

# The **WITNESS**

MARCH 12, 1959

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"EUCHARIST IS ESSENTIAL CHRISTIANITY IN PRACTICE"

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**Pittenger On The Liturgical Man**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

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a.m.; Morning Service and Sermon, 11.  
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munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
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4 p.m. Evensong. Special Music.  
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12:10 a.m.; Wednesdays and Saints  
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12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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Evening Prayer, 5.

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Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

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day; Holy Communion, 9 and 12:30;  
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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
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## SERVICES

### In Leading Churches

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### In Leading Churches

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Morning Service. Holy Days, 6 p.m.  
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11:00 a.m. Service and Sermon.  
11:00 a.m. Church School. 7:00 p.m.  
Evening Prayer. 7:30 p.m. Young  
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7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

### Controversies Cannot Be Shirked Says National Council Board

★ A panel discussion on the Churches and peaceful uses of nuclear energy was a highlight of the midwinter meeting of the National Council of Churches' General Board held at Hartford, Conn.

Participating were Dr. Shields Warren, a pathologist with the atomic energy commission for five years; Victor Reuther, assistant to the president of the United Auto Workers Union; Edward A. Wiggin, manager of technical services, atomic industrial forum, New York; and Dean Robert F. McGregor of Trinity Cathedral, Newark, N.J., the only clergyman on the panel, who presided.

Warren, discussing radiation and atomic fallout, said nuclear energy should be looked at more as a great hope for the future than as a threat to the present. He forecast a struggle for existence in this country by 1970 if the population increases at its present rate without the discovery of a new source of energy, and stressed that atomic research may provide that source.

Noting that atomic war and catastrophic accidents are possible, Warren contended "it would be the end of civilization as we know it but it would not be the end of life on this earth."

"Whether we like it or not, atomic energy is here," he said. "The geni cannot be put back in

the bottle. We must learn to control it and to guide it into peaceful channels."

The pathologist pointed out that in the atomic energy industry only four men have been killed by radiation and less than 50 injured "in spite of the fact that there have been tens of thousands of man years to exposure of the equivalent of many tons of radium."

Reuther also emphasized the need for new sources of fuel energy and advocated distribution of "small package atoms" to power water starved areas. This application of new energy, he said, would be the "best breakthrough to the cold war areas."

He urged that nations cooperate to eliminate the scourges and pestilences of all time by the uses of atomic energy and to develop methods of food preservation that will make it easier to store and transport edibles wherever needed.

"We are on the threshold of a great era," the labor leader said. "Never before has the world had in its grasp the power of wiping out the cesspools of ill health and ill housing. We have the know-how and the tools in reach. Let it not be said we did not care and did not use these tools to meet pressing needs."

Wiggin said that directly or indirectly atomic energy has

moved into nearly every community of our country.

"Atomic energy has become a factor in our daily lives," he said. "I am sure that you would join me in raising the question whether the time has not now come when atomic energy should also move into our churches."

Dean McGregor confined his remarks to a discussion of the 1958 consultation on ethical issues and social problems related to nuclear energy, held in New York under the auspices of the department of the Church and economic life.

#### Hartford Appeal

The general board called upon Churches to uphold its "right and duty" to study and comment on social issues no matter how controversial and invite open discussion of them.

In a vigorous statement supporting freedom of speech adopted by the council's 250-member policy-making body, the board also reiterated its opposition to atheistic Communism.

Entitled the Hartford Appeal, the statement was addressed to all Christian Churches in this country, and particularly to the council's 33 constituent communions representing some 38,000,000 church-goers.

The board said it was adopting the statement because the council was now confronted with issues "testing its purpose and trying its values" which arose out of the world order study conference at Cleveland last November.

At the conference, delegates

issued a message which included the proposal that the U.S. recognize Red China and that it be admitted to the United Nations. Although the conference was sponsored by the Council's department of international affairs, it did not speak for the Council.

The proposal evoked a storm of controversy among religious and secular circles. In defending the right of the study conference to speak for itself, the board said the National Council "has repeatedly been charged by enemies and criticized by worried friends as being soft towards Communism."

"Reiterating our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic Communism," the board said in its Hartford Appeal, "we declare that the basic challenge to the Council and to the Churches does not arise solely from specific viewpoints or conclusions expressed by them.

"The issue is the right of the citizen of whatever race or creed, and of any peaceable organization he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so."

Such a right, the board said, is especially vital to the Church, "which owes a duty to lead and to inform, so that its members may be aided in reaching morally valid judgments in the light of their common faith.

"This freedom we cherish does not belong to the Church alone. Like all fundamental rights, it is linked with other freedoms, including those of the press, assemblage, and worship. We defend these rights with equal vigor."

Before adopting the appeal, the board voted unanimously to "receive and transmit" the Cleveland message to the department of international affairs for further study and for

whatever action it deems necessary. This was considered as regular procedure for the disposition of pronouncements brought to its attention.

Ernest A. Gross, chairman of the department, pointed out that the problem of U.S. recognition of Red China has been "of continuing concern" to his agency.

He stressed that the Cleveland conference did not "profess to speak for anyone other than the delegates in attendance and that, even as to these, there is no claim of unanimity on every specific issue."

Mr. Gross noted that the message issued at that conference dealt with many other issues in addition to that of China, such as nuclear weapons, expanding populations, strengthening the UN and NATO.

In calling on Protestant Churches to speak out on social issues, the board urged them to:

- Uphold their right and duty, and that of their councils, to study and comment upon issues of human concern.

- Encourage within and without the Churches full and open criticism of the positions taken from time to time by Churches and their councils.

- Resist all efforts to discourage full freedom of discussion and reject attempts to suppress such freedom.

- Invite full candor on the part of government officials and other opinion leaders in the public exposition of problems and dilemmas affecting our nation and its citizens.

### Loyalty Oaths

Non-Communist affidavit and loyalty oath provisions of the national defense education act were opposed by the board.

In a formal pronouncement, the board called on Congress to repeal those sections and stressed that "persons genuinely disloyal to the U.S. would not

hesitate to sign, rendering the affidavit useless."

Under the act students and graduates must sign an affidavit declaring they do not support any subversive organization and take an oath pledging allegiance to the U.S. before they may participate in the loan or fellowship programs provided by the legislation.

In other actions, the council's policy-making body called on local churches to work for non-segregated housing and urged the extension of federal and state minimum wage laws to all employees.

The board stressed that its chief objection to the loyalty oath stemmed from a religious viewpoint: "our commitment to the God whose service is perfect freedom, a commitment solemnly expressed in the Declaration of Independence."

"We believe that his service, and that of our country, is best performed by free students engaged in a free search for truth in a free university," the board declared. "The required affidavit is incompatible with the true freedom implied in this commitment."

It also noted that the American political system rests firmly on trust in the integrity and loyalty of its free citizens, "a trust fully justified."

But, it added, the requirement of an affidavit denying disloyalty implies that "this trust no longer exists."

The board urged local Protestant churches to encourage members "to sign and make public covenants which commit them to support open occupancy housing in their neighborhoods." It pointed out that churches have often prolonged housing discriminatory practices "through evasion and indifference."

In asking for the extension of minimum wage laws, the board said such legislation was needed



to assure a standard "necessary for the maintenance of health and decency for family living today."

### President Speaks

★ Edwin T. Dahlberg of St. Louis, president of the National Council of Churches, said the Christian Church has a Biblical mandate to serve as the nation's conscience by speaking out fearlessly on controversial social issues.

He called on the Churches and their members to debate openly great issues of private and public concern and thus "help to shed the light of Christ on the pathway of the nation."

The pastor stressed that it was the vigorous pronouncements Christ made on controversial matters "that sent him to the Cross."

"If he had confined himself to little Mickey Mouse morals, he would never have been heard of," the minister observed.

"We make a serious blunder if we think that our Lord confined himself to so-called 'spiritual' matters of comfort, peace of mind and family conduct," he said. "The big public questions of his day were those pertaining to the Samaritan segregation issue, the Sabbath laws, the relations of Jews and Gentiles, the payment of the temple tax, tribute to Caesar, and the distance civilians were compelled to carry the baggage of the Roman military."

Jesus never hesitated to meet these personal and public questions head on," he added.

"The Church today, therefore, has a clear Biblical mandate to teach and enlighten the conscience of our own generation on the life and death issues of our time, which are those pertaining to economics, race relations, bomb tests, disarmament, peace and war, and the separation of

Church and state," Dahlberg declared.

If the Church remains silent in these areas, he continued, "we are not keeping faith with the Scriptures, whether with the prophets and the law givers, or Christ and the Apostles in the New Testament."

"We are commissioned by the authority of the Holy Scripture," he said, "to speak with conviction and power in all the areas of freedom, justice and truth, providing always that we ourselves shall be humble and teachable, never pretending to an infallibility God has never given to any Church."

It is particularly important, the Protestant leader said, that Churches speak clearly to government agencies "that literally hold the life or death of nations in their hands."

Churches failing to do this are "unfaithful to the mind and spirit of our Lord," he said.

### UNITED COUNCIL URGED CHINA RECOGNITION

★ The council for social action of the United Church of Christ has urged the U.S. and the U.N. to recognize the Peoples Republic of China.

The council based its call for a change in foreign policy on the following considerations:

● That all independent nations should be represented in the UN as members, provided they meet the charter requirements.

● That negotiations for the control and reduction of arms, supervision of nuclear weapons testing and warnings against surprise attacks cannot be successfully concluded without participation by all great powers, including Red China.

● That some Asian governments and many Chinese people may interpret America's policy of exclusion as an expression of racial and national superiority.

● That the present U.S. policy on China is not the best way to promote freedom and democracy in Asia because in uncommitted nations this policy is believed to put too much emphasis on military power and to constitute Western intervention in the domestic affairs of Asian countries.

● That non-recognition cuts off communication between Americans and Chinese, whereas U.S. policy should encourage "the greatest possible degree of communication between the world's peoples, however sharp their political and cultural differences."

### BISHOP PEABODY HEADS DRIVE FOR FUNDS

★ Bishop Peabody of Central New York has been appointed chairman of a national committee to raise funds for the gift of a nuclear reactor to Japan. It is hoped to raise \$360,000 to purchase the gift which was authorized by General Convention.

Others appointed on the committee by the Presiding Bishop: Bishop Donegan of New York; Bishop Pike of California; Rev. W. G. Pollard, Oak Ridge; the Hon. Francis B. Sayre of Washington.

The first meeting of the committee was held in New York on March 3rd.

### PRESIDING BISHOP TO BROADCAST

★ Presiding Bishop Lichtenberger is to broadcast Easter day over 350 stations across the country, outlets in five overseas and the armed forces network which circles the world. It launches the Episcopal Hour which continues for ten weeks.

From April 5th through May 31st the speaker will be Bishop Bayne of Olympia. Music for the programs will be furnished by the choir of St. Thomas Church, New York.

# Blonde Crosses and Woodsy Nooks In Churches Reflect Confusion

★ American church interiors were criticized for their "sheer commercial decoration" by a missions official at the annual national conference on Church architecture in Los Angeles.

Robert Spike of New York, general secretary of the United Church of Christ's board of home missions, charged that church buildings are "infinitely more meaningful" architecturally in their exteriors than in their interiors.

Church meeting rooms and sanctuaries in new buildings, he said, do not reflect the "growing liturgical consensus" in Protestantism.

"We have many new and exciting structures," he told some 1,000 delegates, "but it is rare not to experience either disappointment or even alarm upon entering the room for worship."

The architect is not wholly to blame for this, Spike said, since he "can only reflect what he is able to apprehend from the congregation of their understanding of worship."

He stressed that unless there has been a real liturgical renewal in a congregation, the room for worship reflects the confusions and weaknesses of the past decade.

"The design is aimed at stimulating mood and feeling, and it is aided and abetted by aesthetic liturgical fussiness," the speaker continued. "Architects with a more austere good taste in exterior line and form, sometimes give into norms of sheer commercial decoration in the worship room."

"Blonde crosses protrude from shimmering chattrouse hangings, and woodsy nooks make patios out of the chancel.

Sheer glass turns the pulpit into a fish bowl, and in every space and corner the symbol of agonizing redemption is used for aesthetic decoration."

In explanation of his belief in a "growing liturgical consensus," Spike said that it had come about largely because of "the revival of Reformation theology in the past 25 years."

"As the classical doctrines of God's sovereignty and grace, man's justification by faith and, finally, the communion of the saints have received exciting new interpretation, the worship life of the Church is seen in a new, or perhaps a restored, perspective," he said.

He saw two implications arising from the study of the Reformation faith for worship: the fact that Christian worship "is first and foremost a corporate act," and "the recognition that Christian worship is undeniably historic."

A new understanding has come about recently of "what the Reformation fathers were trying to do in their purification of liturgy," Spike observed.

"It becomes clearer," he said, "that they were not trying to abolish the historic forms of Christian worship, but restore it to the vigor and directness of the primitive Church."

"In contemporary Roman Catholicism there are signs of liturgical reconsideration, more so in Europe than in this country, as is true of Protestantism."

Noting that a number of Roman churches have been built with the altar in the center of the congregation, Spike said "there is nothing more ridiculous than an altar pushed against the wall" as in some Protestant churches.

"It is an outright denial of what the congregation believes," he said. "More than that, it is a travesty against those traditions that historically espouse a theology of the corporeal Real Presence."

The conference was sponsored by the Church architectural guild in cooperation with the National Council of Churches' department of church building.

## ECUMENICAL SUNDAY IN CANADA

★ Bishop F. H. Wilkinson of Toronto instructed all parishes of the diocese to observe April 12 as Ecumenical Sunday and to arrange an exchange of pulpits with non-Anglican clergy.

In a move unprecedented for the diocese, the bishop urged that the day be observed for intercession for Church unity, and that sections of the Lambeth Report of 1958 referring to unity be brought to the attention of parishioners.

Bishop Wilkinson also suggested that ecumenical services be arranged in each area of the diocese to which clergy of various other communions would be invited. Anglicans should be encouraged to pray faithfully for Church unity and to join the proposed league of prayer for unity, he said.

"Unfortunately," he added, "the cause of reunion too frequently becomes a matter of controversy rather than of concern. I do not wish to make any reference at this time to problems of reunion. These are only too obvious and are frequently reiterated to the obscuring of the spiritual task and cause of Christian unity."

The bishop's pastoral message followed a statement issued by 27 bishops, priests and laymen of the Church which proposed to the United Church of Canada specific steps toward reunion.



# Loving God With The Mind

By Marion L. Matics

*Vicar of St. Francis, Levittown, N.Y.*

ONCE again we have been warned in the public press by Robert M. Hutchins of the danger of authoritarian tendencies which are rampant in the free world and which have nothing whatever to do with the Kremlin. Other voices have spoken similar warnings, but comparatively few, for it is much easier to attribute all social evils to the little red men who would conquer the world.

Every suggested Church rule of life is seen to contain at least the three basic principles of study discipline, and worship; and we are told on all sides that the season of Lent especially is meant to be a time of intellectual renewal as well as of devotional refreshment and spiritual rebirth. Of the three factors involved, corresponding to the heart, soul, and mind of the Double Commandment of our Lord, the least of these is not the rational. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is suitable to examine ourselves to see if, in our religion, we are relying upon any false authoritarian crutch.

The basic evil of authoritarianism, whether ecclesiastical or secular, is that it denies man's power of reason. The fact that it persecutes, or that it is benevolent (e.g., the Soviet effort to surpass our standard of living) is, in a way, entirely incidental. What matters is that man is no longer allowed to function as man, because he is no longer allowed to think for himself. A dogma is established which he cannot question. He is told that if he believes right, then all will be well; he will be protected like a baby in a cradle as long as he does not think for himself.

It is little wonder that authoritarianism—unless it is ecclesiastical—tends to persecute religion, for it is the exercise of the rational faculty of man's nature which associates him most closely with the divine image. It is primarily as a thinking being that man can be said to be made in the image of God. The Father himself is described in the Old Testament as the Divine Wisdom which we should seek beyond all things; and in the New Testament our Lord is called the Logos—the principle of rationality in the mind of man and in the order of the universe. To live without using to its fullest capacity the God-

given power of reason, is to turn one's back upon the image of God which is latent in man. To neglect to think for ourselves, to allow ourselves to become mentally slovenly and enert, to drift intellectually, to be swayed in our judgement by irrational prejudices and unworthy emotions: all this is to debase the image of God and to revert to the beast of the jungle.

## Blind Obedience

THIS being so, it is indeed one of the sad and curious paradoxes of history that ecclesiastical institutions almost inevitably tend to teach blind obedience. Sooner or later, the dogma, the authority, the stability of the institution become ends-in-themselves to which sacrifice of man's rational nature is gleefully made. Within our own Episcopal Church—for so many years proud of being a "comprehensive" church, a *via media* which would embrace both Catholic and Protestant insights of truth,—a latitudinarian and liberal institution which was friendly to differences of opinion within very broad areas of common agreement—within our own tradition of tolerance voices begin to be heard which cry for the paralysis of thought. It cannot be denied that if we join in this clamor for the false security of intellectual stagnation, we aid and abet that terrible threat of which Dr. Hutchins spoke, the danger of authoritarian tendencies in the free world which have nothing whatever to do with the Kremlin.

What happens within the family circle of the Episcopal Church may be only a tiny contribution to the good or the evil of world society, but it is nonetheless the particular contributory influence for which we are personally responsible in the eyes of God. If we go authoritarian, we go wicked. If we go free, we witness to that divine image which, in man's nature, is most apparent in his rational faculty.

If history teaches anything, it certainly teaches that the hunger for false security—the desire to rest under authority, to escape the torment of thinking for one's self, to endure the doubts and to face the mysteries which God has prepared for the destiny of man—is a gnawing

hunger limited to no one people of any one time or place. Within our own Church some clamor for ever-increasing episcopal authority, as if, just because a man is smart enough, or lucky enough, to be elected a bishop, he immediately becomes the world's greatest everything. Others petition General Convention for precise definitions of dogma, as if, just because an opinion becomes law, it becomes true. They are playing the authoritarian game.

In the American Church Union News (November 1958) we read that there are only two kinds of theology—True and False. No “high”, no “low”, no “Protestant”, no “moderately Catholic.” There is only True Theology, and those who do not accept it are not ready for the Church; they should be invited to leave the Church, and the Church will be so improved by their absence that they will be attracted back again as converts. It may be observed of this smug and narrow opinion that if the Church was ever cast into such a mold, far from partaking of any “comprehensiveness”, it would instead contribute mightily to that worldwide spirit of authoritarianism which has nothing to do with the Kremlin. Nothing, that is, in terms of agreed dogma; but everything in terms of spiritual affinity.

### Be Alert

LET us leave blind obedience to others, and pray that they may outgrow the need; and let our Church teach men to worship God with their minds, as well as with their hearts and souls, by thinking for themselves. The result will not be the decay of the institution, for reasonable men will respect the institution which seeks to make them strong and free. The result will be the strengthening of the institution, and above all,

of those individuals whom the institution is meant to serve. The strength of any democracy, whether ecclesiastical or secular, is the intelligence of its citizens; and when they are taught to think and act like sheep, democracy is threatened. It is not only undemocratic and un-American, but it is also un-Christian, not to make full use of that divine power of reason with which God has endowed man as his greatest gift.

The greatest danger to the real values of the Episcopal Church, as indeed to the real values of American life, lies not in the consideration of new ideas or in the reinterpretation of ancient doctrines, whether these things be true or false, but in the lack of ideas, the fear of ideas, a base and ignoble appeal to conformity, triviality, prejudice, blind obedience, and false security. To live as a real man is to reason, and to reason is to adventure. The principle of study in the Lenten rule implies not less than this: that it is not only our privilege, but our duty, to be as intellectually alert as we can be.

In the midst of so many materialistic distractions, we need—if not more than ever before, at least no less than ever before—the profound reverence for wisdom (not dogma, but wisdom, which results from the exercise of rational thought) which was felt so keenly by many of the Jews of Old Testament times.

“All wisdom cometh from the Lord, and is with him for ever,” writes Jesus, the son of Sirach, in the book we call Ecclesiasticus. “The word of God most high is the fountain of wisdom . . . . To fear the Lord is the beginning of wisdom . . . . To fear the Lord is fulness of wisdom . . . . Wisdom raineth down skill and knowledge of understanding, and exalteth them that hold her fast.”

## The Liturgical Man

By W. Norman Pittenger

*Professor at General Seminary*

IT WAS a reading of Dietrich von Hildebrand's magnificent little book “Liturgy and Personality” which first introduced me to the conception of the Christian as “the liturgical man.” As I read the description of the Christian as one whose personality is “formed by the liturgy” and moulded into its “en-Christedness” by the regular round of liturgical participation, my imagination was kindled; and when I came to the simple definition of the Christian as “the liturgical

man”, I felt that much of what for years I had been thinking and trying to say had at last come into clear focus.

The phrase said what I had been wanting to convey: that just as the Eucharist and the ordered round of the Church's prayer-life which revolves about the Eucharist is essential Christianity in practice, including the faith of the Church and implying the action which is specifically Christian; so the man whose personality



is built about that eucharistic worship and its surrounding devotion is the man who is genuinely living the Christian life. He is the man who is of the Church as well as the man who is in the Church. He is a true and living branch of the true and living Vine. He is the man whose life is "liturgical", a public expression of the inner faith and secret mystery of Christianity.

Now that it is two or three years since first I read Hildebrand's book, I find that I still return to this idea over and over again, in almost every consideration of Christian living in the innumerable situations in which a man may find himself. To be "liturgical", in the true sense of that word, is to be Christian; to act "liturgically", in the true sense of the word, is to act Christianly. Christianity is the liturgy, once we have come to understand what the liturgy is, its relation to the Church's dogma and its significance in Christian action.

I can think of no more delightful and illuminating experience for anyone who wishes to broaden and deepen his understanding of the Christian and Catholic religion than to read, with care and attention, the book of Hildebrand to which I have referred. Away from that book, I am moved to set down what seem to me some of the characteristics which will mark the man who is "formed by the liturgy" and who is therefore a liturgical man.

### Free But Disciplined

IN THE first place, his life will be a free yet disciplined one. There will be the order and arrangement in it which one finds in the Church's liturgy. It will not be unpredictable, for that would be sheer libertarianism. But it will be free, having that liberty which comes from willing submission to an intelligently planned and truly liberating authority. It will not be a totalitarian discipline, but a liberal discipline, in which there will be plenty of room for expansion and growth, and adequate allowance for personal difference in appropriation of the common authority, and the common tradition which that authority presents.

It will also be a life of rich variety, like the liturgy which provides for so many various feasts and fasts, observing so many different kinds of holy days, with heights of joy and depths of sorrow. It will reflect the color of the liturgical year and yet blend all the color into a lovely design which is "life in Christ."

To take this out of metaphor, it will be a religious life in which there is proportion in belief,

in action and in worship. The whole circle of Christian faith will be reflected in it, as will the wide range of Christian devotion and action. The liturgically-moulded person will not be so likely to follow his own pet theories; his faith will be given balance by his following the whole sequence of doctrine which the Christian year presents. He will not feel that outward activity is all that matters, nor on the other hand that the interior spirit of devotion is the sum-total of Christianity. The liturgy will have taught him that both are essentially part of the Christian scheme of things.

By participation in the liturgy, not occasionally and sporadically, but as a regular and habitual practice, the Christian will learn almost unconsciously to discover the reality of the supernatural in other areas of human experience. He will not discover the supernatural so much in direct opposition to, as in indirect mediation by, the natural world in which he lives. "By the love of things visible he will be rapt away to the contemplation of things invisible", as one of the Roman propers for Mass at Christmas has it. Inevitably there will be sharper and more directly "negating" moments in the supernatural's entrance into the natural; but there will also be, and more frequently, the quiet and unobtrusive entrance of the supernatural into the natural.

Each will have its place, none will be exaggerated out of proportion to the rest.

### Careful Concern

THE liturgical man will be marked, notably, by what Hildebrand calls *discretio*. This is not satisfactorily translated by our English word "discretion", which implies a kind of reticence in action and a judicious planning of every moment of life, and negates that freedom in authority which we have seen at the heart of liturgy. A better translation of *discretio* would be careful concern. Careful concern for that which one does will be characteristic of the liturgical man. He will never be careless in thought, word or deed, indifferent as to their result in the lives of others or in his own life. He will have a pattern and he will seek to be moulded by that pattern. He will act freely and spontaneously, but with such care as comes from knowing that his concern is with God, with Christ, with God's children who are Christ's brothers. That will be a true freedom, for it will be a freedom in the inner man and not

simply the removal of inhibitions and repressions on the exercise of one's rights or privileges.

### Live In Charity

**F**INALLY, the liturgical man will be the one who lives in charity. He will live in willed union with others, both those who are with him in the fellowship of the faithful, and those who are outside that fellowship but because they are God's children are potentially members of it with him. This might be called a life which shares. For the liturgy teaches us, both directly by word and indirectly by its corporate nature, that we are most ourselves when we are in love and loving union with our fellowmen.

There is room enough for "what the individual does with his solitariness", in Mr. Whitehead's famous but inadequate definition of religion; each one of us can have and must have his personal and direct relationship to the eternal reality, and in that single sense it is true to say, with St. Augustine, that we need know nothing but God and our own soul. But once we know God—and it is precisely in the liturgy that we have that knowledge of him most intimately, if historic Christianity is at all correct in its interpretation of the meaning of the Eucharist—we are bound to love the brethren and to love God in the brethren.

People differ. If one of us happens to be so constituted that he seeks a more personal communion with God, that is well, provided that it lead out into the life in charity which is life in union. For that is life such as God offers us in the liturgy. If, on the other hand, one of us can know God primarily in the joy of social expe-

rience, that too is well, provided that we never neglect the personal relationship to him which makes it possible for each to make his own distinctive and peculiar contribution to the rich variety of the community's life. "God and my soul" must lead to the reality which is expressed in the words, "very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people." And life in the beloved community must bring us to the place where we can speak meaningfully of "God and my soul."

Elsewhere I have had occasion to refer to the liturgy as "the characteristic self-expressive action of Christianity." This is the theological statement of the truth which is behind the practical fact that the man or woman, even the child, who participates in the liturgy devoutly and earnestly will be the person who, as a "public work" of the Church, proclaims not only in word and deed but by the very quality of life which word and deed exhibit the "en-Christed" level of manhood which is his by baptism and grace.

These are the days when we hear much of the "confessional" nature of Christianity. We shall do well to remember that frequently enough the confession of Christianity is not by mouth only, although it must be in that manner often enough. The confession of Christianity is much more fundamentally a confession in life, not merely in what one does but in what one is. As Romano Guardini has well put it, *logos* comes before *ethos*, "being" before "doing."

The liturgical man is the man who is Christian. Therefore he acts christianly.

## The Powell-Schuman Case

**I** WOULD be greatly interested to know just how many of our readers have ever heard of the Powell-Schuman case. Even though such knowledge is available, I venture a guess that not over 20% of you know anything about it. So I want to tell something about an affair which challenges and outrages Christian principles and flouts the beliefs of American democracy.

John and Sylvia Powell and Julian Schuman lived in China after world war two and published a magazine (in English) called *China Monthly Review* which had been founded and edited by

John Powell's father who died as a result of imprisonment in a Japanese concentration camp. During the hostilities in Korea, China Monthly Review published statements about the use of germ warfare by American forces and other activities which were not creditable to American military authorities. These subjects were freely discussed in China and to a less extent all over the world at that time and at least one international investigation was made of the matter.

Later, after the Review had folded, the three young people returned to their home land, hoping

By Kenneth Ripley Forbes



that they might be of use in showing Americans too-little-known facts about China. But this was not at all what the U.S. department of justice wanted. Indictment on a charge of "sedition" followed quickly. It was based on the assertion that the review articles gave aid and comfort to our enemies and encouraged restlessness and disloyalty in our armed forces. The bringing of this suit seems to be an obvious violation of the first amendment to the Constitution which guarantees freedom of speech and press. Criticism of government policies and actions has been freely made in the press, save in periods of hysteria like the McCarthy era. Even while the Review in China was criticizing and condemning, American publications and individuals were saying much the same things about the Korean fighting which was very widely unpopular here,—to put it mildly. The charge of "sedition" against these young people is an absurdity, on the face of it. Sedition means fomenting rebellion against one's government and no one in his right mind suspects them of such a thing. They simply believed that bad things were being done by our military and said so with the intent of helping the authorities to reform their doings. Whether they were mistaken in their belief is not the point; their right to speak and print what they sincerely thought should be unquestioned, so long as the first amendment to our Constitution stands.

### Charged With Treason

IT NOW seems likely that the department of justice became uneasy as to whether it could make the "sedition" charge stick, for after the trial had begun and a technicality caused the judge to declare a mis-trial, the prosecution at once changed its tactics and entered a charge of "treason", a much more serious crime. This is where the Powell-Schuman case stands at present, with a grand jury about to consider the new charge and bring in—or refuse to bring in—an indictment.

It seems to us that all lovers of our democratic freedoms, especially Christians who cherish the "liberty wherein Christ has made us free", will feel a militant concern about this case and co-operate in every way possible in the defense of these young Americans against the persecution they are enduring. We feel sure that a good many of our readers can make their feeling of outrage known to the department of justice by writing to the attorney-general in Washington, D.C. and that others will consider it a privilege to contribute to the defense fund, which is in desperate need of such help. The court costs and legal fees are enormous for these young people and their friends. Contributions sent to me at 135 West Upsal Street, Philadelphia 19, Pa. will be forwarded promptly to the Powell-Schuman Defense Fund.

## What Everyone Can Do For Peace

By Michael Scott

*Clergyman Of The Church Of England*

"WHAT can I do to help?" So often one is asked by people who sense the frustration in a world overshadowed by the threat of nuclear war and the reality of the cold war. The poisonous "fall out" in the realm of ideas and human relations is one of the bitter products of this cold war and it begets its own evil progeny.

A young Kentish farmer who has his family and farm to care for with his own hands has been going about, not begging for the dispossessed like Vinobia Bhavé in India but asking the people in his village of Ash, in Kent, to save half a crown by doing without one meal a week, and to let the interest on this half crown together with others be given to the United Nations children's emergency fund or to aid refugees or to provide technical equipment for a farm in Africa.

He does not ask them to give their savings but only the interest on them for peaceful purposes. If they are well-to-do and are able to give half a crown a week of course that would mean not only six pounds ten shillings a year but also the remission of income tax on that amount.

He knows from experience that working people are instinctively suspicious of charity. They would dislike having to accept charity themselves as damaging to their self-respect. And partly for this reason they dislike being asked to give charity to others.

Also they feel that if they are in a position to put anything by they must first consider their obligations to their own wives and children or old people.

But by saving and lending a man can feel he is

both putting aside something against a rainy day when misfortune may come to someone of his own kith and kin and also, through the interest when joined to that of other people, is helping others to help themselves and so to ease some of the dire problems in the world that press upon us all.

Saving and lending, he says, is something anyone can do, even old people, invalids and cripples who cannot march or attend protest meetings, and who want to do something practical.

So if evil breeds evil, and in what frightening proportions in a nuclear age, so also does goodness breed goodness. It is only that so often the "good" seems so ineffectual compared to the mighty forces which human intelligence and organization have been preparing to unleash against the created order of things.

We believe that the forces of creation are directed towards some constructive purpose if only from the persistence of beauty, truth and goodness in a world where the military history of the human race seems to be a history of the development of ever more ruthless and total methods of destruction.

By 1960, we are told by a renowned professor, that the world will be spending about one thousand dollars per head of the world's population on armaments. Two-thirds of the world's population earn less than a hundred dollars a year. These figures seem to sum up the nemesis of frustrated goodness in the world.

It is this sense of frustration that seems to send thousands of people marching here, there and everywhere against the bomb, that sends the ketch "Golden Rule" across the Pacific in the teeth of the law and against contrary winds of public opinion.

### Varied Reactions

**I**T KEEPS people awake and walking up and down in shifts by day and night on a vigil carrying pieces of cardboard saying "Atom Plants for Peace." In the looks of passers-by there alternates blank unawareness, laughter, some of it good-humored, some of it contemptuous. There is also anger and hostility such as is reserved for those who are thought to be betraying their country or their Church.

Inside the minds of many of those taking part in the vigil there are probably the clutching fingers of doubt. Can it really be true that we are moving into a decisive, perhaps apocalyptic period of the world's history? Impossible. There

is Whitehall. There is Nelson's column. And they are changing the guard at Buckingham Palace.

The illusion must be here in our own minds or in some distemper of the soul that makes us act as if there was some imminent danger of the end of the world.

A passer-by stops one. "Do you really believe this can do any good? If we give up the bomb what have we got to stop the spread of atheistic Communism?"

Is that ultimately all we have to stop, Communism? If so our professions of faith in a creative purpose in the world amount to very little.

But what can we do?

- Write to your congressman.
- Say your prayers.
- Sign a petition for peace.
- Give money to organizations dedicated to peace.
- Join their campaign.

### Save and Lend

**W**E HAVE heard it all before so many times, over so many things. Capital punishment, race discrimination, Africa. We bark but the caravan moves on. It was some such little doubt that got into the mind of Richard Connell who had set out on a pilgrimage of protest against what was happening in Hungary. Not many had stayed the course until they reached the channel port of embarkation. But he had crossed and worked his way across France, walking, talking and working for his keep. It was while he was walking and thinking that he got the idea to "Save and Lend" for those without justice and for the neglected purposes of peace.

## Don Large

### Spotting Delinquents

**A**LL generalizations are mere half-truths at best, including this one. Yet we go on generalizing madly and merrily, letting the irrational chips fall where they may. One of the latest expressions of this sweeping nonsense comes from



an august body known as the National Education Association. It has thought up something called a "delinquency project," which tells us how to spot a potential juvenile offender at twenty paces.

What worries me about this listing of danger signs is that it includes some of my best friends and staunchest parishioners. And I assure you that these people are neither beatniks nor angry young men.

The first thing to watch out for, says the N.E.A., is the youngster whose parents do not belong to organized groups such as parent-teacher associations, women's clubs, the Elks, Lions, Red Men, or other fraternal lodges. Now, apart from such groups as the P.T.A. and women's clubs, I'm afraid that not many of our churchmen are Elks or Lions or even, on a more human level, Red Men.

Of course, we do have a few Odd Fellows among our parishioners, along with their female counterparts. In fact, we have several Odd Women. But as for the remainder of our people, does the N.E.A. intend to imply that the offspring of non-joiners are potential delinquents?

The second type to watch, the National Education Association warns, is those who use such expressions as "ain't" and "we don't hardly." This injunction broadens the indictment considerably. For if bad English is to be a criterion, then several tobacco manufacturers have already passed the potential stage of delinquency.

One maker insists that his particular filter "gentles" the smoke. Another takes inordinate pride in the fact that his cigarette tastes good "like" a cigarette should. And even St. Matthew, though not a smoker, is the victim of having the possessive pronoun translated as "their's." Does this grammatical error mean that the Apostle was a potential delinquent? Like we said, that just ain't fair, we don't hardly think!

Then, to compound the felony, the N.E.A. issues a stern warning against "Those with male kin who are tattooed." We're relieved that this stricture leaves the tattooed lady in the clear. But what about those virile males who pose for the Marlborough ads? We happen to have one here in our parish, and I can solemnly swear that his well-adjusted children have yet to evidence even the slightest trace of juvenile delinquency.

Space forbids our listing the remainder of the educators' admonitions. But the report ends by urging that all pupils meeting the aforementioned

specifications should be put into a "primary reference group"—whatever they may mean by that.

May I append a serious suggestion? The "primary reference group" is the church or the temple. Delinquents are not necessarily those who say "ain't" or whose male kin have been tattooed or whose parents have failed to join the Elks.

If the N.E.A. were to pay more attention to adequate standards of teaching (and less to the Red Men and the Odd Women)—and if parents were to set their children more good church-going examples—there'd be less need to worry so much about delinquency. For there'd be fewer delinquents to worry about.

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## TALKING IT OVER

By W. B. Spofford Sr.

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**T**IMES change and so do people. Some years ago I had frequent visits by John Ramsay who lived at the time in Bethlehem, Pa. He was a pious man who went to church regularly and said his prayers often. He was also then a militant advocate of the right of workers to organize. He went to work at it at the Bethlehem Steel Plants in his own town. His reward was what it generally was in those days: he and his wife were booted out of the Presbyterian Church and his kids were snubbed by their former playmates. They didn't eat regular and had a hard time paying the rent. He stuck by his guns however and ended by becoming John Gates Ramsay of Washington, D.C., the international representative for community relations of the United Steel Workers of America.

From this lofty position he began to see things differently—gradually I presume and unknown to himself. One of the things he did, along with the Rev. Charles Weber—another militant who rose to a high position in the labor movement—was to boot Willard Uphaus out as headman of the Religion and Labor Foundation. Reason? Uphaus was a "red", which Ramsay and Weber knew all about since both had been branded "red" in their militant days.

So the press release just received tells us that John Gates Ramsay is a "prominent Protestant

layman" who has been sent, by the Church that kicked him out a few years ago, to spearhead an industrial evangelism mission in Korea. Sent by the Presbyterian's commission on ecumenical relations, he will confer with union officials, pastors, laymen and missionaries to "create an atmosphere in which industrial evangelism may develop." And Mrs. Ramsay, no longer snubbed by good Christians, has gone along "to contact Korean Christian women leaders."

A week in each of the following cities: Seoul, Taegu, Andong, Taejon and Chungju—with dinner no doubt with Syngman Rhee.

Some years back Mr. Ramsay would have had difficulty getting a passport and if he did succeed and got to Korea, he would have managed somehow to get across the border to find out what was going on in the northern part of the country.

Me—I liked him better then.

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## Pointers for Parsons

By Robert Miller

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IN HIS baptism Mr. Pondexter had been made a child of God but later in life he had been elected to the vestry of St. Gollux's where Fr. Timmons was rector. As a child of God he loved to listen to Fr. Timmons but as a vestryman he thought Fr. Timmons needed to listen to him. "The rector has no business sense," he complained to a brother vestryman. "Just imagine. He wanted to borrow \$500 from the organ fund to furnish the new club room for boys."

"You hardly ever get a clergyman with sound business instincts," agreed his brother vestryman who happened to be Joe Brooks, "and when you do, they're not apt to be good clergymen."

"Oh that doesn't follow," protested Pondexter. "Look at the bishops. It may be some special grace or it may be that they can get sound advice, but you can generally rely on them."

"Bishops are different," said Joe. "I maintain that we expect a parish priest to set a good example, and we want him to be much more concerned with our spiritual wealth than our material. So it's not fair to ask him to have a sound business sense."

"I suppose it isn't," agreed Pondexter. "But it's nice when they do, and I really think the seminaries might give them a course or two in business management."

"Oh, that would never do. Just suppose a rector had some half-baked idea that he understood finance. He'd get in the vestry's hair in no time."

"Well, you've certainly got a point there. Now it wouldn't surprise me at all if Fr. Timmons wanted to give away the endowment fund. He feels the Lord will provide but it doesn't seem to me that the Lord will provide for everything out of the endowment fund."

"No, endowment funds are never big enough. They won't do everything. But then they weren't meant to."

"Of course not. They're very useful, but the every member canvass must be our main stay. But I wish Fr. Timmons would give us more of a lead."

"How do you mean?"

"Well, preach a sermon about it's being everyone's privilege and duty to give. He'll talk about heaven and loving one another fast enough but he just won't relate it to good cash contributions."

"I suppose he feels that if people love their neighbors they'll just naturally give."

"Oh sure. If they feel it. But how often do they feel it? Every Sunday?"

"Don't ask me," said Joe.

"I don't have to. A good canvass is the best way I know of getting people to give something every Sunday. Get'em well worked up and they'll come across. And keep coming across. But do you think Fr. Timmons sees that?"

"Likely not."

"You bet he doesn't. He'd give away just about anything he's got. Or anything the church has got. He just doesn't have any sense about money."

"But St. Gollux's always surprises the rest of the diocese by what it gives. And it's not a rich church."

"No. It certainly isn't rich. But just let Fr. Timmons start praying and getting the women to pray and the money rolls in. But my goodness, it rolls out just as fast."

"Turnover," laughed Joe. "Nothing like it for business. I wish Fr. Timmons worked for my firm."

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## MORE FAITH IN SCIENCE THAN IN RELIGION

★ The Rev. William G. Pollard, executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies, and priest-in-charge of St. Francis church at Norris, Tenn., said that people



W. G. POLLARD, scientist and clergymen, declares people have more faith in science than in religion. Pictured with him is one of his four sons.

accept science more easily on faith today than they do religion.

"When I give a popular lec-

ture as a physicist," he told a public gathering at General Theological Seminary, "I can count on having an audience which is spontaneously and even subconsciously convinced in advance of the validity, importance and undeniable truth of the enterprise of physics as a whole."

"It is equally true," the scientist continued, "that whenever I give a popular lecture on a theological topic, I can count on having an audience equally convinced in advance that religion, although possibly proper, respectable and even admirable, is nevertheless a private peculiarity of individuals and therefore essentially unreal and invalid."

Describing both attitudes as "prejudices of twentieth-century culture," he said neither represented real insight into the nature of the subject.

"Christianity," he said, "rests on a large body of fact, and faith is just as essential an element of science as it is of Christianity."

Pollard delivered a series of six public lectures at the seminary.

## MISSOURI CONSECRATION IN APRIL

★ The Rev. George L. Cadigan of Rochester, N.Y. will be consecrated bishop coadjutor of Missouri in mid-April according to present plans.

## BISHOP WONG DISOWNS HIS DAUGHTER

★ A New York newspaper on March 1 featured a report that Bishop Sun Wah Wong, a Chinese bishop who has been filling engagements for American bishops in recent years, has disowned his oldest daughter.

Gia-mo, the daughter, now twenty-three, taught dancing at Duquesne University and Pennsylvania College for Women. She also made records in Chinese for broadcasting by the Voice of America.

She is now a dancer in night clubs. Bishop Wong went to see one of her performances and then demanded that she either come home or be disowned. When she refused he inserted the following ad in newspapers; "I have a wife and two daughters and one son. The one who goes by the name of Gia-mo is no longer my daughter."

She told the newspaper reporter that she hasn't heard from her family in two years and that all of her letters are returned unopened.

## SPECIAL CONVENTION IN BETHLEHEM

★ The diocese of Bethlehem is to have a special convention on April 14th at St. Stephen's, Wilkes-Barre, to make plans for the advance fund drive which was authorized by the diocesan convention last year.

## DELAWARE DEALS WITH RACE

★ Delaware, through the department of social relations, has set up a series of meetings to deal with the school integration problems, with meetings in various areas of the diocese.

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## DON LARGE PREACHES IN WILMINGTON

★ The Rev. John Ellis Large, rector of the Heavenly Rest, New York, was the preacher last week at St. Andrew's, Wilmington, his former parish. Noonday services are held there



DON LARGE; autographs his new book during his preaching engagement in Wilmington.

during Lent under the auspices of the local Council of Churches.

During his stay he autographed copies of his widely acclaimed book, "The Ministry of Healing", published by Morehouse-Gorham.

## PITTENGER TO LEAD LAY CONFERENCE

★ Prof. W. Norman Pittenger of General Seminary is to be the leader at the conference of laymen of the diocese of Bethlehem, to be held at Mount Pocono, Pa., May 23-24. He is to speak on the Christian family.

## BROOKLYN CHURCH MARKS NEGRO WEEK

★ Negro history week was observed for the eighth year on March 8th at Holy Trinity, Brooklyn, with a panel discussion in the church's gymnasium, where the congregation has been meeting regularly each

Sunday since the closing of the church.

Taking part in the panel on "From Africa to Alabama" were James Kicks, editor of Amsterdam News; Mrs. Jean Hudson, curator of the Schomburg collection of Negro literature and history; Paul Rotibi, a student from Nigeria; Arthur Wright, secretary of the Brooklyn branch of the Urban League.

## ROLE OF RELIGION IN BUSINESS

★ Trinity, Concord, Mass., where the Rev. William H. Clark is rector, is having a study program during Lent, dealing with the church at work in its neighborhood.

Leading off was Prof. Paul Donham who dealt with the role of religion in business. Prof. Joseph Fletcher of the Episcopal Theological School talked on religion and social problems; Prof. William Wolf of ETS lectured on religion in the life of Abraham Lincoln; the Rev. W. B. Spofford Jr., chaplain at Massachusetts General Hospital dealt with religion and health.

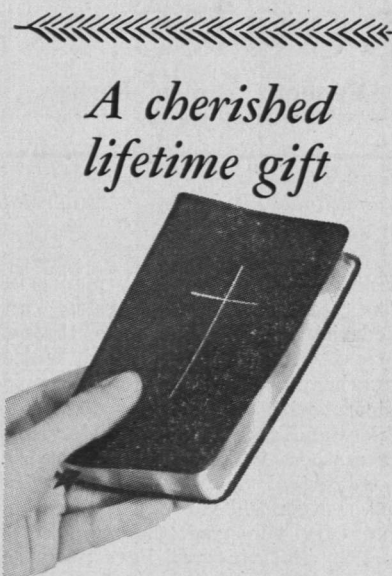
## WEST POINT CHAPLAIN VISITS BETHLEHEM

★ The Rev. George M. Bean, chaplain at West Point, conducted a quiet morning this week at the Cathedral of the Nativity, Bethlehem, Pa. For a number of years he was chaplain to Episcopal students at Lehigh University, located in Bethlehem.

MISSING; Melvin Dangler age 14, 5 ft. 2 in. 119 lbs., round faced, brown eyes, dark hair, usually cut butch. This boy disappeared New Year's eve. He is a confirmed communicant and an acolyte. May possibly be using an assumed name. Any information thankfully received by his distraught family. Notify the Rev. Robert B. Lane, P. O. Box 968, La Porte, Texas.

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# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*Foundations of the Responsible Society* by Walter G. Muelder.  
Abingdon. \$6.00

For many decades after pioneering work of Charles Kingsley and Frederick Dennison Maurice, through the era of Charles Gore and Walter Rauschenbusch, in spite of the wide concern with the problems of social ethics, and the deepened understanding of them in Protestant circles due to a revival of Reformation orthodoxy, no general surveys of the whole field ever appeared. Most of us at work in that vineyard have preferred to focus sharply on one or some of the areas.

However, at last, Mattson produced his *Christian Social Consciousness* for sectarian Protestant Americans, then T. B. Maston in Texas published his *Christianity and World Issues*, followed by Albert Rasmussen's *Christian Social Ethics*.

Tastes and habits vary, of course, in the way people use survey volumes, but I am inclined to think that this newest survey, by Dean Muelder of the Boston University School of Theology, is the best of the lot. By far the most significant thinking in social ethics since world war two has been done in the ranks of the ecumenical leaders, and from them Dean Muelder has taken the concept of "the responsible society" and spelled it out in its bearing upon family, state, economic, international, ideological and cultural terms.

His own special skill at economic analysis gives his treatment of industrial and rural questions more depth than we can find in the other volumes. Possession of this book,

furthermore, provides the reader with a splendid bibliography of the literature available, and the wealth of factual data with which he outlines the various problems of our social institutions is considerably greater than in any other book of this kind.

As one who has never used a textbook in more than twenty years' of teaching in the field, perhaps the fact that I intend to adopt it as a text is the best evidence of my opinion of it, after reviewing it.

—Joseph Fletcher

*We Have This Ministry* by Robert Rodenmayer; Harpers. \$2.90

The author, who is professor of pastoral theology at the Church Divinity School of the Pacific, is concerned with five functional areas of the professional ministry... pastor, administrator, preacher, teacher and priest. In dealing with these, he uses as resources everything from St. Augustine to The New Yorker; Abbe Michonneau to Artie Shaw; Desiderius Erasmus to James Thurber—the result is a gem of great paradoxes.

Here we have lightness plus solid bed-rock; devotional material with practical suggestions for the day-to-day business of ministering; the rich experiences of a solid ministry together with appreciative insights for the witnesses and judgments of biological and social sciences.

It is a book which, as the Kellogg

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C Fri. 3:30-5:30 & by appt. Organ Recital  
Wednesdays 12:30.

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Lectures at E.T.S., was directed to ministers who wear their collars backwards—ministers who wear grey flannel suits or overalls can also read it with benefit. In other words, one of the best.

—W. B. Spofford Jr.

*Lord I Believe* by Austin Farrer.  
Morehouse-Gorham. \$2.15

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*The Meaning Of The Cross* by H. E. W. Turner. Morehouse-Gorham. \$2.15

The same can be said of this scholarly treatise of Professor Turner's on the doctrine of the Atonement which is a critical, but irenic analysis of the various interpretations of the doctrine.

*40 Nights* by Leslie Kingsbury. Morehouse-Gorham. \$1.25

A useful little book of 40 daily readings for Lent or for any other period of that length. It is based on the ancient *Anima Christi* devotion and is directed to the simple and busy clergy and laity who should appreciate these words of wise counsel each evening in preparation for a night's rest.

*I Speak For Myself* by John Haynes Holmes. Harpers. \$4.50

Here is a singularly eloquent autobiography of a well-known liberal, pacifist clergyman. Dr. Holmes was the minister for fifty years of the Community Church in New York City, formerly known as the Unitarian "Church Of The Messiah". During that time he not only ministered to a large congregation and preached

in his church each week, but became the active leader in many community and national organizations devoted to individual liberties and social betterment. He was one of the three founders of the American Civil Liberties Union and co-operated in the original organization of the National Association For The Advancement Of Colored People. In New York City he was active in the group that put the heat on Jimmy Walker which brought to an end his malodorous administration. The author's account of the work of the American Civil Liberties Union, its ups and downs and its dramatic controversies should be read with reserve and compared with the description of the same period by Professor Corliss Lamont (who was a director of the ACLU for 23 years) in his book "Freedom Is That Freedom Does".

For most readers the parts of this book which will compel especial admiration are the author's eloquent descriptions of "Pacifism", and the way it entered into his own life and work, "Preaching", in which he was an adept, and "Great Men" whom he had known or worked with, including Eugene Debs, Emma Goldman, Jane Addams, Clarence Darrow, Kaiser Wilhelm and Mahatma Gandhi—sure-

ly a varied and important collection, all of whom he describes with vividness and appreciative understanding.

It is one of the many virtues of this sparkling story of a man's life and work that the prospective reader can open the book at random and find himself absorbed and likely thrilled—by its narrative within the first half-dozen pages. A book of substance and spiritual quality with literary excellence such as is rarely found these days in biographies or autobiographies.

*Daily Meditations On The Seven Last Words* by G. Ernest Thomas. Abingdon. \$2.00

The author of this book is director of the general board of evangelism of the Methodist Church. Written for daily use in a period of 49 days, they can be profitably used as enlightening and suggestive material for preachers of the Three Hours Services which are now so generally observed as the center of Good Friday devotions. The book should be of lasting value in the libraries of the clergy. As its author rightly says: "Life is never the same for any of us when we have made a pilgrimage to the Cross."



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