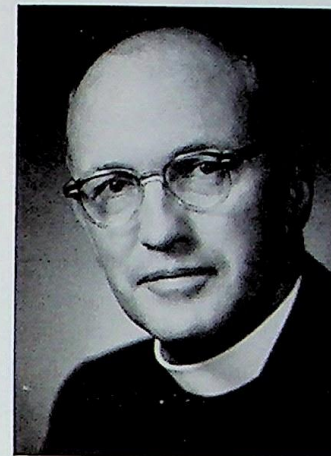
Many of us clergy have been riding the crest of the religious wave that has been flooding America. As a result more people have been entering our doors, more of our parish houses have been humming with activity, we have raised more money, and many of us have been constructing new churches and parish houses. We have, in short, been successful, at least as the world measures success; but I have often wondered how really successful our parishes have been, and especially my own parish.

Pittsfield is a typical New England urban center. We like to think it is a little more beautiful than some others, and perhaps our physical surroundings do make it so, but the life that goes on in our community is like the life of any other urban community in America. The character of modern industrial life is much the same anywhere, with slight variations. In Pittsfield our basic economic unit is a large General Electric plant. In addition, we have insurance companies, woolen mills, and we are one of New England's best recreational centers.

Our parish, St. Stephen's, with 1200 communicants, is an old landmark on the green in the center of the city which has borne witness to the Christian Faith for over 100 years. Today, however, Pittsfield is no longer a quiet, dignified old New England town. Rapid transportation and new industrial patterns are changing our inner life though the old landmarks still live on. What do we find?

First, we have been struck by a deep interest from outsiders in what the Church is doing. We have also seen increasing numbers come through our doors, many of them strangers, looking for something. We have discovered that many of these people are part of the mass transient population that is moving from community to community as a part of the vast industrial labor market, managers and workers alike. Urban industrial life means rapid turnovers in population. At the same time, however, examining our parish roles we see a large proportion of our old parishioners who are inactive, indifferent, and apparently disinterested.

In addition, we find an increasing number of people who are mentally







disturbed, emotionally upset, and spiritually distraught, who come to the church looking for help. We find more of our people having larger families, more children. At the same time we find a deep concern about the recovery of family life. Periodically we are faced with the problems of people who have been laid off, the unemployed. We find an increasing number of older people who have been retired with a smaller income, with little to do, a decreasing interest in life — the Golden Agers, a forgotten segment of our population. Day after day we find new and pressing problems laid at our doorsteps and we are forced to face up to questions we have not known before.

What do you do when a young Negro engineer and his wife, who move to your community to work in the local plant, cannot buy a house or rent an apartment? This is just one of the crises facing many of us in our formerly isolated communities now that in industry personnel are moved frequently from one place to another. Desegregation is not only a problem in our schools.

Most of the clergy I know in similar situations find they are becoming bogged down with so much to do that they are unable to cope with the demands that are placed upon them. In addition, the changing face of the congregation before them each Sunday raises the very salient question: How can I relate what the Church has to offer to this modern urban society? The whole question of communicating the Gospel to people where they are becomes staggering. Too often I find that people just do not hear what I say. I do not speak their language. In industry, I know, specialists are trained, spending thousands of dollars and hours of time, to discover what the character of the market is. In the Church, it seems to me, we need to do the same thing.

To grow, any good organization must examine itself, its present operations and organization, its past performance, the time in which it exists, and project into the future plans and objectives. The Church today, and particularly the parish Church, needs, I believe, to do the same thing.

We at St. Stephen's have known honestly that our Church life is not what it ought to be, so we decided to try to do something about it. Our clergy and many of our lay men and women went away for conferences to try to rediscover what the basic function of the Church is and how St. Stephen's could perform it better. We discovered many things. As a result of a new concern for what the Church is and ought to be doing, I appointed a Research and Planning Committee to study the life of our parish, to develop plans and objectives for our future in the light of our better understanding of our job. After nearly a year of study, they presented a report and a plan of reorganization which we have now put into effect. This was a year ago. Already St. Stephen's is a different parish. We see our purpose more clearly, we have objectives in terms of our own life and in terms of our relationship to the community, and we are facing the problems confronting us more realistically. At the same time we are



discovering that in doing our job better, we are having more demands placed upon us and we have more people than ever.

Ideally, we have come to see that the basic function of the Church is to call people back to God or to discover Him for the first time. This means that our task as a parish is to proclaim and share the Good News, that God the Creator and Sustainer of life has crossed over the gulf of our separation to bring us back to Him again. This implies that most of people's problems are the result of our separation from God and that our basic needs will be fulfilled when we return to or discover Him. We have come to see further that our Parish Church needs to be so organized and constituted that it can accomplish this purpose effectively.

We now know that everyone in the Parish, the clergy and laity alike, needs to work together imaginatively, realistically, energetically, and purposefully. We see the Church's work falling into five major areas: Worship, Teaching, Pastoral, Fellowship, and Administrative. To be certain this work is done, we know that it is necessary to have a clear plan of organization. We see that it is absolutely necessary to place responsibility for these areas specifically and clearly in someone's hands. The clergy and staff naturally have their special areas of responsibility and we have defined them clearly and made provision for fulfilling them. But we clergy need advice. We need to have good direct contacts with the grass roots of the parish to protect us from failing to communicate, either what we have to offer or what it is people want to tell us.

The Rector himself by canon is responsible personally for worship, education, and fellowship in addition to his pastoral and preaching responsibilities, but he may, of necessity, and usually does delegate responsibility here.

One of the main things that our Research and Planning Committee discovered was that we clergy have become so bogged down with administrative detail and other activities that we were unable to perform the functions we were trained to do. They recommended that dedicated and talented lay people can and must do many of the things that clergy have been doing. Furthermore they recognize that in many areas lay people can do certain things better than clergy can.

Take communications as an example. While numerous means of communication exist to and from the members of the Parish, these are usually inefficient and inadequate. One illustration is seen in the area of stewardship which usually comes under the leadership of a Rector. In most of our parishes we have talked a lot about financial support, yet the results of giving in the Episcopal Church are shocking. We are rated second or third in giving potential, but are actually thirty-second in giving performance. There are many reasons for this. The shift in centers of wealth, our mobile population, our lack of clear and definite standards; but mainly, our communications here are not only inadequate, they are deplorable.

Recognizing these facts our Research and Planning Committee prepared a plan in which our parish life would be divided into two parts: that for which the clergy and staff are responsible and that which lay people could do. In the first area, the clergy and staff would be responsible for worship, education, and fellowship, but they would have advisory committees of lay people to help them. In the lay people's area, laymen would have working departments responsible for finance, promotion, Christian Social Relations, and property. Each of these committees and departments would be headed by a vestryman and the membership of their groups would include men, women and young people of the Parish.

As in the case of the clergy and staff, each lay committee and department has a clear plan outlining the responsibilities involved. Lay people thus help in worship, education and fellowship where the clergy are responsible, and in the departments the lay people do the work and the clergy advise them.

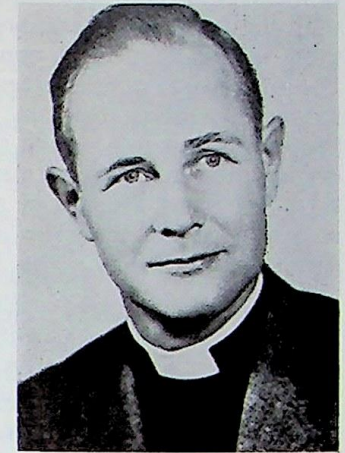
As a result of what we have done, many interesting things have happened. I mention only two. First and perhaps most important, young men *and* young women are showing a deep interest in Church vocations and are offering themselves for the ministry. Second, as a result of a wider Christian concern, we have had two International Christian Youth Exchange students in our parish from Europe and have sent one to Germany this year.

What is St. Stephen's like? We have a better idea today than we did, and we see all too well how far short we have fallen from fulfilling our basic purpose. Yet with our eyes open, at least we are striving to meet a goal which we have clarified. We have a better idea where we are going and a little better plan by which to get there. Perhaps along the way we shall discover many more interesting things. From what we have been through this far, we are counting on it.



## ST. MARK'S CHURCH New Canaan, Conn.

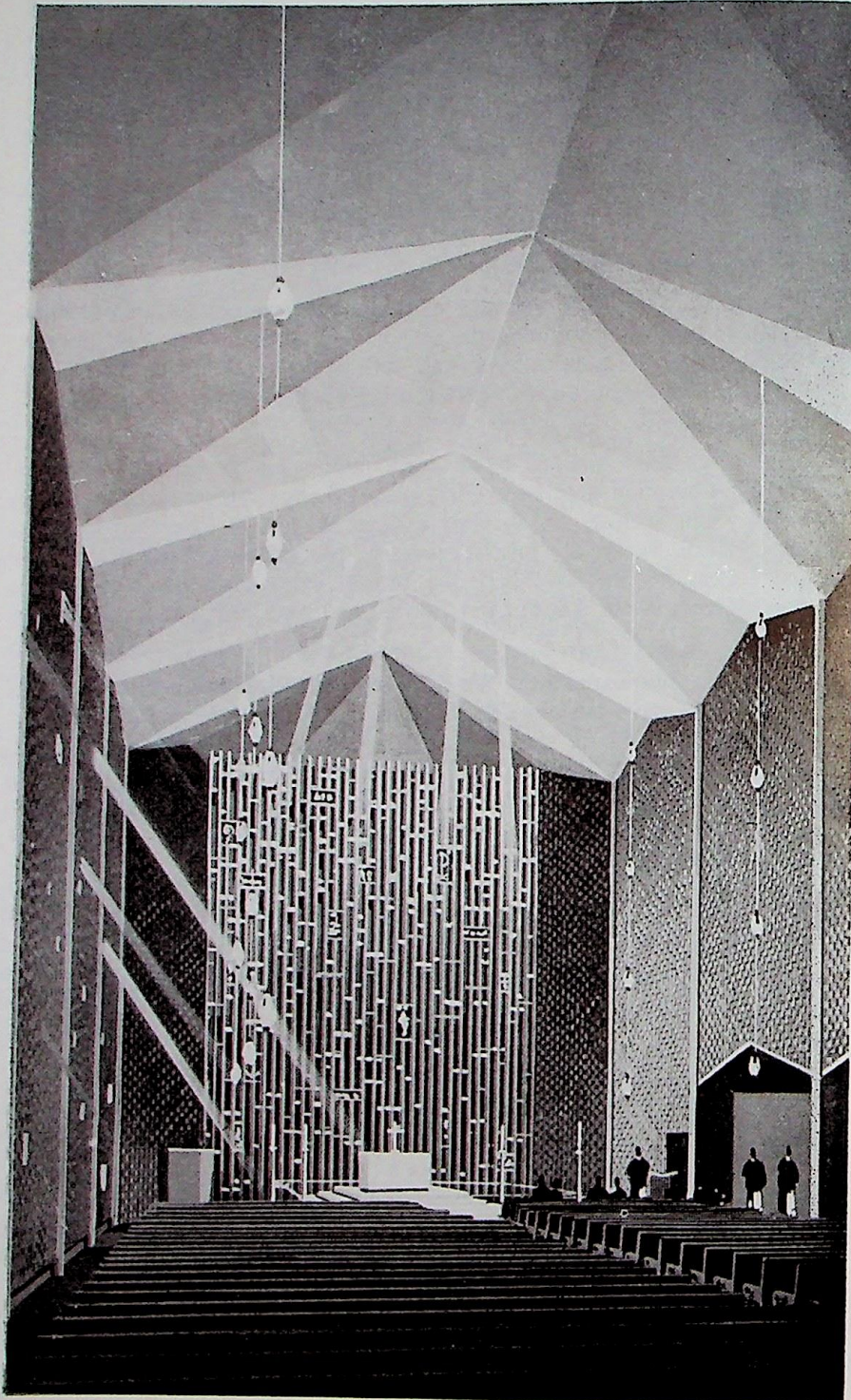
THE REV. GRANT A. MORRILL, V.T.S. '39  
*Rector*



I have been asked to write something about the objectives of the parish with which I am associated, its relationship with the community, the nature of its problems, and what the shape and function of the parish might be ideally. I think I shall begin with the nature of our problems as our objectives seem to coincide with the ideal shape and function of a parish, in so far as we understand them.

It is humbling to have to admit that the first problem that should be recognized is the problem that clergy present to the work of the parish. In this I identify myself completely with the clergy! I have no question as to the rightness and necessity of the order and do rejoice in the many good things that are accomplished through us, but I have grown increasingly uneasy in an awareness that we are so often a large-sized stone in the road, that people have to find a way of maneuvering around, rather than gentle and persuasive leaders with great vision. This needs to be said, and has to be said. It could be enlarged upon but I will not take the space to do so here. It has, however, become increasingly evident during the recent years of the renewal of the life of our church. While on the one hand this renewal has been accomplished partially through the clergy, on the other hand we now stand in the critical situation of endangering the continued renewal. The laity will not adventure very long beyond the vision and ability of the clergy; though they may, if they will, adventure together. The movement of the Holy Spirit is clearly evident in the contemporary church. The road ahead is not clearly definable. Within the limitations (which are not limitations at all) of the historic church — the sacraments, orders, and creed — the church of tomorrow need not be like the church of yesterday, thank heavens! But can we the clergy be more susceptible to the movement of the Holy Spirit, be willing to scrap concepts, procedures, organizational habits which are outworn, and substitute new insights, approaches, goals — and find new bottles for the new wine?

A second problem which is fundamental is a theological problem. For one reason or another we are the inheritors of a largely bankrupt laity in regard to their understanding of the meaning of the church and their role in it. The problem then is to enable the laity to experience the church when it is being the church, and to make a beginning of understanding its true nature. A simple intellectual involvement in this understanding





is not enough. The whole person must be involved, and this involvement must take place in the Holy Spirit-filled society of the concerned. Efforts directed toward fulfilling the purpose of the church in a community and in the lives of those who are a part of the congregation are largely negated until the fundamental comprehension of what the church is has begun to grow in the hearts and minds of the people. Until this happens, staff (horrible word) and congregation may think they are speaking in the same tongue, but alas, they are actually speaking different languages. The problem is how to go about this in such a way that more and more people are involved in an experiential understanding of the church. Undoubtedly there are many avenues of approach. But a parish must ask itself constantly what are the most effective means, and are these means being forwarded constantly. This is a never-ending problem and challenge.

Most other problems which occur to me are secondary problems. The nature, tempo, and patterns of life today are something to deal with (not only for laity but also for clergy) but I am inclined to believe that these give way or are set right sufficiently if the more fundamental problems are dealt with. I am more and more impressed by the proportion of people who hunger deeply to deal seriously with the life and belief of the church, and who will, as they begin to understand it, change their habit forms to make the church and its fellowship central in their lives.

Our objective then is to create the environment in which people may now experience the saving power of Christ within the church which He initiated in this world for that purpose. We want them to be able to enter into a community of people who in their restored relationship with Christ and through Him with each other begin to learn what it means to be a person in the great company of the people of God. We want them to begin to develop the common convictions and common beliefs which if held by a people and empowered by the Holy Spirit enable them to be the Church as Christ intended it to be. We want them to know intimately a society of persons who in the depth of the concern, love, and forgiveness of each for all the others has begun to know something of the joy and the burden of an unlimited responsibility for each other. We want them then to face squarely the truth that the church does not exist for itself, but for the salvation of the world. In keeping with these objectives we hold to other objectives. Our life is centered at the altar. All our going and coming is a going to and a coming from the altar, where in the real presence of Christ we find strength and refreshment, reunion with Him and through Him with one another. We are attempting to rediscover the real meaning and nature of the Prayer Book services and sacraments. Stemming from these rediscoveries we are trying to learn to deal with each other as individuals of infinite worth, giving each other freedom to be our unique selves, and yet encouraging one another to be loyal to the demands of our common life together as a planting of the church in this place.

Everyone then is important to us, as they are to Christ. Young parents are counseled as to the building of "the little church that is in thine

house," and in the development of a Christian way of life for their children. Godparents are encouraged to live out their responsibilities with the newly baptized, and the service of Baptism has found its way back into the services of the worshipping community. Our children and young people are approached from the point of their interests and concerns, that the worship and faith of the church may have relevance in their minds now, in the today, so that each may participate in the saving experience of the people of God. The adults are growing in our conviction that the church of the recent past has been heretical in that it has at worst generally denied the laity the ministry that is truly theirs, or at best has largely failed to open the way in order that this ministry might be fulfilled. The result is stronger lay leadership in all areas of the parish, the conducting of discussion groups by trained lay leadership, and a serious effort on the part of many to discover the implications of the lay ministry as the laity reach out into the secular world in their vocations and attempt to make an inthrust for the Kingdom. More people are taking the time for weekend study groups and retreats. Questions such as these are being discussed constantly: how can I work in the secular world and maintain my integrity as a Christian? what would have been the Christian motivation in this (here follows a specific situation) experience? what difference does my church membership make in the way I approach my work for (various) civic organizations? Private and group study of the Bible has grown in enthusiastic support. Parishioners are beginning to pray for one another in ever greater numbers. Prayer groups are more in evidence, and the need for them is more often expressed. Greater numbers of people are more eager to hear those who can speak with authority whom we can occasionally bring to our midst. A lay effort has divided the parish into one hundred and eighty neighborhood groups many of which are imaginatively doing what they can to weld families together, welcome newcomers, and be of assistance to each other in time of crisis.

I would suppose that the church of the future may carry out these objectives, generally, to a more effective fulfillment of them. They will probably find that the implications of each are filled with far more possibilities than we can imagine at this time. The church will become the church more fully as the lay ministry is explored, understood, and given opportunity to be carried on. On the other hand we clergy will perhaps find that though imperfect in our devotion, vision, and ability yet even so the Holy Spirit can use us. And one would imagine that with the increasing complexities of the work of the ministry today the future may indicate that we must surround ourselves with persons, lay and clerical, who are more knowledgeable and visionary than we are, in many areas.





## V.T.S. CONTRIBUTIONS to the Formation of the Nippon Sei KoKwai

*Published in Recognition of that Church's Centennial Year*

THE REV. GEORGE J. CLEAVELAND, V.T.S. '20



Virginia Seminary Alumni now serving  
in the Nippon Sei KoKwai

### Organized for Action

To the Protestant Episcopal Theological Seminary in Virginia is due credit for the first foundation and long nursing care of the Church in Japan. Three months after the establishment, in 1824, of the Seminary as an operating reality her faculty and students organized The Society for the Acquisition of Missionary Intelligence and the Collection of Funds for "Missionary Enterprise." The Society's Constitution

stated, "the purpose of the Missionary Society is to stir up zeal for and direct the missionary and evangelistic activities of the Seminary and to inspire each student to carry away with him some of the spirit by which the Church of God may fulfill its purpose of bringing all mankind to the Salvation which is found in Jesus Christ." The zeal stirred up and the inspiration operative in the hearts of her devoted sons caused John Liggins and Channing Moore Williams of the Class of 1855 to volunteer for missionary service. They went first to China, and under the Providence of God were redirected to the Sunrise Kingdom, where in 1859 they began the establishment of the Japanese Mission.

### The Closed Door Opens

The story of the initial introduction of Roman Catholic Christianity into Japan in 1549, its phenomenal success, its ultimate persecution and almost total obliteration is well known and need not be retold in detail. It should be pointed out, however, that by 1641 Japan was closed to all foreigners, and her people were forbidden to leave Japan. Edict Boards were erected at all cross-roads prohibiting adherence to Christianity. From 1641 to 1858 Japan had little contact with the outside world. The Treaty of Yedo, effective July 4, 1859, partially opened the door, allowing foreigners to reside for purposes of trade and asylum in specified areas, and to have freedom to worship but not to propagate their faith. It was not until the adoption of the Constitution of 1889 that complete religious liberty became a reality in Japan.

Article 28 of the 1889 Constitution of Japan removed all restrictions against missionary and evangelistic activity. Bishop Channing Moore Williams was instrumental more than any other person in bringing this to

pass. When John Liggins and Channing Moore Williams entered Nagasaki in 1859 they were legally estopped from missionary activity. They were forced to adopt an attitude of patient waiting but being men impatient to proclaim the saving Gospel of Christ they found ways and means of making a limited impression upon the hearts and minds of many. As opposition waned before an increasing understanding of non-Roman Catholic Christianity they engaged more and more openly in missionary activity despite the existing impediments and Bishop Williams lived to see all barriers fall before the cause of Christ.

In 1867 Japanese subjects were legally permitted to travel and to study in foreign lands. Prior to that in 1862 Mr. Williams had built his first church in Nagasaki. In 1873 the Edict Boards which forbade Christianity were taken down. Prior to that in 1869 Mr. Williams had induced the C.M.S. of the Church of England to enter the field and begin missionary work. During the year of the removal of the Edict Boards he rejoiced to see the S.P.G. of the Church of England respond to the call for help. The combined work of the American Mission, the Church of England Societies, and that of the Church of England in Canada was so successful that under Bishop Williams' leadership in 1887 the Nippon Sei KoKwai was fully organized. This took place prior to the 1889 governmental grant of legal toleration.

On a visit to Nagasaki Bishop Williams found a small number of Roman Catholic Japanese Christians and learned that others existed elsewhere in the Sunrise Kingdom. Without benefit of priests, the ancient Japanese Christians who had remained loyal to their Faith had continued as best they could to teach it to their children. As a result a few survived during the generations and unto the time of Bishop Williams' visit. These people refused to abandon their faith, and as a result were persecuted, torn from their homes, exposed to great want, and in some instances suffered death. Moved by pity Bishop Williams interceded on their behalf with the American Minister in Japan. The Honorable Charles DeLong, the American Minister, urged that he await the coming revision of the Treaty with Japan but that in the meantime strive to create sentiment in America strong enough to cause the Government to issue instructions to him to intercede. Immediately Bishop Williams wrote the Foreign Committee of the Board of Missions, "I trust our Church will not be slow to meet her responsibility and will do her full part in urging the United States Government to send instructions to the Minister in Japan to demand the insertion of an article in the revised treaty granting full toleration of Christianity. It is earnestly hoped that the Board of Missions will memorialize the Government of the subject." (Quoted from the June 30, 1871 issue of the Spirit of Missions.)

The Board of Missions took immediate action and her Foreign Committee prepared the desired Memorial which it requested Bishop Williams to present to the Government of the United States. In 1866 he presented the Memorial and the Secretary of State informed him that "The Government would instruct its Minister in Japan to make inquiries on the subject, and if he should find the prospect at all favourable, to cooperate with her Britannic Majesty's representative in endeavouring to have the disabilities against Christians in Japan removed." Cooperation of the two Powers



produced the desired result. Great credit is due Channing Moore Williams of the Class of 1855 for the Constitutional Grant of Religious Liberty in Japan.

### ENTERING THE OPENING DOOR

In the days of her beginning the Church of Our Lord Jesus Christ did not await the permission of unregenerate men before embarking upon a life of obedience to the Divine Mandate to proclaim the Gospel unto all mankind, nor did her first representatives in re-opening Japan await the total removal of restrictions before setting out to accomplish the work for which they were sent.

William J. Boone, Alumnus of the Seminary, Class of 1835, and Bishop of China wrote the Board of Missions Feb. 1858 and inclosed a letter sent him by a naval officer. The officer wrote, "The important concessions made by Harris are of such a character as to affect directly missionary interests as they admit American citizens to come to Japan and take up their residence either at Hakodate or Shimodo. This you see is opening the way clearly before us for missionary labor and is the direct working of an Almighty hand. . . . When these missionaries do come, they must come prepared to be patient. A missionary in Japan having the right of residence, has not necessarily the right to build a church or to preach the Gospel to the people." (Tucker: The Episcopal Church in Japan, Page 74.)

Bishop Boone wrote, "I think the time has now come to call the attention of the Church to this field." (Tucker: The Episcopal Church in Japan, Page 74.) In 1859 The Board of Missions voted to open a Mission in Japan and selected Nagasaki as its first station. By resolution Channing Moore Williams and John Liggins (both of the Class of 1855) were appointed to the Nagasaki Mission. Prior to their appointment each had spent several years in China. The first to enter was John Liggins and he went in total ignorance of his appointment. This scholarly, self-effacing, saintly man deserves high praise for his work in laying the first foundation of the Church in Japan. As a result of his courageous proclamation of the Gospel in Dzung Zok, China, he was mercilessly beaten by an enraged Chinese mob. Broken in body and sick with malaria he went to Nagasaki, Japan, early in 1859 to rest and if possible regain his health. There he received notice of his appointment as a missionary to Japan and immediately went to work to lay the foundations for the work of those who were to come after him. He instructed Japanese officials in English in return for a place to live, he distributed secular books containing references to Christianity, he distributed Christian literature and New Testaments, he visited the homes of those who would receive him, he went about doing good works, and he made many contacts with well-disposed individuals. He set himself to learn the language and wrote, *One Thousand Phrases in English and Japanese*, for the use of missionaries and for the Japanese people. This work went through eleven editions so great was its missionary value. Forced to leave Japan because of his feeble condition he returned to America and until his death, insofar as his strength would permit, devoted his talents to the cause of Missions. He wrote for *The Spirit of Missions* about the work in China and Japan. He edited *The Carrier Dove*, a

missionary publication for the children of the Church. He published a scholarly work in defense of Missions, *The Great Value and Success of Foreign Missions*, and until his death assisted the Secretary and General Agent of the Committee for Foreign Missions in the publication of missionary material.

His wise outline of missionary strategy, followed by Bishop Williams and others, resulted in the victory of the missionary cause in Japan over her enemies and also over multitudes in the Valley of Decision, leading them to decide for Christ and His Church. In 1859 he outlined the only procedure possible in Japan at the time. Acquire the language, prepare philological works for those to come, prepare linguistically to produce a Japanese Version of the Holy Bible, teach English to the Japanese, promote cordial relationships with the Japanese, sell historical, geographical and scientific works, and dispel prejudice by Christian behavior, benevolence to the poor and afflicted, and show kindness and courtesy to all. In patience wait God's opening of the door and as He opens enter. The Protestant Episcopal Theological Seminary in Virginia may rejoice that under God she has been privileged to send to represent her the first founding father of the Church in Japan, John Liggins.

### CHANNING MOORE WILLIAMS, SAINT OF GOD AND SECOND FOUNDING FATHER OF THE CHURCH IN JAPAN

The Reverend Dr. John Liggins was joined in 1859 by his classmate, Channing Moore Williams. A large book would be required to tell even imperfectly the full story of his life and work in Japan. A biography of Bishop Williams is to be written by Mrs. John Minor (Maria Williams). In view of that fact I shall confine my remarks to mention of certain of his outstanding contributions to the creation and continuance and formation of the Nippon Sei KoKwai. Bishop Williams spent fifty years in Japan during which time he saw develop under his leadership a great indigenous branch of the Holy Catholic Church. By his deep devotion, by his evangelistic fervor, by his Christlike concern for the individual and by his love for souls he captivated the hearts of those who knew him. To this day he is looked upon by the Nippon Sei KoKwai as a saint of God. What did he do?

Churches and chapels derived their origin from him, institutions such as St. Paul's University, Tokyo and St. Luke's International Hospital, Tokyo, came into being as a result of his persistent determination that Japan should have both Christian education and Christlike healing. He brought about the removal of civil restrictions preventing religious freedom and missionary activity; he induced the Church of England in Canada to join the American Church in the evangelization of Japan; he established a Divinity School for the preparation of men for the ministry of the Church in Japan; he envisioned and worked for the eventual transfer of leadership from foreign missionaries to the clergy and laity of the Japanese Church; he translated the four Gospels, the Creed, the Ten Commandments, the Lord's Prayer, and many hymns into the Japanese language; he inspired and contributed to the translation and adoption of a Japanese Book of Common Prayer; he converted, baptized, taught and ordained



the Rev. Mr. Tai who preached the sermon at the organizing Synod of the Nippon Sei KoKwai; he induced Bishop Bickersteth of the Church of England in Japan to join him in the formation out of the existing American and Anglican Missions the Japanese Church, The Nippon Sei KoKwai, and in all this he found time to do the work of an evangelist bringing many souls to Christ. Upon the formation of the Nippon Sei KoKwai he resigned his episcopate that a younger man might better do the required work and returned with gladness to the life of a parish priest ministering to little flocks and constantly seeking the lost sheep of the Master's fold. By arousing in Channing Moore Williams such great zeal for the missionary enterprise, by preparing him so effectively for his ministry, and by inspiring him to bring the people of Japan to their Lord and Saviour Jesus Christ, the Seminary made an incalculable contribution not only to the formation of the Church in Japan but also to the salvation of innumerable souls.

### Henry St. George Tucker

Among the many alumni of the Seminary who have made great contributions to the Church in Japan space permits mention of but one more. Let that one be Henry St. George Tucker. Bishop Tucker, of the Class of 1899, began work at Aomori and Hirosaki. Soon he was called to become president of St. Paul's College, Tokyo. His reorganization of its curriculum and of its administrative policy caused St. Paul's College to move forward destined to become the great University of today with its ten thousand students. In 1911 he was elected Bishop of Kyoto and on March 25, 1912 consecrated Bishop of Kyoto by Bishop John McKim, assisted by the Bishops of Osaka, South Tokyo, and Hokkaido. His diocesan work was interrupted by a call to further the work of the American Red Cross in Siberia. That mission completed he resumed his episcopal duties. In 1923 he became a professor at the Seminary in Virginia and three years later was chosen bishop Coadjutor of the Diocese of Virginia, the next year becoming the Diocesan. In 1938 he was elected the Presiding Bishop of the Church and served with humility, efficiency, and nobility until his retirement in 1947, being loved throughout the whole Church with the same affection he receives from his brethren in the Diocese of Virginia. Today the Church and people of Japan are lovingly held in his heart and for them and for the great University he advanced so effectively his prayers rise to God.

Humbly and gratefully the Virginia Seminary thanks God for her sons who have gone forth in His Name to proclaim the Gospel in Japan and to establish His Holy Church.

Name	Class	Name	Class
John Liggins .....	1855	James Lindsay Patton .....	1890
Channing Moore Williams .....	1855	James Jeffries Chapman .....	1899
Arthur R. Morris (First		Henry St. George Tucker .....	1899
China then Japan) .....	1870	John Armistead Welbourn .....	1899
Henry Deane Page .....	1883	Roger Atkinson Walke .....	1904
John Thompson Cole .....	1883	James Hubbard Lloyd .....	1908
John Cary Ambler .....	1888	Louis Ashby Peatross .....	1913
		Norman Spencer Binsted .....	1915

Name	Class	Name	Class
Roderick Humes Jackson .....	1924	William C. Heffner	
J. Kenneth Morris .....	1925	(Okinawa) .....	1950
John B. Hubbard .....	1927	William Barclay Parsons .....	1950
Hunter Meriwether Lewis .....	1932	Robert McLeod Smith .....	1950
Frank Moss .....	1934	Lloyd R. Craighill, Jr.	
William Franklin Draper .....	1935	(Okinawa) .....	1952
John J. Lloyd .....	1947	Beverly D. Tucker .....	1952
Robert Henry Coleman .....	1950	Peyton C. Craighill	
William David Eddy .....	1950	(Okinawa) .....	1954
		Donald Farlow Winslow .....	1956

Glad is the Seminary in Virginia that these men not only gave themselves to the missionary work in Japan but also that the spirit of missions generated in the hearts of her alumni serving God in the Church at home has induced the people of the Church to give of their substance to the cause of missions and has also moved men lay people, such as Dr. Rudolph Bolling Teusler, to go forth as missionary physicians, teachers, and workers in the mission field throughout the world.

As in the Apostolic Age, so today, Paul planted, Apollos watered, but God gave the increase and for that during this Centennial of the Nippon Sei KoKwai may His Holy Name be praised.

In yet another way the Protestant Episcopal Seminary in Virginia has contributed greatly to the life and development of the Church in Japan. Young men of the Church in Japan have done undergraduate or graduate work at the Seminary in preparation for their ministry.

Name	Class	Name	Class
Isaac K. Yokoyama .....	1877	David M. Goto .....	1937
Jacob Kikogoro .....	1894	John Sobagaki .....	1938
Yasutaro Naide .....	1904	Peter H. Yamamoto .....	1950
Paul Norbon Abe .....	1916	Paul Tokio Kochi .....	1950
Takeshi Naide .....	1922	Samuel K. Takeuchi .....	1951
Paul Nagata .....	1924	Peter Nishikawa .....	1952
Paul Ueda .....	1927	John J. Yamada .....	1953
Joseph Motoo Sabagaki .....	1929	Joshua T. Iida .....	1956
Go Matsubara .....	1934	Sumio Takashi Yashiro .....	1958
Saburo Takiguchi .....	1934	Samuel Hajime Sekimoto .....	1959

The *Spirit of Missions* resident in the faculty and student body of the Seminary in 1824, and by their organization of the Missionary Society, channelled out into the world which Christ redeemed, abides therein this day. God grant that in eucharistic adoration for the salvation vouchsafed them in Christ many of her sons may continue to go forth from The Holy Hill, as did John Liggins and Channing Moore Williams, effectual ambassadors of the Saving and Reconciling Christ. "That it may please Thee to send forth labourers into Thy harvest; we beseech Thee, Good Lord, Amen."



## THE FLOATING CHAPEL

*Editor's Note: The following was submitted to us by the Rev. Allen Pendergraft, recently retired rector of St. James' Church, Camden, New Jersey. We felt this ecclesiastical oddity to be of general interest.*

St. John's Church, Camden, with a rich history dating back to the time when it was a floating chapel in 1848, has acquired as memorials eight flags which are symbolic of its history as well as that of the Episcopal Church in America.

In 1848 the Seamen's Church Institute of Philadelphia launched on two barges what was then called the Floating Chapel of the Redeemer to provide services for seamen sailing the Delaware River. Recognized as an example of American ingenuity in the Mother Country, a model of the Chapel was displayed at the Victoria and Albert Crystal Palace Exhibition in London in 1851. Today a model can be seen in the Seamen's Church Institute in Philadelphia and a lithograph is on display in the Atwater Kent Museum, Philadelphia.

While on the River the Floating Chapel inspired Bishop George Washington Doane of New Jersey to write the well-known hymn, "Fling Out the Banner," as he saw the flag of the Chapel raised to the top of the steeple to call sailors to worship.



When the Institute was given property on the waterfront the floating chapel was given to St. John's Church in Camden, which had been meeting in a store. It was removed from the barges and pulled overland on rollers in 1853 to Broadway and Royden Street, Camden, where it served the congregation until 1870 when it burned to the ground. After Sunday services the brass was taken from the altar and the rug in the center aisle rolled up and all was put through a trap door in the aisle into the "hold" for safe keeping.

The eight memorial flags are the American Flag, the Flag of the Episcopal Church, the flags of the state and of the diocese of New Jersey, the Union Jack of the United Kingdom, the flag of the Diocese of London, the Christian flag, and the banner of the Floating Chapel of the Redeemer, blue with the word "Bethel" in white.

## CUBA IN REVOLUTION

BY THE REV. MILTON R. LeROY, V.T.S. '50

*Editor's Note: We offer for your interest and information this letter written by one of our alumni in Cuba. Mr. LeRoy is Professor of Pastoral Counseling at Union Theological Seminary in Matanzas and pastor of a congregation in the same city. The faculty to which he refers in the first paragraph refers to the faculty of his own Seminary.*

I have been asked by the faculty to write to you interpreting the revolutionary situation in which we are living in Cuba. The motive of this letter is our concern about the deteriorating relation between the United States and Cuba, the false interpretations reaching you through the press, and the declarations of certain U. S. Senators who apparently have been misinformed.

We note with alarm the terms "mass executions," "rebel justice," "Spirit of revenge" and "reign of terror" used so freely by reporters. The impression given is of a country barbariously executing political prisoners without benefit of trial. The picture we get from U. S. news reports is that of a country being ruled by a ruthless dictator, openly killing his enemies, and one of unrestrained revenge. Nothing could be further from the truth.

It is the express intention of the revolutionary leaders that this should be a model revolution; one that executes justice but does not seek revenge. It is probably true that there have been some cases in which justice has miscarried and some innocent people have been killed. But while I decry these injustices, if they exist, it is also true that revolutionary tribunals have been set up and evidence heard and acted upon. With few exceptions the people who have faced firing squads are those who are proved assassins and torturers. Many have confessed multiple slayings. In the one case of execution without trial that has been denounced, the rebel captain and soldier responsible are prisoners awaiting trial and probable execution if proved guilty.

If errors have been made, I feel sure with free speech and press for the first time in many months, the offending executors will be brought to justice. If the revolutionary justice seems to be acting too rapidly, let me assure you that if the rebel army had not acted quickly and justly through its courts, the mass of the people would have taken justice in its own hands, and then the uncontrolled mobs would have run riot. Many innocent people would have died at the hands of the masses. That is what everyone expected.

What happened was the opposite! With the first news of the flight of the dictator, the whole people poured into the streets, full of joy for the first time in years. Very quickly the civilian members of the revolutionary movements appeared, where not a single police or soldier dared, and



controlled the crowds. I am still awed at the discipline, order and courtesy of the young men, mostly between fifteen and twenty-five years of age. Known informers, murderers and torturers were taken prisoner as rapidly as possible. Every time a mob scene threatened to form, members of the "26 of July" movement appeared to disperse them. To me that January 1 was a lesson in responsibility and order.

Next I should like to say that Cuba needed a revolution, not a military coup. The wanton killing and oppression by the dictatorship is not the only reason. Governments have come and gone. A new government did not punish the graft of the previous one, because by tacit agreement it would continue the same practices. This irresponsibility filtered all the way down to street sweepers who frequently drew pay without ever touching a broom. The new government is not discharging public employees, but grafters and moochers.

Let me assure you that this is not a communist inspired revolution. It is a genuine turning of a people from the docile following of demagogues and speech-makers to responsible citizenship. The leaders are inspired by democratic ideals. The eighteen month's delay in holding elections is to give time for a real political reformation to take place. I do not believe that communism can ever be strong in Cuba, for her people will not submit to oppression in any form. Although it may seem paradoxical, for the first time in history, the Cuban people are really being consulted as to their will. This revolutionary government will beat out communist infiltration on the grounds of freedom, not oppression.

One thing that bothers me as an American citizen is that, during all the years of the dictatorship, I never once heard of a protest to General Batista concerning the killings and tortures without trial. Now with a new government at least offering the murderers and torturers a summary trial, the U. S. legislators express concern. What moral right has our U. S. Government to protest now after remaining silent previously and even aiding the preservation of the dictatorship by shipments of arms (suspended rather late) and maintaining an army training group with Batista's army?

When will our country learn that "liberty and justice for all" is the right of other peoples, too? How much longer will we go on signing treaties and making friends with dictators diametrically opposed to our own concepts of liberty and justice? Not so many years ago we were looked up to as the "Champions of Democracy" and "Big brother to small nations." Now we are looked down upon as associates and friends of oppressors; as a people who willingly support and permit oppression as long as our big business is doing well.

Please, I plead with you, my people, re-examine your ideals. Learn a lesson from the greatest revolutionary of this century, Fidel Castro; a few men who really believe in liberty can triumph against overwhelming odds. These men are striving for an honest and just government in Cuba. They have the backing of the Cuban people. Urge your legislators not to interfere. Do not criticize the Cuban leaders; pray for them! Watch and learn.

## The Rev. Murray L. Newman

### *Honored*

The Rev. Murray L. Newman, Associate Professor of Old Testament, has recently been awarded a special scholarship by the American Association of Theological Schools for nine months of special study in Heidelberg, Germany. Mr. Newman will be away from his post at the Seminary from May 1959 to January 1960 to study under the direction of Gerhard von Rad, an eminent Old Testament scholar at the University of Heidelberg.



Mr. Newman is now in the process of completing the final draft of his dissertation for his Th.D. at Union Seminary in New York on the subject, "The Covenant Tradition in the Cult of Israel." His major adviser at Union, Dr. James Muilenburg (the Zabriskie lecturer in April), feels that his work will make a major contribution in the field of Old Testament study and has encouraged Mr. Newman to publish his work upon its completion.

Joining our faculty in the fall of 1955, Mr. Newman graduated from Union Theological Seminary in 1951. Quite at home in the German language, he studied an additional year at the University of Basel in Switzerland and has taught Bible at Vassar College, Smith College and Union Theological Seminary.

We shall miss him on the Hill next Fall, and shall look forward with great anticipation to his book and to having him and his family back with us next February.





## RELIGIOUS RECORD REVIEWS

**Music of the Episcopal Church:** Choir of the Church of St. John the Divine, Alec Wyton, director. Word 4014 \$3.98  
Stereo 4.98

Alec Wyton, Master of Choristers, leads the choir in music of English composers from the 16th to the 20th centuries. Represented are compositions by Fayrfax, Tye, Byrd, Morley, Purcell, Stanford, Vaughan Williams, Sowerby, and others. The performances are adequate although this reviewer was disappointed in the balance between the boys' and men's voices. Word's recording is satisfactory.

**Music from Washington Cathedral:** Washington Cathedral Choir of Men and Boys, Paul Callaway, director.

Monaural, Vanguard 1036 \$4.98  
Stereo, Vanguard 2021 5.98

This record was made for the celebration of the 50th anniversary of St. Alban's School for Boys, the Cathedral Choristers all being students at the school. One can go far to find a choir as fine as this one. Mr. Callaway has achieved fine choral tone and sensitiveness of musical expression. Four hymns from the Hymnal, 1940, are included, as are anthems and canticles of Tallis, Victoria, Gibbons, Morley, Byrd, Palestrina, Davies, and Willan.

The Vanguard engineers have provided fine sound. This recording is highly recommended.

**Praise to the Lord:** Choirs of the General Theological Seminary and the Church of the Ascension, N. Y.

Monaural, Columbia 5334 \$4.98  
Stereo, Columbia 5.98

Finally, we have the long awaited companion album to the recording *Music of the Liturgy in English* issued several years ago under the auspices of the Joint Commission on Church Music. The present disc contains hymns from the Hymnal, 1940. Side one is sung by the Church of the Ascension Choir under the direction of Vernon de Tar. I would question the use of descants if these performances are intended as examples for the use of the average choir, but on the whole this is the best recording of officially sponsored liturgical music yet issued. The second side, performed by the General Seminary Choir, is not quite as satisfactory. Still, this record is recommended for those who want good performances of some twenty-four hymns of the Episcopal Church.

Good sound is provided, as usual, by Columbia.

**Spirituals:** The Howard University Choir, Warner Lawson, director.  
RCA Victor LM 2126 \$4.98

In the December issue we reviewed the excellent collection of Negro Spirituals by the Robert Shaw Chorale. The present disc contains many of the same examples of this idiom. Although to deny the value of the Shaw recording would be a mistake, it must be said that the Spiritual is best performed by men and women of the ethnic group from which it comes. Howard University of Washington, D. C. has long had a fine music department. The Choir's director is well known in local music circles for his fine work, and this record lends support to this recognition.

The sonic quality of this recording is up to Victor's standards.

**Holy, Holy, Holy:** Richard Ellsasser, organ  
MGM E3647 \$3.98

Mr. Ellsasser plays on the organ of the John Hays Hammond Museum in Gloucester, Massachusetts, a program of familiar hymns. He, like Virgil Fox, is an organist of amazing technical proficiency. It is unfortunate, however, that his musical integrity is not always all that could be desired. On this record, the hymns are often over-arranged. Indeed, the arrangements border on the saccharine. Perhaps, the problem lies in the fact that hymns are meant to be sung, their meaning being lost in strictly instrumental performance.

**A Treasury of Easter Songs:** Robert Shaw Chorale  
RCA Victor LM 101 \$4.98

A veritable treasury of Easter music is beautifully sung by the Shaw Chorale on this well engineered disc. From the opening bars of the traditional *Christ the Lord is Risen Today* to the profound music of Bach's *Passion According to St. John* this reviewer was treated to examples of every period and type. Billings is represented with his lovely *Easter Anthem*, Brahms by the poignant *Maria Magdalena*, the contemporary French composer Poulenc by his *Tenebrae*. Traditional songs of many countries are well represented.

Highly recommended!

**A Festival of Praise:** The Moody Chorale, Donald Hustad, director  
Word 3048 \$3.98

Imagine my surprise when I found music of Bach, Brahms, and Vaughan Williams on a record of music by the Moody Chorale. I had expected nothing but the usual program of "Gospel" hymns.

The singing is not the best I've heard, but neither is it the worst. Particularly impressive are the performances of George Oldroyd's *Prayer to Jesus* and Paul Christiansen's arrangement of a Mexican Christmas Procession.

The recording is satisfactory.

**The Augustana Choir:** Henry Veld, conductor.  
Word 4012 \$3.98

The major work on this LP is the *Mass in G Minor* by the late Ralph Vaughan Williams. This is the only recording of the English composer's liturgical music currently available. It is profound music of the sort we have come to expect from this giant. Although translated into the English for Anglican use in 1924, the present performance is sung in the original Latin.

Along with the *Mass* the disc includes sacred music by Hanson and Brahms, as well as lighter fare by Schubert, Fryxell and Stenhammer.

The Choir sings well, and the reproduction is faithful.

**Easter Ceremonies in Jerusalem.**  
Folkways FR 8951 \$5.95

The Folkways Records & Service Corporation specializes in what might be called disc-curiosities. For something definitely unusual, try this record on for size. On the spot recordings of the ceremonies of various Christian Churches give the listener an audio tour of Easter in Jerusalem. From the Greek Orthodox Church we hear the ringing of the Easter Bells and the Ceremony of the Washing of the Feet. The Roman Catholic Church is represented with excerpt from the Ritual of the Holy Fire and the Pontifical High Mass. We are taken along the actual *Via Dolorosa*, stopping at the Stations of the Cross. Part of the Lutheran Passion Oratorio is heard, as is a dreadful selection sung by an Episcopal choir. Several narrators tell us what is happening.

Folkways is to be congratulated for bringing us this fascinating documentary. An illustrated booklet is provided.

**MOZART:** *Requiem Mass in D Minor*, The Robert Shaw Chorale and Orchestra; Yvonne Clannella, Soprano; Doris Okeron, Contralto; Walter Carringer, Tenor; Raymond Keast, Baritone.

RCA Victor LM 1712 \$4.98

Still another recording comes from RCA featuring the Robert Shaw Chorale. This is not a new performance of the *Requiem*, but it is a good one. Some of the new versions such as those by Scherchen on Westminster, Kempe on Capital-EMI, may surpass this disc

in sonic splendor, but for a good, straightforward reading it is very satisfactory.

**The History of Music in Sound:** various artists.  
2-RCA Victor LM6030 \$9.96

The Fifth Volume of RCA's monumental *History of Music* traces music of the 17th and 18th centuries in the fields of opera and oratorio. If this a fair sampling of the entire series, Victor and its British counterpart, English Columbia deserve hearty congratulations. Each volume is designed as a companion to the New Oxford History, but for those who do not wish to invest in the complete set, an abbreviated handbook is included in each volume of records. The handbook in this particular album is 56 pages long and generously sprinkled with musical examples.

Italian, French, English, and German operas are represented. Oratorio excerpts are from Carissimi's *Jonas* and Marcello's *Le Quattro Stagioni*. Scarlatti, Greene, Schutz, Bach, and Buxtehude are represented by other Church music selections.

The performances are uniformly good, as is the recording.

**BACH:** *Arias*, and other Songs of Faith by Handel and others, Marian Anderson, contralto.  
RCA Victor LCT 1111 \$4.98

**Spirituals:** Marian Anderson, contralto; Franz Rupp, piano.  
RCA Victor LM 2032 \$4.98

Two records by an artist who has become an American musical legend. The first is a reissue of early 78 R.P.M. recordings, and therefore, the sound is not up to modern standards. Still, as examples of Miss Anderson's art at its peak, this is a welcome addition to the record catalogs. The arias and songs are all familiar staples of the sacred repertoire from such works as Bach's *Cantatas Nos. 12, 81 and 112*, the *Christmas Oratorio*, the *St. Matthew Passion*, and Handel's *Messiah* and Mendelssohn's *St. Paul and Elijah*.

The second disc is a collection of twenty one Spirituals sung as only Marian Anderson can. Her sincere devotion to this music of her people is obvious. The recording is satisfactory.

**BEETHOVEN:** *Missa Solemnis*, The NBC Symphony Orchestra, Arturo Toscanini, conductor; The Robert Shaw Chorale, Lois Marshall, soprano; Nan Merriman, mezzo-soprano; Eugene Conley, tenor; Jerome Hines, bass.  
2-RCA Victor LM 6013 \$9.96

This is the justly famous "Toscanini performance" of an equally famous piece of music, Beethoven's masterpiece in the field of sacred music.



One could not ask for a more adequate cast of performers. The soloists' reputations are well deserved. As expected the performance has vitality and excitement.

Fortunately, this recording was made in Carnegie Hall instead of one of NBC's studios which plagued so many early Toscanini records. The sound is vibrant and alive.

SCHUTZ: *St. Matthew Passion*, Vienna Akademie Kammerchor, Günther Theuring, conductor; Kurt Equiluz, tenor; Ernst Holl, bass. Westminster XWN 18590 \$3.98

Henrich Schutz is traditionally known as the father of German music (1585-1672). This *Passion* is one of four, each based on one of the four Gospels. David Randolph quotes Grove's *Dictionary* in his album notes "'In the Passions Schutz seems to be resolved to deny himself the resources of tone-colour, displayed to such striking purpose in the *Christmas Oratorio*, and to demonstrate that equally dramatic effects can be achieved in the comparative monochrome of unaccompanied voices.'" This is, indeed, music of simple construct. The two soloists carry the burden of the narrative, the chorus used only to heighten a particularly dramatic moment as the *turba* or crowd. Nevertheless, it is effective in its simplicity.

The performance of this work by the Viennese musicians leaves nothing to be desired. The soloists are quite good, and the Akademie Kammerchor is, as usual, excellent.

Recording: very good!

BACH: *Cantata No. 140*, *Cantata No. 106*; Vienna Akademie Kammerchor; Vienna State Opera Orchestra; Hermann Scherchen, conductor; Hilde Roessel-Majdan, contralto; Alfred Poell, bass; Magda Laszlo, soprano.

Westminster XWN 18394 \$3.98

This is great music! *Cantata No. 140* is probably the better known of the two performed on this new Westminster LP. It is based on the tune "Wachet auf, ruft uns die Stimme" or "Sleepers, wake!" *Cantata No. 106*, although not so familiar, is an equally fine example of the art of Bach. It is a charming piece of writing.

Scherchen's musical forces are well suited to their task. I like the quality of the choral singing. It is majestic when the music is majestic; it is equally at home when the score calls for singing of a more delicate nature. The soloists are well known to American record collectors for their vocal prowess and musicianship.

Luscious recording.

Motets for Christmas and Easter: Philippe Caillard Vocal Ensemble; Philippe Caillard, conductor.

Westminster XWN 18809 \$3.98

#### Contents:

##### Christmas

LASSUS: *Resonet in Laudibus*  
COOPER: *Gloria in Excelsis*  
PALESTRINA: *Alma Redemptoris Mater*  
LASSUS: *Videntes Stellam Magi*  
PRAETORIUS: *Ecce Maria*

##### Easter

VICTORIA: *O Vos Omnes*  
LASSUS: *Surgens Jesus*  
LASSUS: *Tristis Est Anima Mea*  
VICTORIA: *O Crux Ave*  
AICHINGER: *Regina Caeli*

The Caillard Ensemble is one of Europe's leading vocal groups, having received four Grand Prix du Disque awards for its records.

This recording of 16th century motets confirms their reputation. M. Caillard leads his group with sensitiveness. The twenty-six singers blend well. The vocal lines of this difficult music are easily distinguishable although the recording obviously was made in a large hall.

In sum, some of the greatest music in the choral literature—well sung and well recorded.

#### Briefly noted:

From CAPITAL, we have received an interesting recording of the Holy Year Ceremonies, 1950, issued at the death of Pius XII (Cap. W 1141, \$4.98). Also from Capital comes a well recorded album of Christmas carols by the Robert Wagner Chorale (P 8353, \$4.98). The arrangements are refreshingly different.

FOLKWAYS sends two albums of childrens songs. The first, *Children's Songs* (FC 7036, \$4.25), features folk singer Johnny Richardson. This is real folk singing, definitely not for those who prefer the polish of a Burl Ives or Harry Belafonte. The second album features Pete Seeger in a series of songs and stories designed for bed-time use (*Sleep-Time*; FC 7525, \$5.95). Also from Folkways come interesting readings of *Don Quixote* (FL 9866, \$5.95), *Dante's Inferno* (FL 9871, \$5.95), and *Early English Poetry* (FL 9851, \$5.95). The latter is unfortunately read in Old and Middle English—languages I do not understand. Christmas songs are heard on another Folkways release. It is called *Christmas Songs from Many Lands* (FC 7750, \$5.95). Allan Mills sings twenty-five carols, etc., in a simple, down-to-earth style.

An excellent release was received in February from RCA VICTOR. Garry Graffman with the Boston Symphony under Charles

Munch plays the Brahms Concerto No. 1 (LM 2274, \$4.98). Good sound, sensitive performance. Contralto Maureen Forrester offers a charming recital of *lieder* of Brahms and Schumann (LM 2275, \$4.98). Another recording of the 2nd Concerto of Rachmaninoff features Alexander Brailowsky with the San Francisco Symphony under Enrique Jorda. The venerable Pierre Monteux conducts the Boston Symphony in as fine a performance of the Tchaikovsky *Fifth Symphony* as I have heard in a long time. A sensible reading is coupled with Victor's fine sound (LM 2239, \$4.98). Finally, Cesare Valletti sings a tasteful program of songs by Schubert, Schumann, Scarlatti, and Handel in *The Art of Song* (LM 2280, \$4.98).

#### Also received:

DEBUSSY: *The Martyrdom of Saint Sebastian*, Munch, Boston Symphony, RCA Victor LM 2030, \$4.98.

SCHUBERT: *Mass in G Major*, Robert Shaw Chorale, RCA Victor LM 1784, \$4.98.

BANFIELD: *Lord Byron's Love Letter* (opera), RCA Victor LM 2258, \$4.98.

GOULD: *Suit from Declaration; Jekyll and Hyde Variations*, National Symphony Orchestra, Mitchell, RCA Victor LM 2264, \$4.98.

WAGNER: *Brunnhilde's Immolation; Prelude and Liebestod*, Eileen Farrell, Boston Sym-

phony Orchestra, Munch, RCA Victor LM 2255, \$4.98.

Hollywood Presbyterian Choir, Hirt, conductor, RCA Victor LPM 1258, \$3.08.

I Do Believe, Back Home Choir, RCA Victor LPM 1857, \$3.98.

Resplendent Themes, Paul Michelson Orchestra, Word W 7002-LP, \$3.98.

Church in the Wildwood, various artists, Capital T1113, \$3.98.

Ten Most Requested Hymns, Galen Drake, Golden Crest 3008, \$4.98.

Inspirational Gems, Crossroads Quartet, MGM E 3474, \$3.98.

Faith of Our Fathers, Canterbury Choir, MGM E 3522, \$3.98.

Mushroom Ceremony of the Mazatec Indians, Folkways FR 8975, \$5.95.

SHAKESPEARE: *Romeo and Juliet*, Old Vic, 2-RCA Victor LVT 3001, \$14.94.

Foolish Heart, Vienna State Opera Orchestra, Westminster WP 6095, \$3.98.

Come Dance with Me, F. Sinatra, Capital W 1069, \$3.98.





# BOOK REVIEWS

**THE PERSON OF CHRIST IN NEW TESTAMENT TEACHING.** By Vincent Taylor. Macmillan Company, 1958. 306 pages. \$5.00.

Like any other book by Vincent Taylor this latest one is an important contribution to New Testament scholarship. It is a profound study of the New Testament representation of Christ and a related discussion of how far this representation in the Scriptures represents the actual conception of Jesus Himself concerning His person and His ministry.

The first half of the book, which is entitled "Exegetical," is so close and minute an analysis of the New Testament material that one feels sometimes almost as though one were studying a concordance. Yet, by the excellent paragraph structure and by the explicit indication which Taylor gives at the beginning of each paragraph as to its subject, the meaning is unmistakably indicated. In the second half of the book, "Historical and Theological," one moves out into smoother waters; but even here one has to use concentrated thought to get ahead.

A particularly interesting feature of this book is the direct contrast which it presents to another recent book, "The Death of Christ," by John Knox. Dr. Knox holds that most of the New Testament titles given to Jesus represent the developed conception of the Christian fellowship and could not have been part of what Jesus said about Himself. How different from that is the thesis of Dr. Taylor's book can best be indicated by direct quotations such as these:

"The messianic title used in Mark is 'the Son of man'; it appears in fourteen sayings of Jesus, but is not used of Him by the Evangelist himself. Apparently it is the name which Jesus used in preference to 'the Christ.'"

"It is clear that St. Mark believed Jesus to be the Messiah."

"St. Mark's highest claim for Jesus is that he is 'the Son of God.'"

"St. Mark's Christology is not a new construction; it reveals his own beliefs and those of the community for which he wrote, and there are good reasons for thinking that it stands near to the ideas of Jesus Himself."

Following his analysis of the Gospel of Mark, Dr. Taylor deals with the evidence in Luke, in Matthew and John, in the

Book of Acts, in St. Paul's Epistles, in the First Epistle of Peter, in the Epistle to the Hebrews, then more fully in the Fourth Gospel, in the Pastoral Epistles and in the Apocalypse.

The second half of the book, "Historical and Theological," deals preeminently with "The Divine Consciousness of Jesus" and the emergence of that consciousness in Him; and leads on through a consideration of the Doctrine of the Trinity and of the Kenosis to the final chapter on "Towards a Modern Christology." To the present reviewer, the first part of this second section of the book is the best. The final chapter, with its effort to defend and put into terms of present thinking Dr. Taylor's specific interpretation of the Kenosis, is less convincing. Perhaps Dr. Taylor himself is recognizing the area of mystery in which all such thinking moves when he writes: "We do not first discover who Christ is and then believe in Him; we believe in Him and then discover who He is."

**OLD TESTAMENT THEOLOGY.** By Ludwig Köhler. Translated by A. S. Todd. Philadelphia. Westminster Press: 1957. 257 pp. \$4.50.

Today's discoveries in biblical archaeology and textual criticism have sparked a new interest in biblical theology. Heretofore, insights into the theological concepts of the Old Testament had to be gleaned from old sources, unless one was well versed in German or French. But now an excellent treatment of Old Testament theology by the late Dr. Ludwig Köhler of the University of Zurich is available in English to all persons with biblical interests.

This compact volume contains a careful study of theological ideas arranged in three parts dealing with God, Man, and Judgment and Salvation. God's nature, existence, names and designations, and His activity and work are treated in the first part along with what the Old Testament has to say concerning divine revelation. The second part deals with the classification, origins, nature, life, and world of man. Man's relation to community, to good and evil, to sin, and to Satan is traced, and a section follows man's efforts toward his own redemption through the cult. Part three is concerned with soteriological activities

in commandments and law, disobedience and punishment, expiation, propitiation, and forgiveness, salvation by judgment, and salvation by redemption.

The book is divided into fifty-seven convenient sections. Thorough indexes, references, and the excellent series of word studies make it easy to isolate special biblical concepts for study. Dr. Köhler's biblical references not only enable one quickly to trace ideas through the Old Testament, but give new understanding of many passages often not considered in their relation to one another.

The author writes from a background of reformed theology. However, he has by no means imposed a "reformed system" on the theology of the Old Testament. Rather does he seek to trace and uncover the Old Testament grounds which should be the consideration of a theological system. His German thoroughness, without a preponderance of footnotes, makes the reading quite clear and easy to follow. He seems to be quite certain that he has the indisputable answer to a few questions, but on the whole his superb scholarship takes into account diverse opinion. He leads the reader into an exciting discovery of the theological understanding in the Hebrew biblical mind. This book will give new meaning to the Word of God encountered in the study, pew, pulpit, or at the altar.

EDWIN HARVEY

**THE COMING WORLD CIVILIZATION.** By William Ernest Hocking. New York: Harper & Brothers. 1956.

William Ernest Hocking, Alford Professor Emeritus at Harvard University, presents a diagnosis and prognosis of world civilizations which are "unsteadily merging into a single world civilization" with particular reference to Western Civilization and Christianity as exemplifying this development. He contends that the state as omniscient in the directing of human life cannot succeed, that the philosophical dualism of modernity has entrapped "modern man" in a solipsism which can only be transcended through an awareness of the religious dimension of existence. The contemporary separation of Christianity from its entanglement with Western Civilization has provided the opportunity for Christianity to "interact" with other universal religions and to promote a rapprochement of the great faiths which in turn will pro-

vide the foundation of the unity of mankind.

FRANK SUGENO

**ON RELIGION, SPEECHES TO ITS CULTURED DESPISERS.** By Friederich Schleiermacher. New York: Harper Torchbook. 1958. \$1.60.

This volume, first published in Germany in 1799, is considered to mark a "turning point" in the history of Christian theology, as the beginning of an attempt to restate the meaning of Christianity in terms of the modern world-view. It attempts to give a philosophical and experiential basis for religion which would offer a "Christian answer" to the "questions" posed by philosophical Idealism and the Romantic Movement of the time which were alienating the intelligentsia—the cultured despisers—from Christianity.

FRANK SUGENO

**RECONCILIATION AND RENEWAL IN JAPAN.** By Masao Takenaka. New York. Student Volunteer Movement for Christian Missions and Friendship Press, 1957.

Masao Takenaka, Professor of Christian Ethics at the School of Theology of Doshisha University in Japan, presents in this slim volume a historical study of Protestant Christianity in Japan in terms of its attempt to relate to a nation which had undertaken the task of transforming itself from a feudal to a modern society. He indicates the impact of Japanese culture on Christianity as well as the Christian influence in the process of modernization of the nation, and concludes with a discussion of the problems confronting present-day Japanese Christianity. This book is a welcome addition to the few but increasing number of studies of Japanese Christianity set within the social context within which it developed and carried on its mission.

FRANK SUGENO

**THE SOCIAL SOURCES OF DENOMINATIONALISM.** By H. Richard Niebuhr. New York: Living Age Books. 1957. \$1.35.

The reprinting of this early work by H. R. Niebuhr makes available to those who are concerned to understand the various denominations of the world for the purpose of promoting reunion of the



churches a study of the non-theological factors of denominationalism. Niebuhr contends that there has been too widespread a tendency to account for the separation among Christians in strictly theological terms and to obscure the underlying social, cultural, political and ethnic bases of the different Christian bodies. He cites as examples, in his historical survey of the emergence of denominations, the failure of the Reformers to meet the needs of the proletariat which promoted the rise of Anabaptism, and the failure of the Anglican establishment in the American colonies to reach out to all inhabitants of the colonies which afforded the opportunity for the growth of the Methodist movement. Denominationalism, Niebuhr concludes, "represents the moral failure of Christianity."

FRANK SUGENO

# LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC. By Reinhold Niebuhr. New York: Living Age Books. 1957. \$1.35.

This book is a reprint of a volume published in 1929 made up of selected entries of a diary that Reinhold Niebuhr kept while serving in a parish in Detroit from 1915-1928. It affords an illuminating background to the present concerns of the author, revealing the problems and the experiences out of which they arose.

FRANK SUGENO

# REMBRANDT AND THE GOSPEL. By W. A. Visser 't Hooft. Westminster, Philadelphia. 1957. \$4.50.

From the title of this book, and its general appearance, it should be intended for the general reader who knows something of theology and is interested in the relationship between this discipline and art. Rembrandt seems a particularly happy choice for a discussion of this sort, since he stands within the inner circle of great painters.

Unfortunately, the work does not live up to these expectations. To begin with, it comprises only 116 pages — and these of very large type. In addition to this limitation, almost half of the text is devoted to matter of interest only to serious scholars of Rembrandt. Three full chapters are devoted to a minute investigation to determine whether Rembrandt was most influenced by Mennonites or Reformed Churchman. The author's basic orientation might best be

summarized by noting that for the 116 pages, he found it necessary to have 233 notes.

However, there is some material worth reading. The author is a convinced Protestant, and reads in Rembrandt 'the mystery of the Messiah and his *unknown coming* into the world.'

This point of view, which dominates the book, is beautifully summarized: "In a century when propaganda replaced witness, when Christian art was mainly concerned with proving Christ's divine nature by outward signs, Rembrandt dared to make Christ speak for himself. He knew that we must not try to know more than God who sent His Son in the shape of a servant. . . . His Christ is never without the shadow of the cross. It is this which makes Rembrandt a biblical artist, and thus a true master of exegesis."

This thesis is substantiated by very brief reviews of three works, and a slightly longer discussion of the Hundred Guilder Print (a print based on Matthew 19; its name memorializes the supposedly outrageous price Rembrandt asked for it). These prints and paintings, along with twenty-eight others, are included in reproduction at the end of the book. Though small, and in black-and-white, they are well done.

Not a great deal more need be said about the book itself. The thesis — that Rembrandt is *the* Biblical painter — is interesting and suggestive. However, as the author indicates, scholars vary widely in their interpretations of Rembrandt's religious beliefs. I perceive too close an accord between Visser 't Hooft's personal theology and that which he finds in the artist not to be suspicious.

I am more concerned with the type of literature which this book represents than with specific criticisms of it. I refer to that omnipresent species of scholarly writing which dissects, analyzes and generalizes art in the interest of an academic discipline. I find it a trifle absurd to deal so meticulously and soberly with genius.

As an example (and in this *Rembrandt and the Gospel* is all too typical), I found nowhere in this book a real understanding of the tragedy of Rembrandt's life. He began as a fabulously talented painter, with wide patronage and superficial style. Something within him — perhaps something akin to the fire within Jeremiah — drove him from the safety of the accepted traditions. In many ways, he was the first modern artistic rebel.

His outward rebellion broke through in his *The Night Watch*. Brilliantly conceived and executed, it was flatly refused

by its patrons. From here on, commissions became few and small. His paintings from this time are majestic — but he lived and died poverty-stricken in a Jewish Ghetto. Visser 't Hooft reduces this to the basis for a theological *excursus*.

Nowhere is this theological bias so clear as in the relation of the text of the book to Rembrandt's work. Less than ten pages, out of 116, refer to specific paintings. Instead of pointing to Rembrandt's creations, the author talks *about* them. The focus of his work is generalization — and *no great art can be understood by generalization*. Art is concrete and unique; it is theology which is generalized.

Not that generalizing is the exclusive property of theologians. Unfortunately, they share it with a much larger circle — which includes the majority of art historians and critics. This is why most books on art are so rationalistic or sentimental — and so very boring.

But, perhaps more than anyone else, theologians tend to use art as a whipping-boy for their own beliefs. They treat artists as theologians, and carry on unceasing sparring-matches with this dry figure their scholarship has spawned.

Whatever else he may be, an artist is *not* a theologian. He is a human being grasped by a divine and demonic creativity that is only hinted at in the lives of most of us — and particularly unknown to theologians as a class. His creative talents are the gift of a gracious God, who has sworn him neither to orthodoxy nor to consistency.

Our great artists in the West have almost invariably found themselves in a world which was strange — if not hostile — to them. They have spent their lives in desperate attempts to bend this world to their genius. When they have succeeded, their work has been a genuinely new creation. They have been divine, since they have truly created; they have been demonic, since they attempted to substitute their world for that of God.

For this reason, each creative genius offers us a new and strange world — a world before which a true critic feels awe and reverence. It is blasphemy to seize this world, and make it a rationalistic extension of our own. Theology, even great theology, is never quite adequate to great art (and *vice versa*). Art is, and, ultimately, it can be explained by nothing but itself.

CLAY CARR

# CHRIST AND CELEBRITY GODS. By Malcolm Boyd. Seabury Press. 1958. 137 pp. \$3.50.

The author is one of a very select group of "experts" in our church in the field of mass communications. Having spent much of his adult life among the celebrity cult of Hollywood and in the glamorous offices of the advertising world, he became a priest of the church in 1955.

In his new book he looks with a shrewd and devastating eye at the impact of mass media of communications upon contemporary American life. Movies, TV, radio, Madison Avenue promotion — none escapes his scrutiny. While one feels that he is in sympathy with the responsible people in these fields from having lived and worked among them, there is no question but that he brings judgment upon the fruits of their labors.

Much of the book is given over to an analysis of the so-called "religious" films emanating from Hollywood. He centers his attention for two chapters on de Mille's spectacular box office success, "The Ten Commandments," analyzing its theology of God, the religious presuppositions of its producers, its idea of the miraculous, the reaction to it by the secular and church press and by various church leaders. He claims that the idea of God is cheapened by a fundamentalist approach to the miraculous, an idea that the producer himself must have held. Much of religious value was lost in the film for the lesser good of making it "good box office." The whole point of the Biblical story of the Exodus was obscured and all but lost because of Biblical misinterpretation or because of the lesser interests of the producers. Most of the Hollywood religious extravaganzas suffer from the same difficulties, and many are brought under Mr. Boyd's keen eye.

One can learn a great deal from this book — especially, I should think, a parish parson. The man in the pew is mercilessly exposed to endless propaganda, and seldom knows the extent to which he is being influenced by it.

Boyd's book helps us to ask the right questions in evaluating what is "religious" and what is "religiosity" — a matter that is a constant source of confusion to laymen. It will help the rector in his own understanding of problems in communicating the Gospel, and help him deal creatively with promotion in his parish. In a new way he will realize the terrific impact and danger to the Christian cause of the mass media of communication in modern life. I would say this book is a "must."

JOHN N. MCCORMICK



*On behalf of the Board of Trustees, the Faculty, and the Students, may I thank you and every alumnus for all that you have just done for the Seminary through the Theological Education Offering. As you must know, the Seminary is now dependent upon the Alumni as never before. What you have done and are doing is indicated below.*

*Jesse W. Trotter, Dean*

# THEOLOGICAL EDUCATION SUNDAY RETURNS

## January-December 1958

	Parishes	Amount
Berkeley.....	325	\$ 36,085.25
Bexley.....	260	38,601.24
E.T.S.....	444	61,324.90
E.T.S. of Southwest.....	190	18,337.93
General.....	761	94,383.11
Nashotah.....	320	28,359.57
Pacific.....	511	57,703.42
Philadelphia.....	336	23,265.42
Seabury-Western.....	467	31,465.00
Sewanee.....	462	26,525.90
<b>VIRGINIA.....</b>	<b>935</b>	<b>129,423.29</b>
<b>TOTAL.....</b>	<b>5,011</b>	<b>\$545,475.03</b>
<b>Last Year's Total.....</b>	<b>5,070</b>	<b>\$478,903.84</b>

## SEMINARY REGISTRATION 1958-59

	Junior	Middler	Senior	Special	Graduate	Total	Capacity
Berkeley.....	27	29	31	6	3	96	97
Bexley.....	18	10	16	1	—	45	70
E.T.S.....	44	31	28	6	—	109	115
E.T.S. of Southwest.....	32	19	30	2	1	84	110
General.....	58	43	47	16	46	210	215
Nashotah.....	13	19	16	2	1	51	65-70
Pacific.....	42	47	41	21	—	151	155
Philadelphia.....	17	23	12	5	—	57	90
Seabury-Western.....	27	16	18	3	15	79	90
Sewanee.....	30	19	20	8	2	79	85
<b>VIRGINIA.....</b>	<b>60</b>	<b>55</b>	<b>57</b>	<b>15</b>	<b>1</b>	<b>188</b>	<b>185</b>
<b>TOTALS.....</b>	<b>368</b>	<b>311</b>	<b>316</b>	<b>85</b>	<b>69</b>	<b>1,149</b>	<b>1,282</b>
<b>Last Year's Totals.....</b>	<b>343</b>	<b>340</b>	<b>354</b>	<b>60</b>	<b>103</b>	<b>1,200</b>	

*(reprinted from The Living Church)*