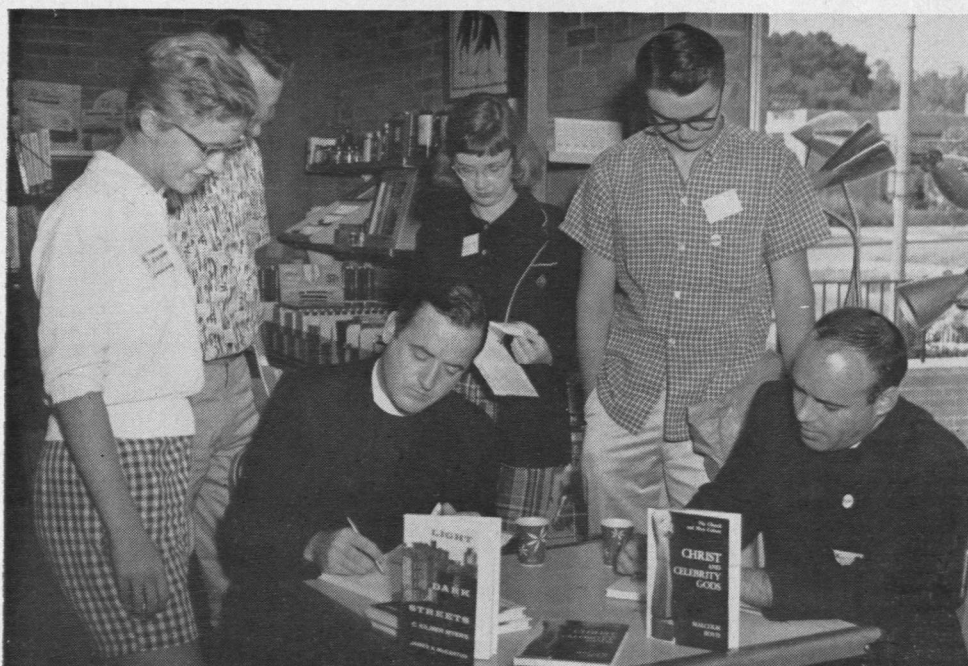


The **WITNESS**

APRIL 16, 1959

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MYERS AND BOYD

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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

Episcopal Church Leaders Write On Work in Various Fields

★ Is there anything going on today in the Episcopal Church that is of unusual significance and interestingly exciting?

If so, who is doing it, where and how?

These questions more or less evolved at a recent meeting of the Witness editors in New York, and before we were through we had quite a list of people who are doing significant work in specialized fields. We wrote them for articles which we are beginning this week under the general heading of "What's Going On Here!" with the article on page seven by the Rev. Malcolm Boyd. Hence the picture on the cover of him, along with the Rev. C. Kilmer Myers who is also to contribute to the series on the work he is doing on New York's lower east side.

Others who are to contribute, not necessarily in this order:

● The Rev. Judson S. Leeman, who is both a clergyman and a doctor of medicine and who is widely known for his work in psychiatry.

● The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, who will write on work in the Inner City.

● The Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y., who will write on the church in Suburbia.

● Bishop Norman Foote of Idaho, formerly head of Park-

ridge, the National Council's center for rural work, who writes on that subject.

● The Rev. Hugh C. White, director of the Detroit Industrial Center, who tells of the work there.

● The Rev. David A. Works of North Conway, N. H., who will write on the work there with alcoholics.

● The Rev. Roscoe T. Foust, head of religious activities and social services at the Seaman's Church Institute, New York.

● The Rev. Knox Kreutzer of the department of social relations of the diocese of Washington, who is a specialist in counselling.

● The Rev. George W. Wickersham of Tamworth, N.H. who is the pastor of churches of different denominations experimenting in unity.

● The Rev. Howard P. Kellett, for many years a chaplain at the state prison in Charlestown, Mass., who will write on prison work.

● The Rev. John H. Johnson, rector of St. Martin's, Harlem, New York City, who prefers to call his institution a "slum parish" rather than an inter-city one.

● The Rev. John M. Krumm, chaplain of Columbia University, who will tell of the work being done by the Church in one of the largest, and perhaps the most cosmopolitan of American universities.

These fourteen men were asked to contribute to the series and it is not without significance, we think, that all accepted.

This list, naturally, does not by any means exhaust the list of people who are doing significant work in specialized fields. We will therefore appreciate suggestions from readers—just send your nomination to the managing editor, Tunkhannock, Pennsylvania.

PRESIDING BISHOP SPEAKS OF REACTOR GIFT

★ "Plans are moving along rapidly" for the Episcopal Church's gift of a nuclear reactor to St. Paul's University, Tokyo, Bishop Lichtenberger told the American Japan Society in an address made in Tokyo on April 6.

The Presiding Bishop, in Japan for ceremonies celebrating the centennial of the Nippon Seikokai, told his audience that the reactor will be used for physics, chemistry and biology research at the university and for therapeutic and diagnostic care at St. Luke's Hospital.

"This may seem to some people a very strange, and perhaps inappropriate thing for the Christian Church to be doing," Bishop Lichtenberger declared. "Our financial resources are limited and this might appear to be merely a venture in scientific research. Why should we spend our money for such purposes?"

"But this is not simply a venture in scientific research," he continued. "The theological basis for this gift is to be found

in the doctrine of creation. Nuclear energy is part of God's created world. As his people we are concerned with the whole of God's creation. Here are great benefits that can be made available to many people."

At present, only one other nuclear reactor is operating in Japan and it is government-

managed. The Church gift, voted at General Convention last October and first proposed at its 1955 Convention, will be the first privately-operated reactor in the country. Estimated cost of the reactor is \$500,000; the Episcopal Church will give \$360,000 toward this amount, and Japan's Fuji Electrical Company has subscribed \$140,000.

strictest docorum. Except for the occasional tapping foot, there was no smiling and no talking as the sax man swayed in a bent-knee stance or the drummer took a "hot licks" solo.

In his sermon, Treasure made no direct allusion to his innovation, but spoke to the theme: "God is not only or primarily interested in religion," a quotation he attributed to an unnamed Dean of Canterbury. "Though this may startle you," he said, "you cannot departmentalize religion; there is no division between the sacred and the secular life."

Jazz Mass With Hot Combo Music Stirs Up Lively Comment

★ If it is good communications to make some other page than the Church page in a paper, as Malcolm Boyd says in his article this week, then St. Paul's, Norwalk, Conn., has done an excellent job. New York dailies had by-lined stories, with pictures, in reporting a communion service where the music was the so-called "jazz mass" of the Rev. Goeffrey Beaumont, London vicar. The mass, previously given in churches in Providence and Boston, was written "to regain for the church service the normal, everyday, popular type of music", to quote the composer.

At Norwalk, rendered with the aid of a four-man combo, the service was described by the rector, the Rev. Anthony Treasure, as "very reverent, very impressive and very moving."

Some of the parishioners were not as enthusiastic, but none criticized their rector for having the service. And there were 610 persons at the 9:30 service when the mass was celebrated—about twice the usual number. A typical comment was that of a choir boy who said, "It was good, but it was just a little queer in the church."

The rector, who had previously introduced to his congregation such modern composers as

Stravinsky, Langlais, Sessions and Faure, had his organist and choir master, Ronald H. Finman, assemble the combo, which consisted of piano, alto sax, bass and drums.

As the parishioners assembled, the combo was improvising joyously, and they swung out lustily as the choir filed in. The children resisted any impulse to react to the rhythm, but some of their elders were less controlled and a tapping foot was observed here and there.

The service itself, in tempos of waltz, beguine, blues and just plain jazz, was entirely solemn. The hymns were sung by the choir and the congregation, and in the ritual the choir sang with or in response to a cantor. Much of the band's work was improvisation on themes by Beaumont, but the discerning ear could pick out "It's Almost Like Falling in Love," "Bernie's Tune," "I'll Remember April," and "Lover Come Back To Me."

This was not out of keeping with Beaumont's instructions, for he wrote that his score "is given solely to indicate rhythms and to suggest harmony . . . It is important that the accompaniment should help the congregation to do its part at the right moments."

For its part, the congregation seemed impelled to maintain the

Progressive Jazz

Russ Martino, who studied at the Hartt College of Music, in Hartford, and has been an arranger for Stan Kenton, led the band. He said that though his style might be somewhat derivative, drawing on both Kenton and Dave Brubeck, he had tried to follow the basic chord progressions of "progressive" jazz.

A Roman Catholic, Martino allowed that such a service would probably never take place in his church, but he said he did not feel that jazz had no place in church. Today's experiment, he said, left him enthused and inspired, and he spoke of attempting oratorios and toccatas with twenty jazz musicians and choir of 200.

Andrew Heath, a concert pianist who once was the organist at St. Paul's, felt the music "should have been more progressive than it was." He said he would like to see flutes and French horns taking the place of the saxophone. St. Paul's, he said, "is the most alive church, musically, that I know of."

Alva I. Cox jr., director of the broadcast education division of the National Council of Churches, said the experiment was worth while, but "the music is so bad I hope the experiment

is not judged on the quality of the product."

Treasure said he had no immediate plan for repeating the jazz mass, but he thought it would be done again at his church some day. Compared with other modern music used for services, he said he felt jazz is "much more akin to the ancient plain song melodies than anything else."

The plain songs were the ancient chant melodies of the church service, as in the Gregorian chants.

Bishop Gray of Connecticut had no comment to make beyond saying that every parish is its own free agent.

All of the parishioners of St. Paul's agreed that it was an "interesting experiment." All seemed to agree also that it was rather untraditional. Ellie Johnson, a twenty-year older, called it sacreligious. Others, less critical, merely said that they did not come to church to be entertained; while others said they had enjoyed the service.

In any case the Beaumont jazz mass seemed to come under the heading of the series, "What's Going On Here", announced this week so maybe we can find an authority on Church music to write an article about jazz music in church.

ficially recognized writing training programs, such as the Christian writers and editors conference held annually at Green Lake, Wis. It declared that one of the greatest needs of the religious press is the proper training of writers in professional techniques.

EPISCOPAL SQUARE IN CLEVELAND

★ Development of an Episcopal Square in the heart of downtown Cleveland became a reality with the purchase of a two-story building adjacent to Trinity Cathedral.

Hailing the new acquisition, Bishop Burroughs said the structure will make possible the enlargement of the diocese's headquarters.

Built originally as an artistic unity blending with the cathedral, the building was purchased for \$350,000.

Bishop Burroughs said part of the acquired building will be remodeled to serve as diocesan offices and the remainder will be rented. He added the Cleveland Church Federation, representing 300 churches with more than 100,000 members, has been approached as a possible tenant.

CONVOCATION OF EASTERN OREGON

★ The convocation of Eastern Oregon, meeting at La Grande, April 3-5, was concerned mostly with money matters; increased budget for the district; funds for the Church Divinity School of the Pacific; delinquencies in some parishes and missions.

Bishop Barton's charge led up to various questions: (1) Why do some clergy leave Eastern Oregon? (2) What really is Christian stewardship? (3) What about sound business practices among our Vestrymen? And then the whole of convocation plus youth, women, and visitors entered into a group discussion of these questions, with a report back at the conclusion.

Church Editors Present Protest Over Interference With Mail

★ Church magazine editors went on record as opposing and "resenting" any censorship of religious publications in a resolution adopted at the annual meeting of Associated Church Press in New York.

Referred for further study and action to the group's 156 member publications in this country and Canada, the resolution registered its "concern and protest over the tendency of governmental agencies to hinder the free flow of information between the Churches of the United States and other nations."

"Responsible editors of the Protestant church press of America," it declared, "resent any and all censorship of religious publications whether by devices which hold up the mails or by attempts to protect mature editors from foreign propaganda."

"Any assumption by government agents of the right to determine what may or may not be read by members of the Associated Church Press is con-

trary to our rights as American citizens," the editors said.

They petitioned the organization to "register its concern and protest to the responsible government agencies over this stoppage of the flow of information."

(The Witness has been commenting on this matter in recent numbers—see "Sixty Theses" on page 13 of this issue).

In another action, the organization opposed sending an American ambassador to the Vatican. It said such an appointment would be "a clear violation of our Constitution and of the historic principles and traditions of our Republic."

In its resolution, the delegates reaffirmed its stand "on the historic American principle of Church-state separation" and "respectfully reminded those in authority in our government" that a Vatican ambassador from this country would be unconstitutional.

Also approved was a resolution encouraging writers and editors to participate in of-

ROBERT GRANT QUESTIONS DOCUMENT

★ The Rev. Robert M. Grant, Episcopalian and a University of Chicago theology professor and Bible expert said that the so-called "Gospel of Thomas," containing 114 sayings attributed to Christ, was "compiled in antiquity" by members of a non-Christian sect called the Naassenes.

He based his contention on the similarities between the writings of the Coptic-language manuscript and those of the Naassenes, whose name is derived from the Hebrew "Naas," meaning "snake."

For instance, he said, there's a saying found in both sources that begins: "In the days when you ate the dead . . ." This is an unlikely quotation to attribute to Jesus, he pointed out.

Grant is also president of the Society of Biblical Literature and Exegesis, as his father, Frederick G. Grant, was before him.

Discovery of the "Gospel of Thomas" was reported recently by Oscar Cullmann, visiting professor from the Sorbonne in Paris at Union Theological Seminary in New York. He said the manuscript was found in a tomb in upper Egypt in 1946 and is comparable in importance to the Dead Sea Scrolls and of great significance to students of the New Testament (Witness, 3/26).

Cullmann also said the document includes hitherto unknown sayings of Christ, along with "obviously Gnostic material." He did not attribute its source to the Naassenes.

In questioning the authenticity of the gospel as a "truly Christian writing," Grant said the Naassenes were a Gnostic sect which sought to include Christianity "in a speculative philosophic synthesis of religion, philosophy, ascetic ethics and various mystic rituals." He

said Christianity was just one element among many others in the Gnosticism movement.

He said the Naassenes had a habit of borrowing what they wanted from the New Testament, mixing portions of the Scriptures to suit their purposes and adding their own ideas.

"New documents are always exciting," he added, "but in the long run they are not necessarily important."

EPISCOPALIANS ATTEND ENTHRONEMENT

★ Seven Episcopal Church leaders and representatives attended the enthronement of Archbishop James as primate of the Greek Orthodox Church of North and South America, held in the Cathedral of the Holy Trinity, New York City, on April 1.

Originally scheduled for the preceding day, the enthronement was delayed by the arrival of the ship, on which Archbishop James was a passenger, which reached New York twelve hours late, due to heavy seas.

Present at the enthronement from the Episcopal Church were: Bishop H. K. Sherrill, retired Presiding Bishop and a president of the World Council of Churches; Bishop Scaife of Western New York who is chairman of the commission on cooperation with Eastern Churches; Bishop Donegan of New York; Canon Edward N. West, canon sacrist of the New York Cathedral; and representing the National Council, its secretary, Canon C. Rankin Barnes and Almon R. Pepper, director of the department of social relations.

SUMTER CHURCH CELEBRATES

★ Holy Comforter, Sumter, S.C., marked its 100th anniversary on April 12th. The new parish house was dedicated during the observance by

Bishop Carruthers. Others taking part were Bishop Thomas, retired; two former rectors, the Rev. J. B. Walker and Frank V. D. Fortune, and the present rector, the Rev. W. Seddon Lee.

LOUIS W. PITT DIES SUDDENLY

★ The Rev. Louis W. Pitt, rector of Grace Church, New York, since 1940, died suddenly April 3rd. He was a member of many committees in the diocese, and was prominently mentioned for bishop of the diocese some years ago. Later he deadlocked in an election for the bishopric of Western New York.

He was a member of the editorial board of the Witness for a number of years, following the reorganization of the magazine which followed the retirement of Bishop Irving P. Johnson as editor.

BLAND TUCKER LEADS PILGRIMAGE

★ The Rev. Bland Tucker, rector of Christ Church, Savannah, Ga., lead the annual pilgrimage and service at Sheldon Church, Prince William's Parish, near Yemassee, S.C. on April 12th. Assisting in the service were chaplains from Parris Island and the naval hospital.

BISHOP PENICK OF NORTH CAROLINA

★ Bishop Penick of North Carolina died on April 6th in his 72nd year, just a few months before his planned retirement. He was consecrated in 1922 and served as coadjutor for ten years, becoming diocesan in 1932.

He played an important role in the House of Bishops, particularly in the field of race relations.

He is succeeded as diocesan by the former coadjutor, Bishop Baker.

Communication and Communications

By Malcolm Boyd

Rector of St. George's Church, Indianapolis

CERTAINLY, most Christians accept the basic fact that the Christian faith is meant to be communicated to all men. This has been the dynamic working within the lives of Christian men and women which has driven them out of merely comfortable status quo positions into hard missionary work in the arts, in Africa, in the inner-city, in suburbs, in Asia, in prisons and in psychiatry—to mention only a few obvious missionary areas.

Yet it is ironical that often, when Christian men and women have been convinced they were effectively communicating the Christian faith, they were not succeeding at all! We continue to learn how much God the Holy Spirit is, in reality, the real Communicator. We are only channels of holy grace in all our efforts to communicate the Christian faith. Sometimes when we try too hard, relying too much upon our own resources, we are humbled by failing. Sometimes when we seem to have failed, we are made to realize that we had been, indeed, channels of the Holy Spirit, and that the Holy Spirit as Communicator had quite gloriously succeeded.

Each Christian is a communicator of the Christian faith by virtue of his baptism. There are Christian communicators of many various kinds: Christian writers and artists, Christian newspapermen, Christian choreographers and, too, Christian farmers, Christian doctors, Christian truck drivers. One does not become a Christian communicator simply because he works in the area of communications. Communications is a specialized field in the basic vocation of communication. A Christian is a communicator of the faith and deeply involved in the vocation of communication, whether he happens to work in communications (Tv, the press, films, advertising, various of the arts) or whether he happens to work in a laundry.

Every Christian is really 'preaching' the sermon of his own life in relation to God constantly, and it goes on like a non-stop LP record, seven days a week, twenty-four hours a day. Communication is always in process—consciously or

unconsciously, explicitly or implicitly, by words and images and attitudes and silences and loving and hating.

Role of Communication

HAVING said this, one may now move into a particularized discussion of the specialized area of communications. What does communications offer the Church? What, in effect, is the role of communications in the whole life of the Church?

An immediate answer may be pointed to. You are at this moment reading a Church journal in which this article is appearing. Such a Church journal is making possible the interchange of ideas; it is educating and stirring up; it is upsetting the demoniacally calm waters of rigidly conservative thought and is issuing a summons to Christians to think; it is relating the Christian faith to relevant areas of contemporary social life.

In addition to nurturing individual and corporate growth in the Christian faith, and carrying on the prophetic tradition, Christian communication is directed outward to bring into the Church all those persons who are alienated from its life. Indeed, the basic justification of 'religious' Tv or radio, for example, is to reach the unchurched with the Gospel imperative rather than merely to complement the Church's ongoing mission to the church.

The distinctly 'religious' communications medium has, always, a great task to do. Increasingly we seem to need 'demythologizing' in this work. By that, I mean that 'mass communication' of the Christian faith increasingly needs to begin at a genuinely valid point-of-contact with unchurched persons where they are. Such communication needs to get across the Christian faith in an intelligible way to a vast number of persons who no longer comprehend its traditional words and symbols. This calls for two things: proclaiming the Christian faith in ways which contemporary culture can understand (without, of course, in any way distorting its content) and, too, surgically cutting away from

the proclamation itself mere cultural encumbrances which have become attached to the proclamation. For example, on a mass communications medium we will want to avoid like the plague treacly organ music, ministerial-sounding voices, smug connotations, self-righteous pronouncements which deny God's abiding love incarnated in Christ, churchy-looking designs which are frequently bad art altogether and—above all—discussion of issues which have intramural ecclesiastical interest but are not basically concerned with the sickness-unto-death of our world and the redemption of us all by Jesus Christ.

Many, many men and women have rejected the Christian faith without comprehending at all what they were really rejecting. They were really rejecting a caricature of the Christian faith, raised up within culture, which they honestly thought was the Christian faith. It was not. And many cultural encumbrances serve to contribute to an over-all caricature of the Christian faith which astute, sensitive, thinking men and women feel they really must reject. One cannot argue with them. So many cultural encumbrances should decidedly be cut away from the content of the message it is our inestimable blessing to be called to communicate.

Worst Encumbrance

THE worst encumbrance is an attitude—breasted, nurtured, painstakingly developed—that the Christian faith is something 'nice' for 'nice' people and, therefore, is necessarily at an opposite pole from a radical social point of view, a revolutionary transformation of individuals and societies according to the will of God, the elevation of the cross of Jesus Christ over the total realm of human considerations, the relatedness of each area of human life to each other area of human life under the lordship of Christ, the self-abasement of national and individual human pride in the confession of social and individual sin, the fearless iconoclasm of tearing all idols out of God's sanctuary of this world and the true worship of God as he has revealed himself to us.

The sanctimonious, pseudo-pietistic attitude is deadly in Christian communication as it is in Christian life. There is a need for sanctity itself and piety itself in place of caricatures of each.

Many of us, that is, Christians living in our time, are therefore called away from cheap, vulgar, shoddy, theologically lousy 'religious' art (be

it ballet or Tv, mosaic or film, music or a portrayal of Jesus) to 'secular' art which is not explicitly Christian but is good art, good art in the sight of God.

Now, this raises all sorts of problems.

Naturally it becomes a problem when the best 'sermons' are heard, not in church pulpits but in the Broadway theatre! Naturally it becomes a problem when life itself—the human condition—is honestly examined and fearlessly portrayed in a theatre or painting or novel, and is not even alluded to in a pulpit. Point-of-contact for the Gospel of Jesus Christ in our age—*preparatio evangelica*—is nowadays frequently only to be found outside of a church. Unless we are to be content to 'preach' in a vacuum (something of a contradiction in terms) or to fail really to bring the Gospel to specific men and women having specific needs and to specific societies having specific needs, we must humbly seek point-of-contact.

To seek point-of-contact is not a denial, in any sense, of the Holy Spirit's basic work as Communicator. How shall we find any real point-of-contact for our proclamation of the Gospel unless God the Holy Spirit enables us to find it? Yet, our openness to the moving of the Spirit, our willingness to respond to the Spirit, is seemingly an essential aspect of the task of communication. In this way, we bring ourselves, by our free wills, to God who gave us our free wills for a purpose.

Good And Bad

I WANT emphatically to say that much work in 'religious' communications is good. "Monsieur Vincent" remains a model of the 'religious' film and somehow stands as a judgment upon the bad art and the bad theology of such juggernaut religious caricatures as "The Ten Commandments." "Martin Luther" stands as a good 'religious' film; in a very different sense, so does the movingly simple Spanish film "Marcelino." There is much effective 'religious' radio, though perhaps better work has been done in Britain than the U. S. In Britain, the B. B. C.'s three different programs have permitted less flattened-out, conformist radio effort in the religious vein, permitting experimentation and program development for specialized audience tastes. There is some quite good 'religious' Tv, though we have perhaps managed best to communicate when we have been able occasionally to get out of the 'religious' category strait jacket and to come be-

fore millions, on Tv, by means of appearing as guests (even as 'religious' guests!) on programs not labelled as 'religious.'

You see, in the opinion of this writer, the Church page of the newspaper has itself become a 'Christian ghetto.' I believe firmly that we need constantly and increasingly to break through the category barriers of 'religious' media and to proclaim—in practice more than by word—the lordship of God in Christ over all media. We do this, in my opinion, when we manage to have a Christian news story printed on page 1 or page 10 or page 32 of a newspaper, rather than simply on the Church page. We do this when we manage to have a Christian guest appearance on a popular news commentator's program rather than simply on a 'religious' Tv show. We do this when we manage to get across a really basic tenet of the Christian faith—in a valid dramatic situation—in a major motion picture production rather than in a 'religious' film. We must continue working on and with the Church page and the 'religious' Tv show and the 'religious' film. Each continues to serve an important purpose. But we have also to look beyond the cultural limitations of these and to carry the Gospel into the bustling market-places of the mass media. The two tasks, often quite different from one another, cry out to be done.

Tough Job

NEEDLESS to say, we have the tough job to do of interpreting in a Christian way much work in the arts which is not explicitly 'religious', yet may have profound implicit Christian significance. I have dealt with this task of Christian interpretation at considerable length in my two books, "Crisis in Communication" and "Christ and Celebrity Gods," so I will simply refer readers who may be interested in the idea to a study of these works.

I would call my 'specialty' in the life of the Church communication rather than communications. Therefore, I would claim to have no 'specialty' at all. My absorption in the problems of communicating the Gospel has led me to such seemingly widely separated parts of the Church's mission as the inner-city, community life and 'religious' mass media. I see no theological separation between them; I accept no dichotomy between them. I have taken part in various 'religious' Tv and radio and film productions, at both national and local levels; I have for some eighteen months been rector of an inner-city parish; I

have lived and worked in a French brotherhood, the Community of Taize (which I describe in detail in *Theology Today*, January, 1959). In each of these parts of the Church's life and mission, I have been deeply involved in communication and in the problems of communication.

I believe that our work in Christian communications will become more vital, more relevant, more 'successful', as we seek to link it to our vocation in Christian communication itself. I qualified the word 'successful' only because of my conviction that both 'success' and 'failure,' as we understand them, have vastly different meanings in the mind of Christ, and that we are called as Christians and Christian communicators to neither 'success' nor 'failure,' as we understand them, but to abandonment to the will and person of God in Christ. It seems to me that often we bring our efforts as offerings to an idol named 'Success' (could there be a streetcar named success?) rather than to God. It further seems to me that bringing such offerings to such an idol reflects the serious evangelization of the Church by culture. We in the Church are being evangelized by culture far more effectively than we are evangelizing culture for our Lord.

In communications—as in all of our communication—we need to shatter the categorized barriers which both the Church and culture have, from time to time, erected with the result that 'religion' stands off from 'life.' There is a terrible need in our period of dehumanization and atomization for personal communication, for Christian involvement in vital and suffering individual and social human life, for more transparency in our individual lives as Christians and in our social life as the Christian Church so that we become less our own and more the Lord's. Surely, we communicate, whatever we may do, whether we are our own or the Lord's.

It is the development (in our individual Christian lives and in our Christian societies) of a Christian style of life which seems to be absolutely vital in our whole task of communication. The 'what' of our communication (the Gospel of Jesus Christ) will always take precedence over, and determine the methodology of the 'how' of our communication. Such Church leaders as Hendrik Kraemer and Jacques Ellul have been saying, in profound terms, that our work and interest in communication must now increasingly be concerned with an identifiable Christian style of life.

What establishes a Christian's identity within

culture? What, in fact, is the basis of the identity or 'image' of the Christian Church? What sets it apart from secular societies, in the eyes of the world, so that the Church (as well as the individual Christian) is in the world but not of the world? The answer must be, a style of life which is identifiable in countless small ways and a few big ways.

For too long it has been felt that communication means verbalizing. (Even with such a limited definition, the Church has generally spouted many words out to the world without listening to the world, so that 'point of contact' could be established, and so that dialogue might

take the place of a monologue or, at best, overlapping monologues!)

Now, we are grappling with a re-definition of the meaning of 'evangelism' and 'witness.' We seek, in our Christian communication, not simply surface exchange of words and symbols, but a genuine, valid engagement and involvement at a depth-level of experience. This, too, involves us in community and solidarity.

Is Christian communication a hobby or a vocation for me? As I am a baptized Christian, it is my vocation. Am I a communicator? Yes, as a baptized Christian, I am a communicator of the Gospel of Jesus Christ.

A Series of Twelve Articles on Unity and Truth

The Way of Modernism

By J. F. Bethune - Baker

Late Professor of Divinity, Cambridge University

MODERNISM and modernist are terms that have been freely bandied about for the last fifty years. To some they imply something destructive of religion, to others all that is enlightening and progressive and of best promise for the future of mankind.

If I were to begin at the beginning, as I conceive the movement, I should have to go back to the enterprising being in prehistoric times who diverged from the ways of the common ancestors of the anthropoid ape and man. Then, coming down to times of which we have more evidence, I should be able to pick out modernists in social polity and morality and science and literature and art all down the ages. In the more limited history with which we are specially concerned, namely, that of the Christian society and the Christian religion, I should find modernists from the beginning conspicuous on the pages of that varied and interesting history. I forbear to give you my selection, lest the list of names should seem to prejudice the calm and cool consideration of the matter which we want.

But we cannot consider the matter at all without looking back to the past. For though the modernism we have to deal with is an ecclesiastical and theological phenomenon of the last fifty years only, its roots go much farther back. They go back in the sphere of Biblical criticism at least as far as the English Deists of

the eighteenth century, whose influence passed through Bolingbroke and his friendship with Voltaire to France, and on to Germany—coming back to England, all the stronger for being a little humanized, in the middle of the last century. In other spheres roots are to be found in the new methods, and the new knowledge of nearly all studies outside the ecclesiastical domain, which were first systematically and almost universally followed and disseminated in the nineteenth century, especially in history and anthropology and all the physical sciences. In Germany, in France, in England, to some extent in Switzerland and in Italy, students of the Christian tradition began to study their history with eyes opened to the results obtained by students in the field of secular things. So, too, new philosophies more or less dependent on the new views of the universe came into existence from the time of Descartes in the seventeenth century and put the philosophical basis of the Church's system into a position of isolation from current thought.

Roman Catholics

MODERNISM stands out perhaps most clearly as a new method; "system" it never has been: a method intended to find a way by which all knowledge of the day could be legitimized in the Church. Modernism, then, in its technical sense is a current of thought which first became conspicuous in the Roman Catholic Church to-

wards the end of last century. It became widespread among the French clergy and some laymen both in England and in France; it ranged over the whole field of theological studies. We may pick out three aspects in particular of the whole problem to which it was directed, each of which has its representative exponent: the problem of dogma or the problem of truth, the problem of the relation between history and faith, the problem of authority.

In all cases the chief writers hoped to establish a concordat between tradition and the new knowledge and new spirit of the time. Their work was warmly welcomed by many of their confreres: by others it was attacked as implying and leading to the dissolution of the Church and the Christian religion. One after another the chief books were condemned by the papal authorities and finally the whole movement by a papal decree (3 July 1907, *Lamentabili sane exitu*) and a papal encyclical (7 Sept. 1907, *Pascendi dominici gregis*).

The first of these papal documents recites sixty-five propositions said to be actually contained in the writings under review. Latin lends itself to epigrammatic expression, and many of these sixty-five propositions are too brief and crude in statement to represent at all adequately the teaching which they profess to summarize. They are all condemned as *errores modernistarum*. And the long encyclical which followed two months later reasserted in its most relentless form the conception of religion as mere submission to a closed and rigid system—the traditional system, that is, of the Church of Rome and the philosophy of Thomas Aquinas, all speculation since his time being scornfully dismissed as “ravings of philosophers.” The error of modernists was said to be a step farther from the error of Protestants on the way to atheism.

Three years later (1 Sept. 1910) this encyclical was followed by an oath against the errors of modernism, issued by the Pope on his own initiative, which all professors and teachers in universities, colleges, and schools were required to take. It is an elaborate affirmation of all the traditional points of view and a definite reprobation of the newer conceptions which characterize the modernist position.

In Germany, where the universities were in receipt of grants from the state, the government intervened to save its Roman Catholic scholars from the indignity of having to repudiate the methods and results of free historical investiga-

tion; but elsewhere the oath was administered and taken. It was regarded, I believe, as belonging to the sphere of administration and discipline. It marked the official burial of modernism by the Church of Rome; and there, for the time being, the history of Roman Catholic modernism ends.

Other Churches

AS NO other Christian Churches have the same organization, even if such governing bodies as there are may not be lacking in will, no such fate has befallen them. Students who are working in them on modernist lines similar to those condemned by Rome can do so with a fair measure of toleration, though “modernist” is of course a term of evil significance to many religious people.

I have said it is a very vague term. I am not sure, but I believe it was first coined by the enemy—affixed as a label to the new ideas which they did not like; the Catholic Church has always been officially opposed to every novelty as long as it was a novelty. But in less conservative circles it is not necessarily a term of reproach, and in England at all events it is not uncommon now to hear modernists charged with arrogance for using of themselves a name which seems to imply that they are the only people who are up-to-date, while everyone else is behind the times.

What then is it all about? Let me recur first to the three aspects mentioned already.

The Problem of Dogma or of Truth

HERE a first and chief exponent of the new point of view was Le Roy (1)—a philosopher of distinction of the school of Bergson and Boutroux, a professing and practising Roman Catholic, whose avowed aim was to elucidate the idea of dogma and to explain how it was to be reconciled with freedom of speculative research.

What he had in view is the traditional conception of dogma as a truth given on external authority, or else dependent on “proofs” which have no such demonstrative validity as is claimed for them, and further expressed in language which is sometimes that of a philosophic system no longer understood and sometimes that of

1. Art. “What is a Dogma?” published in the French *Fortnightly* 16 Apr. 1905: republished with replies to the objections taken to it by various bishops and others of the clergy and further explanation and exposition of his argument as *Dogme et Critique* 1907.

metaphors borrowed from common life and capable of various meanings—so that the dogma to which intellectual assent is required is unintelligible, and no one can be certain what it is that it affirms and denies, inasmuch as imaginative symbols and abstract formulae are mixed together in the statement of it.

To show how unsatisfactory this intellectualist conception of dogma is he takes three instances: the dogmas of the personality of God, of the Resurrection of Jesus, and of the Real Presence. If dogmas are regarded as conveying truths of the speculative or theoretic order, none of these selected dogmas will bear examination. The terms used in them—personality, resurrection, presence—must all be given meanings for which we have no intellectual equivalents. They do not express a precise rational concept.

This idea of dogma must therefore be abandoned. The most that can be claimed for it on the intellectual side is a negative sense or value. In the illustrations he takes, no positive information, no explicit idea, is given about God, the Resurrection, or the sacramental presence. But the first dogma tells us that God is not impersonal, as a law or formal category or principle, or abstract entity, or universal substance, or any kind of cosmic force pervading everything—it warns us against various forms of pantheism.

The dogma of the Resurrection teaches nothing about the mechanism or the manner or kind of the second life of Jesus, but it excludes such conceptions as that death had put an end to the action of Jesus on the things of this world, so that he no longer had any part in our life, or had it only as a thinker whose influence still remained lively and productive, and of whose work effects could still be found. It says that death was not for him, as it is for the generality of men, the definite end of practical activity. Similarly though the doctrine of the Real Presence does not define the presence, yet it does say that it must not be thought of merely symbolically or figuratively.

But Le Roy did not stop here. The consideration of the merely negative sense of dogma on the intellectual plane leads on to the thesis that the true use of dogma is to direct that practical knowledge which is the only knowledge with which religion is concerned. A dogma is a rule of practical conduct. So the dogma of the personality of God says to us in effect: "Conduct yourselves in your relations with God as you would in your relations with a human person."

The dogma of the Resurrection of Jesus says: "Be in relation to him as you would have been before his death, as you are to a contemporary of your own."

And the dogma of the Real Presence enjoins on us an attitude of spirit such as we should feel in the presence of Jesus himself if he were visible to us.

Such rules of practical conduct may rightly be imposed by the Church which is above all else the generalized tradition of the highest religious experience. It cannot impose a speculative truth on the reason of man, but it is its function to direct conduct and the religious life. And when we view dogmas from this angle we see their constant and abiding character, so that in different ages and at different levels of intellectual culture they make the same appeal, just because human nature itself and practical life in the world are in their fundamental interests and experiences uniform.

That, then, is the conception of dogma which this French Roman Catholic philosopher put forward as against the intellectualist view that dogmas are revelations of speculative truth. The account which I have given is very incomplete. I have tried only to seize on main features. It had as its basis the author's philosophy of the primacy of action, of life lived, over thought. It insisted that religion is not theology, but that theology grows out of religion; and that, I think, is the conception that underlies all modern thought on the subject. It means, of course, that all theological formulas must be tested by their correspondence with religious experience, that their values are not speculative but practical.

Apart from any definite scheme of philosophy, the claim has been made that we should concentrate our attention on the religious construction of all our traditional doctrines: that we should be regarded as pledged, when we affirm them, not to belief in the intellectual propositions they set before us, or the particular details of happenings or facts of history which they assert or imply, but to the values or meanings for religion and attitude to life which those particular beliefs conveyed or expressed for the men of old who had them. (2)

(2) I have tried to expound this point of view in *The Faith of the Apostles' Creed* (Macmillan, 1918, and in an abridged edition, Seabury Press, 1955)

Next Week: The Way of Modernism. Continued.

Sixty Theses For Peace

HERE are the last twenty of the Theses by Prof. Heinrich Vogel, professor of the theological faculty of Humboldt University, Berlin. The first forty were in the previous two numbers. The address was entitled "The Church of Jesus Christ and the Atomic Threat to the World" and was made at a Christian Peace Conference held last June in Prague. The report of the conference is in a paperback called "Task and Witness" and is judged unmailable in the U.S. because somebody in government service has declared it to be "foreign political Propaganda."

41. In an hour of danger, that the masses, shrinking from the knowledge of truth and from decision, will in an illusory, ostrich-like way of life, become accustomed to the fact of atomic armament, the Christian Church must become the conscience of the world.

42. Woe to theologians who attempt to quiet the conscience of statesmen in regard to the manufacture, testing and even use of weapons of mass destruction, by justifying what cannot be justified!

43. No pastors of souls can say to an atomic warrior: "Do your duty as an atomic warrior!"

44. Therefore the ministry of the military chaplains in regard to atomic warriors concentrates on the veto of the Word of God.

45. The mere possibility that man can do to other men what the weapons of mass destruction (and other means of modern, technical psychology and biology) contain in themselves, means a radical threat to the humanity of man, even if this possibility is never realized.

46. The very fact that man can make mankind the object of weapons of mass destruction is so horrible, that man can entrust this possibility only to the hands of God, Whose mercy was abused when the discovery of atomic force was used for the manufacture of weapons of mass destruction.

47. The possibility of annihilation of the entire mankind by the hand of man will scarcely disappear from the memory of mankind, even in the case that weapons of mass destruction are never used, and this can be overcome only by faith in the coming Christ.

48. The threat to man by man, which places a question mark not only over his physical-psychic life, but also over every meaning and value of life, can be avoided by man only in Christ

Whose victory powerfully applies not only to reality, but also to the threat of what might occur.

49. The end which is apparent in the perspective of a total world war waged with weapons of mass destruction, is not the end to which the Crucified is leading history and which He, Who rose from the dead and Who will come again, will bring and reveal.

50. The end of history which God brings about, is through the power of the resurrection of the Crucified, swallowed in the beginning made by God.

51. The end without beginning, on which man stares in view of weapons of mass destruction, is a hopeless surveying of his despair.

52. It is reserved to the majesty of God, the Judge, to make man, who usurps the role of creator and destroyer of the world created and preserved by God, become his own executioner in carrying out God's judgment.

53. Those who deduce from the hidden rule of God as Ruler and Judge of history, a justification of weapons of mass destruction, act as if they had to carry out the policy of the hidden God and are sinning against the majesty and law of God.

54. By using weapons of mass destruction, man tends to a collective last judgment, which appears as a parody of that last judgment which God has reserved for Himself as Lord of the world and its history.

55. The delusion of man that he is creator and that he is destroyer are two sides of one and the same desperate pride.

56. In using weapons of mass destruction, the same man who pretends to be the creator of a new world imagines that he can become the destroyer of the world.

57. In using weapons of mass destruction, man encroaches on the majesty of God, the Judge, with Whom is mercy.

58. Weapons of mass destruction provoke God's judgment in time and eternity.

59. It is true that it is written that at the end of time a third of mankind will perish, but it is not written that the Church of Jesus Christ may actively take part in this.

60. Weapons of mass destruction which, in their universal extent, confront the universal teaching of the Gospel, quite as much as the universal power claims of atheism, become an apocalyptic sign which the Church of Jesus Christ must not pass by with indifference.

Don Large

Instructions To Survivors

THE ad breathed an oily air of spurious dignity. Its sponsor was a commercialized funeral home, owned by non-Christians, and utterly non-descript in character. The blurb said lots of noble things, but the sentiment which rendered my stomach queasy was this: "Clergymen prefer our funeral home because of its spiritual atmosphere." Well, there's one clergyman who doesn't! I've suffered through too many services in these spiritless slumber chambers. Expecting them to have a spiritual atmosphere is like expecting the globules in a dish of tapioca to turn into pearls of great price.

All of which brings me to a 'last will and funeral testament' of a good friend of mine, the Rev. Hugh McCandless. I've had the temerity to edit it slightly, but the spirit of the following paraphrase is his: "Having attended several funerals which struck me as not representing the faith of the person deceased, I hereby leave these directions for arrangements at my own death.

"I wish the lowest-priced casket. It would offend me to have any extra expense wasted on my spirit's empty shell. Nor do I wish any floral tributes. (If you love me, tell me now, please!) I'd like flowers on the altar and the velvet pall over my coffin. Then no one will know whether I'm in a pine box or in a rare-grained deal from the fastnesses of Tibet. As for the obituary notice, it should read, 'Kindly omit flowers. Instead, please send the equivalent contribution to the Church in which the deceased was deeply interested.'

"I really don't care whether people look at me after death or not. Except that I hope they won't say, 'Doesn't he look natural!' Or, 'He looks as if he's asleep!' The dead aren't supposed to look natural, until a skillful embalmer has exercised his art upon them—and then they

often don't even look decently dead. And the Christian dead aren't asleep. Whether in Paradise or Purgatory at the moment, they certainly won't be slumbering.

"If it is feasible, I'd like the corneas of my eyes to be given to an eye-bank. The same is true of any other part of my body. Also, any post-mortems which would serve science may be performed. And I don't care whether I'm cremated, buried or dissected. If you really insist that I make a decision, I'll choose cremation. It's quicker and cleaner. But I prefer that the fashion of my decomposition be decided according to what is most convenient for my survivors. If they have no choice, then let the decision hinge on whether—at the hour of my death—space is at a premium, or the hospital needs cadavers, or the soil requires replenishing.

"Meanwhile, as regards the funeral itself, I'd naturally want it to be taken from that classically beautiful Order for the Burial of the Dead, according to the Book of Common Prayer. And, of course, I desire the service to be in the church—for that's where a Christian always belongs at the most significant moments of his life—rather than in the impersonal and commercial surroundings of some secular slumber room.

"I shall sign and date this letter. I shall initial and date any future corrections. Since it is meant for the convenience of my survivors, I ask them to change anything which seems to them infelicitous. I don't wish them to be put to any needless trouble or expense, especially since such extra troubles and expenses are simply not Christian"—despite certain funeral homes and their spiritual atmosphere!

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE WITNESS

Tunkhannock, Pa.

BRITONS DEMONSTRATE FOR ATOMIC BAN

★ Fifteen thousand persons, including representatives of almost every political and religious group in Britain, jammed Trafalgar Square, snarling traffic in the country's largest demonstration for unilateral disarmament.

Sponsored by the Campaign for Nuclear Disarmament, the rally climaxed a 53-mile march from Aldermaston, site of the atomic weapons research establishment.

Among the demonstrators were many Quakers who marched along in dedicated silence. Other marchers sang and waved banners as jazz bands blared to emphasize the campaign.

In London, leaders of the march delivered copies of their charter for nuclear disarmament to the office of Prime Minister Macmillan; to Lambeth Palace, seat of the Archbishop of Canterbury, and to various political party headquarters.

Denouncing atomic weapons as "wholly evil," the document urged Britain to renounce manufacture of nuclear arms even if the United States and the Soviet Union refuse to do so.

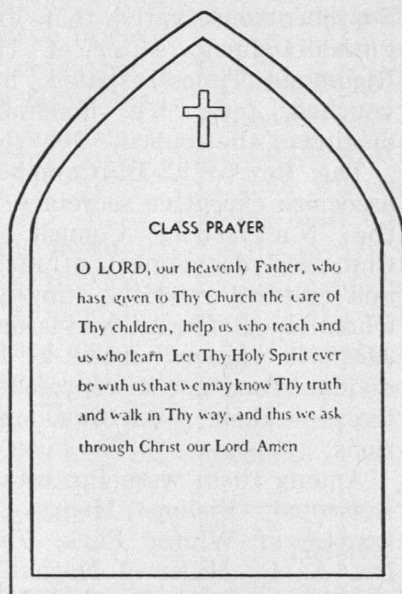
During the rally, Benn Levy, a former Labor Member of Parliament, declared, "We have not only to get rid of the bomb but of the American bases on our territory."

Donald Soper, a prominent London pacifist who is a Methodist clergyman, told the crowd, "If we stay firm and stick at it, we will get our will and convert the Labor Party."

Although the campaign's organizers denied political motives, most of the speakers admitted that winning over the Labor Party was their political aim. The Conservative Party is currently in power.

VACATION CHURCH SCHOOL COURSES

Primary and Junior



Course V-2—Handwork Sheet No. 13

V-1

The Lord's Prayer

Age, 8-11



V-2

The Nicene Creed

Age, 7-10

Note: These courses are planned for daily Vacation School but may be adapted for use on Sundays during the summer months.

The Lord's Prayer

The course consists of ten morning sessions of three hours each. Eight sessions discuss various phrases of the Lord's Prayer, with an additional session on "What is Prayer?" and another on "Ways We Can Pray." Two optional pageants are provided which may be used in closing the Vacation Church School.

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The Nicene Creed

This course (new) is written on the premise, backed by actual testing in the classroom, that children can understand abstract concepts and enjoy thinking about them if the concepts are given at the right age level and with the right vocabulary. The purpose of this course is to teach the child the basic beliefs of the historic Church as contained in the Nicene Creed.

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SOUTHERN McCARTHYISM IS DEPLORED

★ Increased efforts by segregationists to identify desegregation with subversion were denounced as a "Southern version of McCarthyism" by Protestant social action leaders in a statement issued in Nashville.

Attacks by segregationists, the statement noted, were first directed against the National Association for the Advancement of Colored People.

"The disease," it said, "now spreads to new areas: the white Southerner, the educator, the newspaperman, the minister, the businessman, or the attorney who tries to work at this sensitive problem."

Declaring that the goal of the attacks is "to silence those who do not accept the extremist position on segregation," the Church officials said the "time has come for the public to be made aware of the resurgence of McCarthyism in the South."

They said the latest example of "this type of wanton attack," was the maiden Congressional speech of Rep. Dale Alford (D.-Ark.) of Little Rock, an avowed segregationist.

Mr. Alford, the Protestant leaders said, had sought "to cast aspersions on the good name of Harry S. Ashmore, executive editor of The Arkansas Gazette, and upon the reputation of the Southern Regional Council."

"The speech," they observed, "has a familiar ring: the prolonged references to a grave conspiracy and then quick references to Mr. Ashmore and the council. Neither is charged with

an improper word or deed; yet the allegation is made that the council was founded by a Communist.

"This allegation is both stale and discredited. No less a Southern conservative than Virginius Dabney, editor of The Richmond Times-Dispatch, has vouched for the honorable origins of the council."

The Rev. Will D. Campbell, associate executive secretary of the National Council of Churches' department of racial and cultural relations, through whom the statement was issued, said its signers spoke as individuals and not as representatives of their seven denominations.

Among them were Protestant Episcopal Bishop Henry L. Louttit of Winter Park, Fla.; Dr. A. C. Miller of Nashville, executive secretary of the Christian Life Commission, Southern

Baptist Convention; and the Rev. Charles H. Boyles, Nashville, administrator of the National Conference of Methodist Youth.

PRESIDING BISHOP AT SEWANEE

★ Presiding Bishop Arthur Lichtenberger will be a speaker at the Sewanee summer training school, which is held June 21-27. The director this year is the Rev. Milton L. Wood Jr., rector of All Saints, Atlanta.

EDINBURGH PROFESSOR AT CAMBRIDGE

★ Prof. Thomas M. Torrance of the University of Edinburgh is lecturing this week at the Episcopal Theological School, Cambridge. Theology and scientific method is his subject. The same lectures will be given later at Andover Newton Theological School and at Union Seminary.

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A Two-Toned Tree

By Corwin C. Roach

HAVE you ever seen a two-toned tree? I have, in the walnut groves of California. Row upon row of trees had this characteristic in common. In each case there was a dark trunk but a couple of feet above ground the black base turned to a silver white. The explanation is simple. The English walnut has been grafted upon a black walnut stock.

The latter is a sturdy tree sending down its taproot deep into the soil. However, the black walnut by itself produces a nut with a thick shell and a small kernel. It is hard to crack and the result seems hardly worth the effort. Hence the graft. The result is a new tree. The graft completely takes over the old. The point of the new departure can be seen on the trunk as we have indicated. There is a clean break. The black stops and the white begins.

This is a parable of the Christian life. Man can go on his undisturbed way producing fruit after a sort. Like the black walnut he can remain a tough nut to crack. Or he can open his heart

to God. Here is where a man differs from a tree. He has the power to accept or reject the graft. The conditions are laid down in the Psalms. Only a broken and contrite heart will God accept because like the orchard owner making the graft there must be an incision in the heart of man, a complete break with the past. Otherwise the graft will not take effect.

There is no sense in applying the new slip to a stock which has not been prepared to receive it. So the graft of God is useless unless the heart of man will take it in. Sometimes when fate seems most harsh to us, it is God preparing us for the graft. Man was meant to be transformed by the renewing of his mind like the two-toned trees in the walnut groves.

So the prayer of the man of old must be ours, "Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness". So shall we bear good fruit.

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'DO'S' AND 'DON'TS' FOR WEDDINGS

★ Increased use of hymns in wedding ceremonies of Methodist churches is urged in a wedding manual prepared by the National Fellowship of Methodist Musicians.

"Sung by either congregation or choir, or played by the organist or pianist, some hymns make splendid processions and recessionals," says the manual which was published by Abingdon Press. "Other hymns are particularly appropriate as wedding prayers."

"The presence of God, not always felt keenly at weddings, may be realized through the singing of praise and thanksgiving or of petitions on behalf of the couple being married."

The manual offers these "do's" and "don'ts" for weddings:

DO:

Consult with pastor and

musicians well in advance of the ceremony.

Instruct members of the procession to walk with natural dignity.

Respect the order of worship provided in the ritual.

Ask the entire congregation to join in saying or singing the Lord's Prayer.

Plan a pre-service program of churchly music, vocal and/or instrumental.

DON'T:

Wait until the rehearsal to discuss music with the organist.

Allow marching to any rigid and artificial pattern (hesitation step).

Include an extended solo within the service.

Have the Lord's Prayer sung by a soloist, or use a musical setting that is not in Hymnal.

Use "Because," "I Love You Truly," "O Promise Me," or the like before or during the sacred service.

AMBASSADOR'S WIFE SPEAKS ON LIBERIA

★ Mrs. George A. Padmore, wife of the Liberian ambassador to this country, is to speak next Sunday at the eleven o'clock service at St. Luke's, Washington, on the work of the Church in her country.

BISHOP BENNETT HONORED

★ Bishop Bennett, retired bishop of Rhode Island, was honored at a reception held at St. Martin's, Providence, on April 5th.

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48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Ancient Mariners by Lionel Casson. Macmillan. \$5.95

This fascinating story of ships and shipbuilding, from earliest times to the end of Greek and Roman history, is told by Lionel Casson, who as lecturer on the Sunrise Semester of WCBS-TV is already well known. His scholarship is guaranteed: he is professor of classics at New York University.

One interesting point for the Bible reader is this: some manuscripts of the New Testament say that when Paul was shipwrecked at Malta 276 persons swam ashore; others say 76; others 'about' 76. From Dr. Casson's account, 276 is certainly not too high a figure.

The latest undersea researches, as by Capt. Jacques Cousteau of the French navy, who invented the aqualung, are also reported. Cousteau is prowling all over the bottom of the Mediterranean, and finding many interesting survivals from antiquity, including a ship that once was bringing a whole Greek temple to Italy, in sections and pieces. It met a storm like St. Paul's, and went down off the coast of Africa. There it lies, to this day.

—Frederick C. Grant

Be Ye Thankful; Thoughts For The Holy Eucharist. by John A. Bouquet. Longmans, Green. \$2.50

A little book of a hundred pages which, for the purpose it serves, is a gold mine. The author declares this purpose is "to deepen the sense of thanksgiving and to broaden it so that it comprehends all that we have to thank God for." The contents of the book are entirely quotations from the spiritual giants of the past and present. For the fruitful use of this collection as preparation before Communion, it would be well to read carefully the author's short introduction.

Guide For Vacation School Leaders. Seabury Press.

Vacation schools conducted by city parishes during the summer have become a fairly common activity, but up to now there seems to have been no very careful study of their possibilities nor any systematic guidance as to methods of work by church leaders. This lack has now been remedied admirably by the children's division of the department of Christian education at the direction of General Convention by the publication of two substantial books of in-

struction. *Weeks Of Growth* is the basic guide for all vacation school leaders and *God Is Great* a supplementary book for the use of leaders of primary grade children. Five more supplementary books for leaders of older children will appear in the near future. These books should stimulate the organizing of vacation church schools where there are none and the improvement of many already functioning.

Know Your Faith by Nels F. S. Ferre. Harpers. \$2.50

For any book dealing with the Christian faith for ordinary people, the one most valuable quality is its author's ability to use clear and simple language, resolutely avoiding technical theological terms. And where he is himself a professional theologian, this quality in a book is exceedingly rare. This book, however, is one of the exceptions, as are most of Dr. Ferre's. For this fact the reader should give thanks.

This is a short volume, but it deals vividly with all the basic statements of the Christian faith as contained in the historic creeds. All of it will be found interesting and suggestive, but it is the final section that will make most readers—lay and clerical alike—sit up and take notice, for in this chapter there appears a definite

challenge to orthodox thinking about the Resurrection and Immortality. Here the author considers seriously and tentatively interprets the doctrine of Reincarnation as possibly the best conception of human destiny and one quite consonant with the Christian's faith in and love of the Lord Christ.

An Introduction to the Theology of the New Testament by Alan Richardson. Harpers. \$5.00

Unfortunately, one must confess disappointment over this book. After Richardson's valuable *Word-Book to the Bible*, we expected a more thorough treatment of the thought of the NT, its backgrounds in Judaism and in Graeco-Roman thought, and a fuller account of the interrelations of the religious ideas of the NT. Types of thought or theology are not sharply enough distinguished. The author's views are very positive. Paul was not a mystic. Jesus called himself Son of Man in the sense of Ezekiel, not of Daniel or Enoch. And he is very critical of Bultmann. One wishes the book were a more direct, straightforward exposition of the religious thought or theology of the N.T., and not so apologetic and polemical. The author seems not to know any American work in his field.

—Frederick C. Grant

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