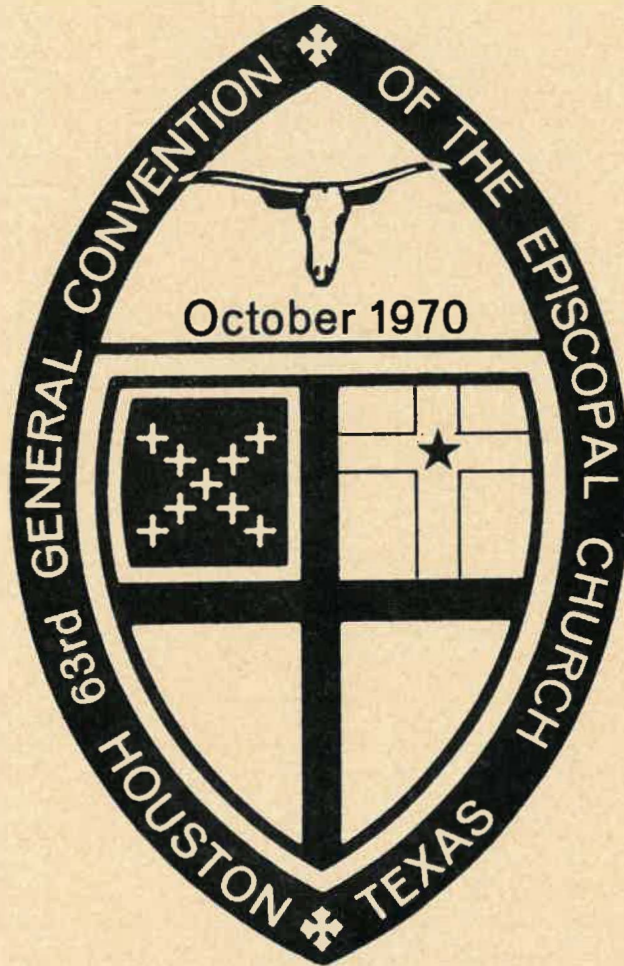
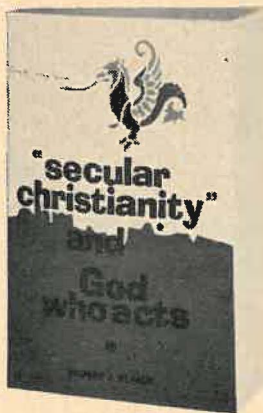


The Living Church

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Convention Summary



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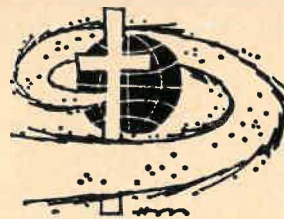
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Around



& About

— With the Editor —

An anonymous priest has yielded to the gentle blandishments of Polymnia, the Muse of sacred poetry, to write the following verses. We are respecting his plea for anonymity because we cherish the hope that he may one day be raised to the purple. (Our idea, not his.)

THE NEW BREED OF CLERGY

*I don't need a Prayer Book or Missal,
I write my own Masses; and say—
They're better by far
(Or I think they are)
Than Cranmer's on any old day.*

*I don't want an altar for Masses,
A battered old table will do,
It relates to the style
Of the rank and the file
Of the people I minister to.*

*I don't need a Bible for lessons,
I'll read what I please to my flock—
Karl Marx or Sig Freud
Or perhaps Malcolm Boyd
Whose writings are good for a shock.*

*For hymns I'll adapt any ditty
That has a good solid rock beat;
With guitar and a mike
Or something else like
To liven the stomp of the feet.*

*The Creed of Nicea's too binding,
It doesn't allow for a doubt.
So I never use it.
I put in a whosit
Nobody can tell what's about.*

*My pulpit is not for religion;
It relates to the here and the now—
Sometimes sociology
And sometimes ecology
And sometimes—oh brother—and how!*

*I don't need Commandments to guide me
In telling the wrong from the right;
Situations may vary
So judgments must tarry
For fear of my getting uptight.*

*Praying is too superstitious,
Meditation is wasting of time;
When my spirits would soar
I stare at the floor
And think about nothings sublime.*

*I don't need a volume of canons,
It cramps my free spirit to know
That I might be bound
By laws all around
To keep my free spirit in tow.*

*I don't need a bishop to tell me
What is or what isn't o.k.
I'll do as I please
(But not on my knees)
On Sunday or any old day.*

*I don't need a God in the heavens
To whom we must scrape and must bow;*

*For I know that man
By his own doings can
Transform this old planet right now!*

I cheerfully stand correction, or reminder, from I.S.O., who recalls my comments in A & A of Sept. 27 on the inadequacy of "private-blessing-begging" prayer. Says he: "Granted that prayers of petition and intercession are only two of the five notes of prayer—still, don't you think a good word should be said for them? I mean, God can use any prayer to good advantage and therefore even less than great prayers do some good. Someone said, 'When a little girl prays for her rag doll, the whole world benefits'."

Right. Thanks.

Is it true what they say about pornography—that if some people who are inclined to sexually sick behavior are given verbal and pictorial fuel for fantasizing they will substitute the reverie for the deed and no one will get hurt? Perhaps. It's the experts who say it and I'm no expert. But since the report of the presidential commission has heated up the subject I have been trying to recall something I read many years ago, and here it is, from G. K. Chesterton's *The Everlasting Man*: "There comes an hour in the afternoon when the child is tired of 'pretending'; when he is weary of being a robber or a Red Indian. It is then that he torments the cat." GKC was a shrewd observer of people in their pretending and their behaving, but he wrote those words 45 years ago and maybe human beings of 1970 differ as widely from those of 1925 as today's cars differ from 1925 models. Maybe. If so, Chesterton's comment is irrelevant to the current scene; if not . . .

Recently I have picked up the following dainty dicta from Old Man Anonymous:

(1) Religion often gets credit for curing rascals when old age is the real medicine;

(2) The body is the socket of the soul;

(3) You've got to do your own growing, no matter how tall your grandfather was;

(4) The world will never disarm until disambitioned;

(5) When an old man frolics, he flirts with ridicule.

(It was **Theopompus** [4th cent. B.C.] who said: "An unseemly fascination with youth is the surest sign of old age.")

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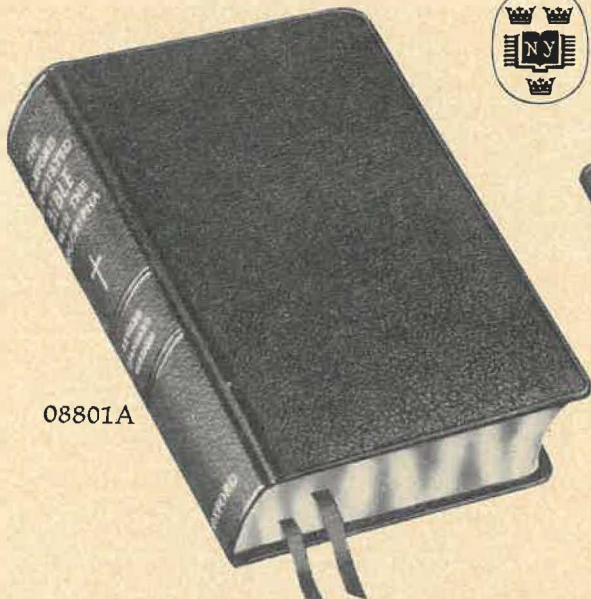
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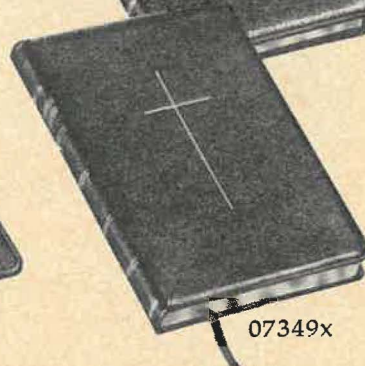
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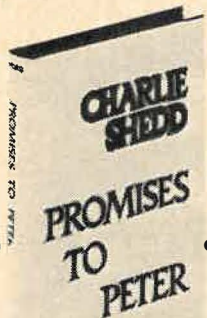
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The Living Church

Volume 161 Established 1878 Number 21

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THE KALENDAR

November

22. The Sunday next before Advent
23. Clement, B.
26. Thanksgiving Day
29. Advent I

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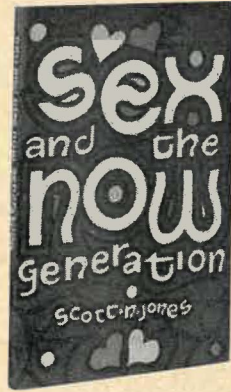
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November 22, 1970



SEX AND THE NOW GENERATION

SCOTT N. JONES



Permissiveness has replaced morality for many members of the now generation. Yet most of them want to approach the matter of sex responsibly. Even though they have thrown out Puritanism, they don't want chaos either, according to Scott N. Jones. They *do* want something constructive, positive, and workable on which to base their behavior and establish their moral values. The author offers such guidelines. And he poses specific criteria that a person needs to take into account in reaching his own decisions about love and sex.

SCOTT N. JONES has been Episcopal chaplain at Northwestern University since 1956. *Sex and the Now Generation* is the result of his observations and counseling there. PAPERBOUND, \$2.45

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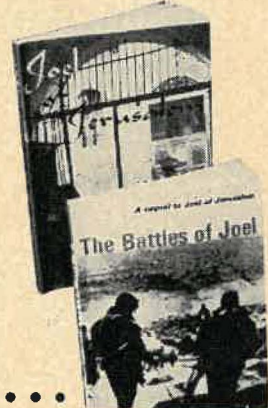
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Letters to the Editor

The Love of God

I will never be quite able to verbalize just how the *truly radiant love of God*, through the simple act of love by Bp. Brady upon Charles Byers [TLC, Oct. 25], brought me to my knees this night. Again, surely God has done this wondrous work! May Charles remain a priest forever.

KENNETH GRANT SIBLEY
Springfield, Mass.

Needed: Dialogue

Dr. William Norgren is quoted [TLC, Oct. 18] as saying that the criticisms of the COCU plan by the American Church Union and the ACU resistance to accepting these proposals for study is "paranoid." Whether he really thinks that or not (and whether it is true or not) the comment does stir me to question and to protest. Is it possible for us Episcopalians to carry on real internal dialogue rather than to indulge in name calling? I can't believe any of us really wants the differing groups to sink to such tactics, and I don't believe any of us could fail to desire true dialogue within the church. We know full well the shame and the scandal of the internal warfare that has often gone on within the Episcopal Church. Perhaps many of the old issues are no longer so sore, but if the great dialogue that has sprung up between Rome and the rest of us can flourish even in living rooms, can't we clergy of the Episcopal Church learn to speak with charity of those fellow priests with whom we differ?

Though I am not at present a member of the American Church Union, I believe that some of the issues the Church Union is trying to raise are real issues. We are all of one household; we live to the best of our ability as disciples and brothers of the same Lord; we worship by the same principles and we even share the same religious habits—good and bad. Yet there are great differences among us and a need for real dialogue. To characterize the people who raise issues and who plainly state that they cannot accept something as "paranoid" is not the way to begin that dialogue.

(The Rev.) THERON A. VALLEE
Rector of St. Luke's Church
Woodstown, N.J.

Concerning POWs

I write few letters to the editor. However, let me preface this rare one by saying that I hope many will respond in shock to your editorial [TLC, Oct. 25], "Parleying About POWs." Your evidence by your advice/opinion a real lack of contact with the situation which I hope is untrue. The cloak you seem to wrap yourself in is not my America nor my sense of Christianity.

Our POWs have been imprisoned for a longer period in this war than any war in our history—some as long as 6 years. What you propose—dealing only with our government—is sound as far as it goes. *But*, the wives and families did just that suffering in silence following your advice/opinion for 4 years. These 4 years were marked by no

progress, in fact, for a time all POWs were to be tried as war criminals.

I think it important to look at the facts or the fruits over against a rather false sense of "loyalty" or "Americanism." When the wives organized here in Virginia Beach and began to speak to, influence, and write congressmen, foreign governments, world religious organizations, progress was seen. North Vietnam is influenced by both world opinion and the average American, be he hawk or dove. Nearly 400 prisoners have been acknowledged as being held by Hanoi for whom they will be held responsible in the world's eyes. Our government has tried hard through official and unofficial channels. Sometimes, however, it is not enough! Many of us, loyal, *only* 100% Americans have written Hanoi and Paris without cowering or begging. Our only surrender would be a surrender of self to the larger issue of working toward a reduction of man's inhumanity to man.

We all, I hope, seek peace in Southeast Asia. In our pursuit of peace, let the prisoners not be forgotten in the unreal rhetoric of overconcern for face and self.

(The Rev.) ROBERT B. NEWLAND
Rector of St. Aidan's Church
Virginia Beach, Va.

Law & Order

If ABA President Jaworski [TLC, Oct. 25] is only saying that law and order should be for all factions and not just the National Guard—I wholeheartedly agree with your comments. But is that his only point? Is he also saying that the church should be relevant to society's current needs? Isn't he saying that everyone should be actively supporting law and order as a way to salvation?

It may be that trying to be relevant has brought us many of the current headaches to the church. Whether it is being for law and order, against racism, or for nudity, being relevant seems irrelevant to the concept of obedience to God's will.

I see reason to believe that if we proclaim Christ, and we are heard (seen?), and some believe, love for God's creation may result. Law and order is only a small part of that love. On the other hand, I see no cause for dismay in the realization that some will find violent revolution or even armed robbery more attractive.

As a member of the ABA, I can take some pride in knowing that the organization is making an effort to be relevant in many areas. But I question applying the same standards to the church as I apply to a bar association.

MARK B. THOMPSON III
Attorney at Law
Santa Fe, N.M.

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GENERAL CONVENTION SUMMARY

The program budget for the triennium adopted by the Houston General Convention amounts to \$23,866,276, to be spent annually. This is a "split-level" budget, divided into what are called "commitment" and "faith" sections. The commitment section (\$12,702,376) is to be raised from diocesan quotas, the faith section (\$11,164,000) from special contributions and from dioceses which have paid their quotas in full and wish to allocate further contributions to missions or other programs designated by the faith section.

GCSP

Convention voted to continue and expand the General Convention Special Program which was begun at Seattle in 1967. It enacted that henceforth no GCSP grant will be made to any group which has any officer or agent "finally convicted" of a crime of violence while promoting the program of the group. A bishop was given the right to veto a proposed grant within his jurisdiction, subject to a majority vote of the entire Executive Council membership to override. An appropriation of \$1,341,500 for GCSP was put on the commitment side of the annual church budget for the next triennium. GCSP is down for \$5,944,000 on the faith side of the budget, which means that it will get as much of this amount as is contributed toward it on a beyond-quota basis. (See explanation in first section above.)

Youth Program

A new youth program (GCYP) was set up and provided for, with a budget appropriation of \$250,000 for each year. The program is meant to be comparable to GCSP for the poor. Among its aims are to "empower youth in their quest for participation in the making of institutional decisions which affect their lives," to help them express concern for "war and peace, the draft, the quality and values of American life." It will operate along provincial and regional lines, each district having a screening and allocating committee, subject to overall Executive Council control, like GCSP. The GCSP criteria (non-violence, etc.) also are to apply to this program.

General Conventions

It was voted to include special representatives (women, youth, ethnic minorities) at the next General Convention

(Jacksonville, Fla., 1973). Action was taken to shorten the interval between meetings of the General Convention from three years to two years, beginning in 1975. Proposals for giving a larger voice to larger dioceses and for reducing the size of the House of Deputies were defeated.

Prayer Book Revision

Convention approved most recommendations of the Standing Liturgical Commission concerning trial use during the triennium of proposed rites and texts for the Christian Year, for the Eucharist, for Morning and Evening Prayer, and other offices; and finally, the House of Bishops having reversed itself, accepted for trial use a proposed new Ordinal (form for ordaining deacons, priests, and bishops). However, a proposal to combine baptism and confirmation in one rite, administered to infants, was defeated by the bishops. The final result was the authorization of the use of the trial rites of baptism and confirmation, the latter at the

accustomed time for confirmation rather than in infancy, and of the admission of unconfirmed children to the Holy Communion.

Women

For the first time in history, women were seated as members of General Convention. Deaconesses were officially declared to be truly ordained deacons, hence in holy orders. Changes in the canons which would allow the ordination of women to priesthood were not approved.

Ecumenical Relations

Continued participation by the Episcopal Church in the Consultation on Church Union (COCU) plan of union, but "without implying approval of its present form," was approved. The bishops rejected a request of COCU that there be a deadline of Dec. 1, 1971, for the dioceses to make their reports on the results of their study of the plan of union. Convention approved continuation of consultations between the Anglican and Roman



"Now, before we have any more questions on the church's program, remember! The Presiding Bishop did not call me to say: 'Joe, we're giving money to the Alianza group, OK with you?'"

Catholic Communions through the Anglican-Roman Catholic Commission (ARC) and the Anglican-Roman Catholic International Commission (ARCIC).

Executive Council

The size of the Executive Council was reduced from 51 to 41 members, *ex-officio* membership being limited to the Presiding Bishop and the President of the House of Deputies. (Previously vice-presidents, the secretary, and treasurer were included.) The special categories of two youth and four minority representatives, created by the special convention in 1969, were eliminated.

Marriage Canons

Convention acted to give bishops greater discretion in ministering to divorced persons. Canon 18 had previously required that before a divorced person could be married with the church's blessing the judgment of the civil court must have been final for one year. The canon was changed to read "one year, or a shorter time if it is deemed equitable by the bishop or ecclesiastical authority."

Theological Education

A General Board of Examining Chaplains was established to work with diocesan commissions on ministry in conducting, administering, and evaluating examinations of ordinands. This board consists of three bishops, six presbyters holding pastoral cures, six members of seminary faculties and other educational institutions, and six lay persons.

Clergy Pensions

Convention approved a proposed increase in the minimum pension payable to a retired clergyman with at least 25 years accredited service, from \$2,500 to \$3,000, and urged the trustees of the Church Pension Fund to consider this.

Pension Fund Trustees

The following were elected or re-elected to the board of trustees of the Church Pension Fund (* indicates incumbent): D. Nelson Adams, New York; *the Rt. Rev. John M. Burgess, Bishop of Massachusetts; *Daniel P. Davison, New York; *Joseph R. Eggert, Jr., Armonk, N.Y.; *James B. Knowles, New York; the Hon. Gerald Lamb, Connecticut; *the Rt. Rev. C. Richard Millard, Suffragan Bishop of California; *the Rt. Rev. J. Milton Richardson, Bishop of Texas; *Peter H. Vermilye, Boston; *Carroll L. Wainwright, Jr., New York; *the Rt. Rev. Thomas H. Wright, Bishop of East Carolina; *Willard J. Wright, Seattle, Wash.

Episcopate

The Rev. Adrian D. Caceres was elected Bishop of Ecuador. Lt. Col. Clarence E. Hobgood, Air Force chaplain, was elected Suffragan Bishop of the Armed Forces. A proposal by the House of Deputies that both houses join in the election of future Presiding Bishops was rejected by the House of Bishops.



Resolutions on Social Questions

By resolutions, the convention urged such bodies as the Church Pension Fund and the Episcopal Church Foundation to adopt programs similar to those of the Executive Council's ghetto investment program. It expressed concern about drug abuse and urged the dioceses to strengthen their ministries to drug misusers. It urged the church to pray and act about world hunger. And it upheld the right of all persons to express dissent by non-violent means.

Vietnam

The House of Bishops passed a resolution calling upon the U.S. Government to withdraw its support from the "present government of Vietnam," and calling for the withdrawal of "all American forces" from Vietnam by December 1971. The House of Deputies refused to concur, or to issue an independent statement of its own.

Missionary Jurisdictions

The Missionary District of Okinawa, since 1948 under the jurisdiction of the Episcopal Church in the United States, will be transferred to the Holy Catholic Church in Japan (Nippon Sei Ko Kai) on Jan. 1, 1972. The Episcopal Church will continue financial support through 1977.

Anglican Consultative Council

The House of Bishops elected the following to represent the Episcopal Church in the Anglican Consultative Council, the next session of which will be in Kenya in February 1971: the Presiding Bishop (two-year term); the Rev. W. G. Henson Jacobs, of Brooklyn, N.Y. (four years); and Mrs. Harold C. Kelleran, of Alexandria, Va. (six years).

Diocesan Realignment

Convention established the new Diocese of Southern Alabama and Northwest Florida. The Rt. Rev. George Murray, Bishop of Alabama, has chosen to become bishop of the new diocese and will assume jurisdiction on Jan. 1, 1971.

Hispanic Affairs

A National Commission on Hispanic Affairs was established, to consist of 15 representatives of Hispanic communities in the country. The commission will serve the church in ministering to the financial and other needs of Hispanic peoples.

Clergy Placement

Bishops sought more authority to place clergy and to remove them, but the deputies refused to concur.

ORGANIZATIONS

Independent Units Disband

Two independent Episcopal organizations, both concerned with race relations but from divergent perspectives, are disbanding, or have already done so.

As its final meeting, the Episcopal Society for Racial and Cultural Unity (ESCRU) held a banquet during the 63d General Convention. Formed in 1959 to oppose "any form of segregation or separation" based on race or class in the church, it received support from many churchmen who favored a more militant witness against prevailing patterns of race relations.

A newer organization, Episcopalians and Others for Responsible Social Action (EORSA), also announced it was going out of existence. EORSA was formed in 1969 by churchmen who were opposed to the action of the Special General Convention that met in South Bend, in voting \$200,000 for a grant destined to reach the Black Economic Development Conference (BEDC), with the National Committee of Black Churchmen acting as a conduit for the funds. The organization was formed, according to the Rev. Albert H. Palmer, of Farmingdale, N.Y., who served as president, to "offer the responsible majority an alternative to violence and intimidation." He said members of the group would now support the General Convention Special Program following changes in granting procedures made in Houston. EORSA had raised about \$41,000 and contributed the funds to the NAACP and the Urban League.

ESCRU had endorsed the South Bend action and earlier had endorsed the concepts of reparations set forth in the Black Manifesto delivered by James Forman at the founding meeting of BEDC. A spokesman said the group had served its purpose and other organizations "are now carrying on the ministry originally developed by the society."

Altar Guild Triennial Held

Meeting during the early days of the 63d General Convention was a separate organization not controlled by the convention—the National Association of Diocesan Altar Guilds, which held its fourth triennial Oct. 12-14, in Houston.

Speakers and their subjects during the three luncheon meetings and work sessions were Mrs. Donald Lacey, head of the National Cathedral Altar Guild—flower arranging; Miss Mary Moore, importer of linens—illustrated talk on history and care of linens; the Rev. G. Harris Collingwood, rector of the Church of the Advent, Boston—"Man, the Liturgical Animal"; Miss Ethel Shelor, Diocese of Chicago—vestments; Mrs. George Talbot, Diocese of Maine—program planning; and the Rev. Jeffrey P. Cave, Church of

the Epiphany, New York City—"Women's Lib and the Altar Guild."

During one meeting new officers were elected: Mrs. Warren W. Harris, Oak Ridge, Tenn., president; Mrs. Walter P. White, Jr., Pasadena, Calif., vice president; Mrs. George F. Talbot, Portland, Me., treasurer; and Mrs. W. L. Wilsey, Jr., Oklahoma City, Okla., member at large. These women will serve during the present triennium.

ECUMENICAL RELATIONS

Pope Hopes for Anglican-Roman Unity

Before 10,000 Roman Catholic pilgrims from England and Wales, and members of the Anglican Church, Pope Paul VI solemnly canonized 40 English and Welsh martyrs executed for their religious convictions under England's laws in the 16th and 17th centuries.

In a sermon during the two-hour ceremony in St. Peter's Basilica, the pope expressed the hope that "the blood of (the) martyrs would heal the great wound inflicted upon God's church by reason of the separation of the Anglican from the Roman Catholic Church. Do these martyrs not tell us that there is only one church founded by Christ?" he asked. "Is it not this, their witness, their devotion to their country, that assures us that one day—God willing—the unity of the faith and of Christian life will be restored?"

Stressing the theme of ecumenical unity, the pontiff said: "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church—this humble 'servant of the servants of God'—is able to embrace her ever beloved sister in the one authentic communion of the family of Christ, a communion of origin and faith, a communion of priesthood and of rule, a communion of saints in the freedom and love of the spirit of Jesus."

Pope Paul's emphasis on the canonization as a symbol of hoped for unity between the Anglican and Roman Communions was seen as his reply to criticisms and fears voiced earlier that such an action might stir ill feeling and strain the ecumenical movement.

The 40 martyrs were selected from some 357 Roman Catholics put to death during the period of mutual religious persecution after the English Church broke with Rome. Even though last year the Archbishop of Canterbury expressed strong reservations about the wisdom of the canonizing of the martyrs, he sent an official representative to the ceremonies.

In his address, the pope said, "We are particularly pleased to note the presence of the official representative of the Archbishop of Canterbury, the Rev. Dr. Harry Smythe (head of the Anglican Centre in

Rome). We indeed feel very close to both men. We would like them to read in our heart the humility, the gratitude, and the hope with which we welcome them."

The tenor and style of the ritual stressed interfaith harmony. When the pope was carried into the Basilica on his portable throne, the Westminster Cathedral College Choir of London sang, "All People that on Earth Do Dwell," an old protestant hymn. The music chosen for the Pontifical Mass was composed by William Byrd in 1610 (he was often in trouble for his adherence to Roman Catholicism, but his musical genius found favor at the royal court). Congregational singing included a number of hymns from English tradition, especially familiar to Anglicans, such as "Praise, My Soul, the King of Heaven," and "Praise to the Holiest in the Height." Toward the end of the ceremonies, the congregation joined the choir in singing one of the oldest of English Roman Catholic chants, "Soul of My Savior."

Meanwhile, outside a small group of Roman Catholic traditionalists from Britain, the U.S., West Germany, France, and Italy, moved about in St. Peter's Square distributing leaflets praising the martyrs' "determination not to contaminate the crystalline purity of the Holy Tridentine Mass of Saint Pius V with rites performed by Protestants." The traditionalist movement opposes the introduction of the vernacular in the Mass and is less than enthusiastic about the ecumenical movement.

Lutheran-RC Findings Reported

Conclusions reached by Lutheran and Roman Catholic theologians on the key question of a valid ministry in relation to the Eucharist "represent a forward step of immense significance," in the opinion of the leaders of the two groups. The evaluation is made by Dr. Paul C. Empie, of New York, and the Most Rev. T. Austin Murphy, Auxiliary Bishop of Baltimore, in the foreword to a volume entitled, *Lutherans and Catholics in Dialogue IV: Eucharist and Ministry*. The work is the fourth in a series issued during the six years since the doctrinal discussions were initiated.

Co-sponsors of the talks are the USA National Committee of the Lutheran World Federation, of which Dr. Empie is general secretary, and the Committee on Ecumenical and Interreligious Affairs of the National Council of Roman Catholic Bishops, with Bp. Murphy as chairman of its first subcommission for dialogue with Lutherans.

The two leaders, who alternate in presiding at the sessions, emphasized that the studies and position papers represent the views of the authors and the dialogue groups and do not constitute official state-

Continued on page 24

Briefly...

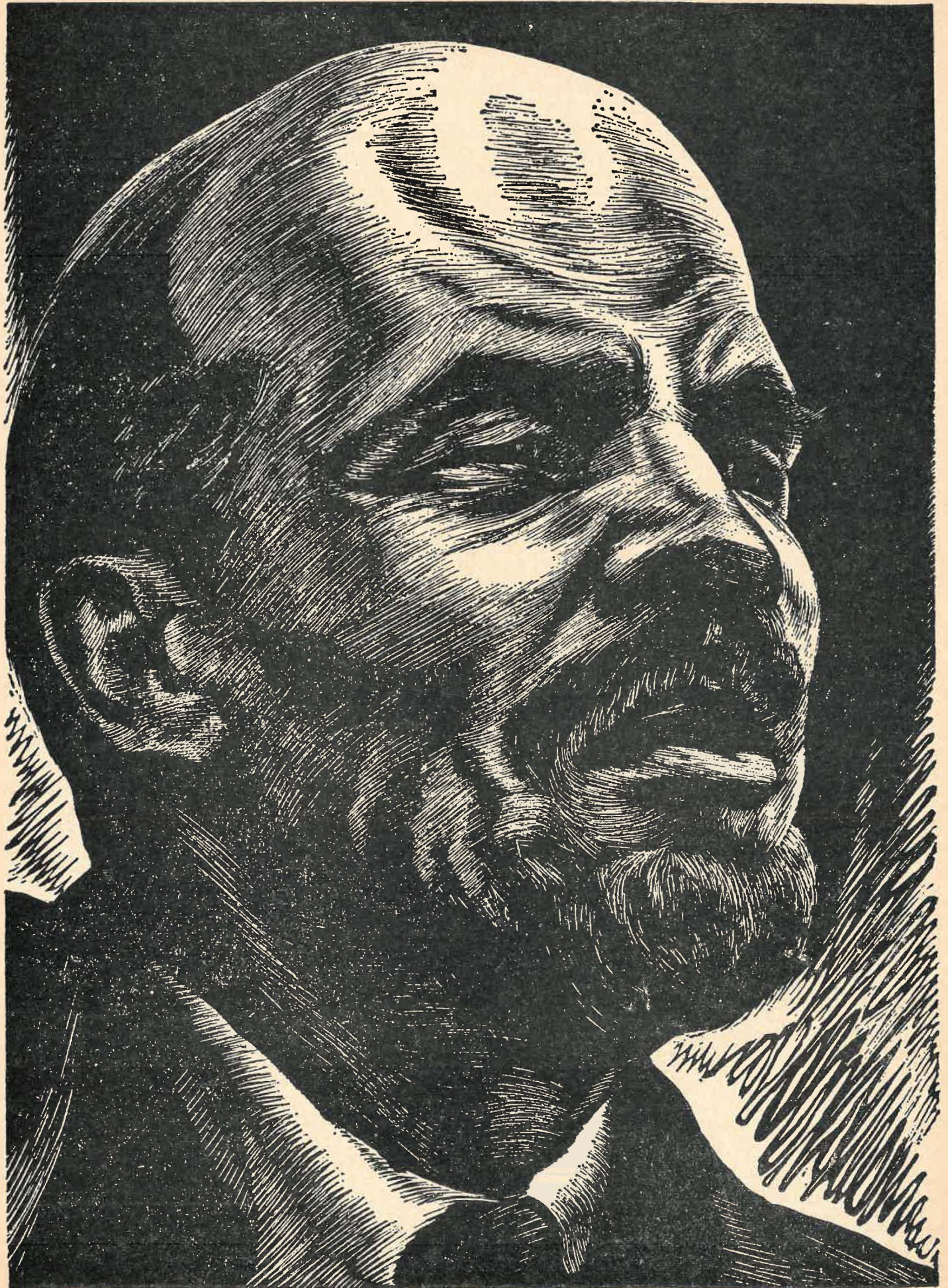
■ Britain's first fully ecumenical theological college was inaugurated in Birmingham in the presence of the Archbishop of Canterbury, Dr. Michael Ramsey, and Methodist Conference President Rupert Davies. The school resulted from a merger of Queen's College and Handsworth College, both in Birmingham, but its premises are those of the Anglican college. The campus is to be enlarged, and the school is to retain the name of Queen's, but a new section will be called the Handsworth building. Before the inaugural ceremony, there was a Eucharist for the college and the communion vessels from Handsworth Methodist College were handed over to Queen's and used there for the first time.

■ John Miles, church warden at Wembly, northwest London and professional newsmen, has been named press aide to the Archbishop of Canterbury, succeeding Michael De-La-Noy, who was dismissed last summer [TLC, Aug. 9].

■ The Rev. George Minshull Sessford, 42-year-old son of a Methodist minister, has been elected Bishop of the Diocese of Moray, Ross, and Caithness, in Scotland. Mr. Sessford graduated at St. Andrews University, Scotland, in 1951, after British Army service in the Middle East, and completed his theological training at Lincoln, England. He served at St. Mary's Cathedral, Glasgow, and for five years was also chaplain to Anglican students at St. Andrews.

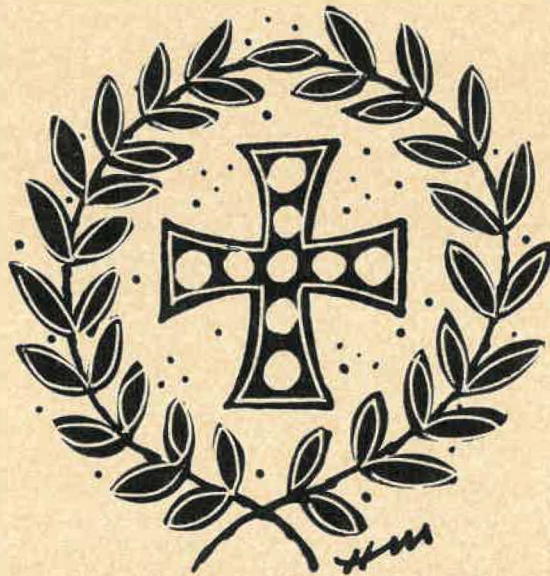
■ The Rt. Rev. Noel Baring Hudson, a World War I hero before becoming the Church of England's youngest bishop, has died at the age of 76. During the war he was decorated several times for bravery in the front lines. After the war, in 1921, he was ordained as priest, and became a bishop only ten years later, at the age of 37. Consecrated bishop of the vast Diocese of Labuan and Sarawak (Borneo) in the Far East, he later served in England as Assistant Bishop of Saint Albans and Bishop of Newcastle and of Ely. He retired in 1963.

■ The Rt. Rev. Stanley Steer retired Oct. 6 after 20 years as Bishop of Saskatoon. Bp. Steer, 70, was chairman of the General Synod Commission on Marriage and Related Matters of the Church of Canada for many years. He was responsible for the revised marriage canon ratified at the 1965 and 1967 sessions. The revised canon strengthened marriage and family life, and provided, in cases where there is no civil impediment, for the remarriage within the church of divorced persons, providing certain obligations are met.



Lenin / a woodcut by L. Friedlander

THE CHRISTIAN-MARXIST DIALOGUE



- A Special Section -

The communist world observed the 100th anniversary of the birth of Vladimir Ilyich Lenin (1870-1924) during April of this year. A somewhat shabby theoretician, Lenin had little, if any, intellectual curiosity; his meagre writings abound in contradictions and misconceptions. His one and only contribution to history—which has an ominous lasting influence in Russia—was his fanatical insistence on the exclusive authority of Marxian socialism and on the suppression of any attempt to express or practice heterodox views. In the light of these facts, the following articles might be found of some relevance by the readers of this magazine.

The Future Of Hope

By URBAN T. HOLMES

THERE is probably some truth to the suggestion that in America, unlike Europe, where exposure to Marxism is more frequently superficial and usually caricatured, we tend either to dismiss out of hand its critique of western civilization or naively to embrace what is in some ways a very dated system. Philosophical Marxism should not be identified without considerable qualification with the policies of either Russian or Chinese Communism; nor has the New Left validated its utopianism by citing the production figures of Cuban sugar. It is not without significance that two of the most articulate contemporary spokesmen for Marxism, Roger Garaudy and Ernst Bloch, are both exiles from the Communist Party and all that represents in the world of international politics.

Most of us remember Karl Marx for having said that "religion is the opium of the people." There is a certain truth here; though as is well known, Charles Kingsley, a 19th-century Anglican priest and social reformer, said it before him. What is not so well known is that Marx describes religion as the symptomatic expression of man's suffering. Bloch writes in the same motif, saying it is "the sigh of the oppressed which constitutes religion." St. Augustine's "restless heart of man" is expressed anew in the context of modern industrialism and the totalitarian state.

The problem is that Marx looked at this sense of dissatisfaction, so clearly related in his time to the mistreatment of the working man, and saw that religion made of it the natural order of things—that is, equated the *status quo* with the will of God—and offered those who starved in the streets, worked in the poor houses, or toiled long hours in the factories (as any reader of Charles Dickens recalls) the consolation of heaven when they died. The gifted Anglican preacher, F. W. Robertson, in 1851 declared that

human rights were not the message of the Gospel, but rather it was "the substitution of blessedness, which is inward character, for happiness, which is outward satisfaction of desire." This simplistic and insensitive statement is topped by the pious verse of Mrs. C. F. Alexander in her *Hymns for Little Children* (1848):

*The rich man in his castle,
The poor man at his gate,
God made them, high and lowly,
And ordered their estate.*

Certainly as we in America look back on the black church of the 19th and 20th centuries, we can see that it served the function of giving the black man an emotional outlet in the face of unquestioned suppression in a white society. We can also recognize that the immigrants to this country, destined to begin their new lives in the more menial factory jobs, found great consolation in their ethnic churches. Perhaps it becomes a little more difficult to understand our function today in what Robert Bellah in his now famous essay describes as America's "civil religion."

RECOGNIZING the true misery of man's present condition, Marxism not only accuses religion of a share in attempting to keep it this way, but it also claims that such attempts go in the face of history. Ernst Bloch's most notable work, *Das Prinzip Hoffnung*, just now being translated, is an amazing study of man in which he seeks to show that *hope* is above all constitutive of human nature. Man is the creature who looks to the future, who builds utopian dreams, who can live now because he can look forward and work for something much better. Although he sets this philosophy in the context of Marxism, he credits the discovery of the meaning of history to the Hebrews and the apocalyptic anticipation of the Judaeo-Christian tradition. Bloch believes that there is within history a thrust toward the future, where there shall be no more alienation. It is a theme not unlike that developed in the Jesuit theologian, Pierre Teilhard de Chardin, and shares with him the problems of any kind

of conceptualization of a dynamic *within* man, history, or nature that drives us to some future end (called an entelechy). The idea is also akin to concepts of self-realization, indebted to Alfred Adler's teleological psychology, found in the humanistic psychologists, such as Abraham Maslow.

In such a system the worst thing that can happen is a crystallization of the past in the present; for man's goal lies in the future and to thwart that end is to leave him in misery and a life of ultimate meaninglessness. It is not surprising therefore that Bloch and Garaudy both take exception to a God conceived as *static, absolute being*. Such a concept they trace to its Greek roots and a notion of the future as a senseless repetition of the past. Whereas they claim it is alien to the Messianic strain within the Judaeo-Christian tradition, Gentile Christianity did indeed make it its own, and the God of Hellenistic thought became the God revealed in Christ, he who is *spatially* transcendent.

In the past few years some notable Christian theologians have responded to the challenge of Bloch and Garaudy and others, largely because they are willing to acknowledge a certain mutual dependence for their ideas on the Bible and because of an obvious joint concern for the future of man. This search for points of meeting makes no sense if either we convince ourselves of a lack of good will among Marxists (not to be confused with the obvious calumny of the communist countries) or if we harbor the idea that Christian orthodoxy is some kind of monolithic system clearly identifiable from the lips of Jesus. Obviously Christian theology is always a reflection upon the work and person of our Lord according to our own conception of reality, and consequently there are manyologies (the New Testament has a number), and it is possible to take seriously the critique of any of them without panic.

On the continent two Protestants, Wolfhart Pannenberg and Jurgen Moltmann, and one Roman Catholic, Johannes Metz, and a Roman Catholic layman in Canada, Leslie Dewart, have lead in an attempt to take seriously the Marxist critique of Christian thought and practice, and at the same time point out how Christian insight does greater justice to that for which both it and Marxism long: the fulfillment of man. We are perhaps tired of angry, young polemics, but fatigue cannot nullify the fact that since the fourth century the church has a history of identifying the will of God from time to time with tyranny and intransience. The record is certainly not as bad as some would suggest—the Middle Ages, for example, is full of heroic witness against vested interests—but particularly in modern times there has often been a calloused assumption that God agrees with what we do in his name.

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The theologians mentioned in various ways largely accept the Marxist criticism of a doctrine of God as one who is *spatially* transcendent and static, absolute being. They would not only reject the symbol of God as "out there" (after Paul Tillich, through J. A. T. Robinson), they would also avoid expressions equally spatial, equally Greek, such as God who is the "depth of our being." Rather they would recall us to what is in their mind a more biblical symbol, the *temporal* transcendence of God. As Pannenberg says, "God is the power of the future"; or with Metz, "God is . . . in front of [history] as its free, uncontrolled future." In this way the anomaly between a spatial conception of God's lordship and the fact that he is not yet Lord is met; and the life, death, and resurrection of Christ (all these theologians place great stress on the Resurrection appearances as historical) is seen as a proleptic event—that which proclaims and anticipates the future to come.

In other words, the Christian-Marxist dialogue is meeting on a common eschatological base. Man is a creature of hope, who lives today in terms of the future. He is drawn on by what lies ahead, not pushed by what happened in the past. For the Christians, Messianism becomes important again (but not in the sense of the naive utopianism of the Marxists), and the past is important for what it says about the future. There is a common commitment to make no peace with things as they are. Pannenberg writes, "All conservative persistence in established securities will be shattered and surpassed by historical change." Moltmann would insist that eschatology, the concern for the end of the process of history, is the Christian conviction that colors all other theology. For them, a theology of revolution is rooted in Chris-

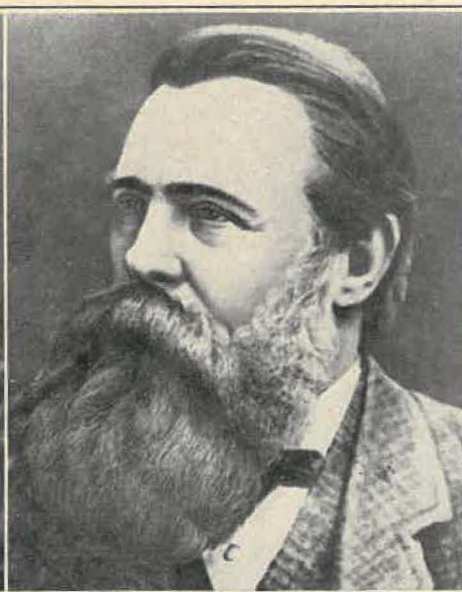
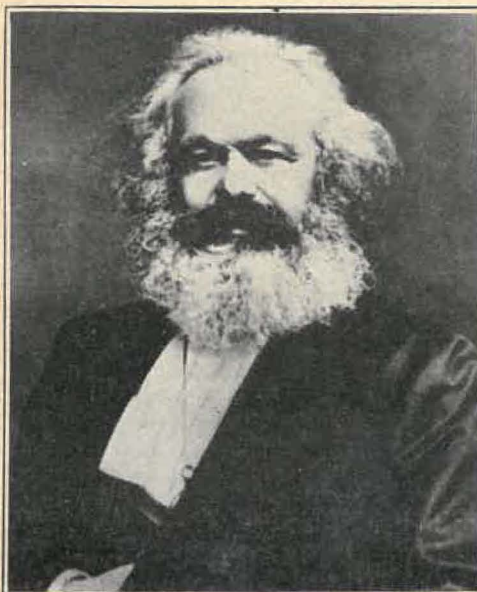
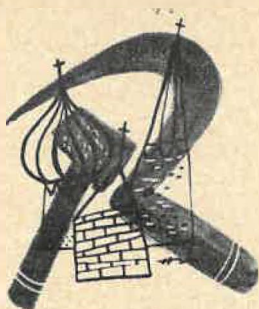
tian hope. When it is pointed out that our Lord never advocated the overthrow of the Roman government, they would point out that a large number of the leading New Testament scholars believe that Jesus thought the Kingdom of Heaven would be fulfilled in his own lifetime, and that the early church moved from an immediate expectation only as their God-concept became more and more Hellenized.

The criticism of men such as Bloch and Garaudy by Christian theologians takes particularly two directions. The latter writes, "For a Christian, transcendence is the act of God who comes toward him and summons him. For a Marxist, it is a dimension of man's activity which goes out beyond itself towards far-off being." This is true and leaves Marxism with two possible alternative sources of hope, neither one of which does justice to their rhetoric. For on the one hand, man lives in the hope of a future which does not exist—Bloch speaks of a vacuum that sucks man into itself—and which is in fact based upon a "mystical something" in the present. Consequently, for the Marxist, man's hope is really not in the future but in the present. On the other

hand, man's hope is in some kind of Hegelian supra-historical principle, which in effect makes a lie of the Marxist's claim to the historical nature of reality. Our theologians would insist that Christianity with its belief in a temporally transcendent God avoids this problem and that the atheism of Marxism is its own downfall as a system.

Then Marxism cannot handle the matter of individual death. Why should the belief that the world will some day achieve freedom from alienation give me, facing death in a relatively short time, any hope? Bloch's answer is a "world-soul," stating that the "core of existence" is an intransient something within each of us, and the body is just a "husk" to be sloughed off. This incredible bit of romanticism does not take death seriously at all. Christianity does, and promises in the resurrection of the dead a life for each of us in the Kingdom of God that lies in the future (not "up in heaven," but "beyond us in heaven").

CLEARLY whenever anyone agrees to a dialogue he is assuming that there is something in the position of the other that can be of benefit to him and that his own presuppositions are to some extent negotiable. In the minds of many theologians the magnificent structure of the western philosophical tradition, which has provided Christian theology with its "building blocks," is in need of refurbishing or extensive rejuvenation. We cannot afford then to despise material from any quarter, no matter how unexpected, which may awaken us to a much-needed new vision of the Gospel and a refreshed sense of Christian mission. How history shall judge the Christian-Marxist dialogue no one knows, but to date it has brought forth for many a new appreciation of some hidden treasures of our faith.



"Philosophical Marxism should not be identified without considerable qualification with either Russian or Chinese Communism."
MARX: Laid the foundation. **ENGELS:** Clarified the philosophy. **LENIN:** Added the practical elements.

A Mixed Kettle of Fish

By ENRICO S. MOLNAR

AFTER a recent visit to the USA, Sir Kenneth Clark (Lord Saltwood), author and head of the London National Gallery, said, "I think the state of America is really very bad. Worse than I had feared, a tremendous crack-up quality." A number of younger theologians in our country are saying in effect: action, not reflection, is the proof of a Christian in a revolutionary age. While plaster is falling all around us we might find it profitable to listen to the voice of a Christian theologian who, until recently, was actively engaged in teaching, in action, and in dialogue with Marxists and Leninists in a communist state, Czechoslovakia. Dictatorship and totalitarianism, those two oldest social plagues next to war, flourish over 50 percent of the globe today. And their 20th-century variations differ only in technology and psychology; hence they are worse. Yet there are Christians who honestly think that they can "have a dialogue" with representative thinkers of totalitarian systems, such as Marxist-Leninism and "humanized" Communism.

One such Christian, a theologian of considerable background and knowledge, is Professor Jan Milic Lochman. He was for eight years Professor of Systematic Theology and Philosophy at the Protestant Comenius Theological Faculty in Prague. During 1968-1969 he served as Harry Emerson Fosdick Visiting Professor, Union Theological Seminary, New York. Currently he is Professor of Systematic Theology at the University of Basel in Switzerland. A native of Czechoslovakia, he was the first Christian after nearly two decades who was invited repeatedly to speak on the Czechoslovak radio as a Christian during the heady days of the Prague Spring 1968. During that brief period, for the first time public meetings of Christians and Marxists were organized not only in universities and in

churches but in secular lecture halls. It is essentially out of this experience of the Prague Spring 1968 that comes the subject of Prof. Lochman's book, *Church in a Marxist Society: A Moving Report from Czechoslovakia* (Harper & Row; pp. 198; \$5.95). It is an important contribution to the problem of Christian-Communist confrontation. The Iron Curtain divides the world into "East" and "West" and no group of people feel the division more painfully than Christians on both sides. Dr. Lochman addresses himself to the problematics of this issue. The result is a very stimulating, exasperating and at times obfuscating book.

FIRST of all, Dr. Lochman proceeds from certain basic assumptions which he takes for granted but which this reviewer does not. For example, (1) he accepts fully Karl Marx's doctrine of "ideological superstructure" shaped by the conditions of economic production. "Thinking is not sovereign; it depends on social reality" (p. 138). Thus "deideologizing" is a constant task of theology" (p. 141). Karl Marx quarreled with symbolism and idealism and older forms of materialism because they were content merely to interpret the world; whereas he understood that thought, being a process of life, must also help transform the world. Lochman, like every Marxist, overlooks in his polemic the extent to which interpretation itself produces change: primarily by transforming the potentialities of the interpreter.

(2) He annoyingly confuses Socialism with Communism. Whenever he speaks of Socialism in Czechoslovakia, he means Marxist Communism, even though he may distinguish it from Stalinist "personality cult." Socialism is a different kettle of fish from Communism; I suspect the author is using "Socialism" in order to make Communism—such as Hromádka understood it—more palatable to the western readers.

(3) On page 66 Lochman makes the astounding statement that "there is a basic difference between Communism, with its constructive and humanistic possibilities

(!), and destructive and Nihilistic Fascism." I have seen both Fascism (in its Nazi version) and Communism at close range, and while rejecting both as monstrosities of human invention, I found Nazism more honestly brutal than Communism which always tries to cover up its perversions with tenuous legalism and ideological gobbledygook. The Marxist who characterizes members of the capitalist bourgeoisie as vermin is no different from the Nazi who so characterized the Jew. Both Nazis and Marxists find it easy to exterminate their opponents like vermin. In Marxism—as in Fascism—there is no place for freedom, that essential attribute of Christian—or any—personality. Marx, like the advocates of the Black Manifesto, limited freedom to "the conscious recognition of social necessity." Hence Marxism has no theory to account for its own corruption, though the stench of that corruption in Czechoslovakia is the most signal manifestation of Marxism today. Whereas Christianity understands that the person is a higher emergent from the beloved community, Marxism personifies the community and endows its leaders alone with the true attributes of persons. Lewis Mumford said years ago that Marxism is a regression to the theology of the Egyptian pharaohs, for whose personal glorification a whole society worked and slaved, encouraged by docile brain-washed priests.

(4) In the fourth place, Lochman believes in revolutionary violence: "The social responsibility includes an open approach to violence." This is the kind of end-justifies-the-means philosophy so dear to many of our own American radical militants. The Rev. Johannes Metz, who, attending a Christian (Protestant and Catholic)-Marxist conference in Marienbad in 1967, said, "If Christian Love is mobilized as the unconditional will to freedom, then this love may also command revolutionary violence" (p. 187). The Christian participants at that conference agreed that, "in its original and authentic form Christianity was a revolt against the injustices of this world, and it played a progressive role particularly in strong trends of Christian nonconformism" (p. 190). What simplistic nonsense! Primitive man mistakenly treats things as if they were persons; but modern non-Christian man and especially the Marxist treats persons as if they were things; and that is perhaps an even more dangerous superstition squarely condemned by the Sermon on the Mount.

(5) In the fifth place, Lochman accepts the Marxist doctrine that when socialist democracy replaces the "Constantinian Society," Christianity can really flourish (p. 61). Now this is a colossal assumption. It seems to me that the church has done quite well during the extensive period of feudalism, which lasted much longer than any of the varieties of Marxist society. There is always a danger of identifying

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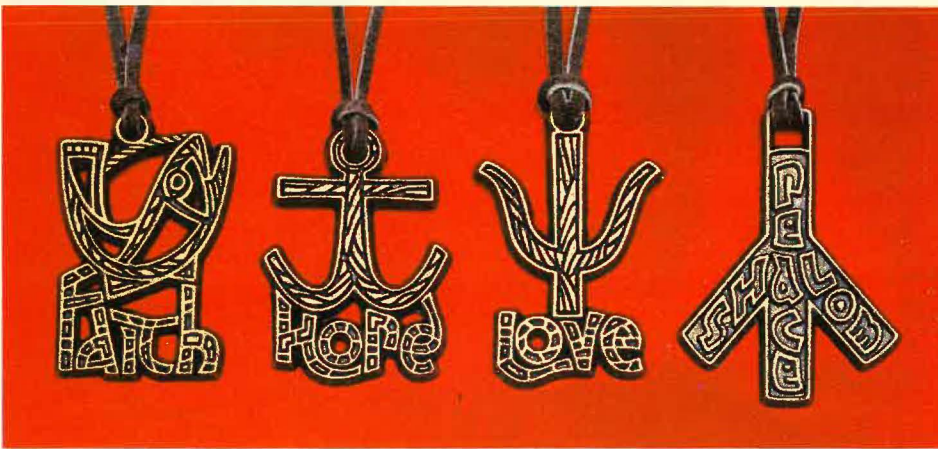
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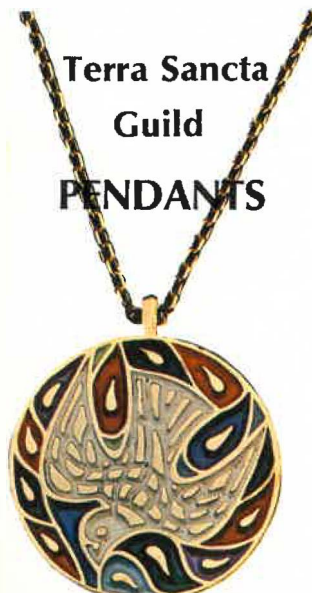
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Christianity with any particular social philosophy or order. My father and my father's father remained faithful to the Crown of St. Wenceslas and to the idea of the Kingdom of Bohemia even in republican Czechoslovakia, together with many other lesser Hussite nobility. Did that make them less Christian than socialist Lochman? To translate this into American terms: Is a Republican Christian better than a Democratic Christian? Or, to be a Christian, does one have to accept unquestioningly the Black Manifesto?

A positive contribution of the book is Prof. Lochman's chapter on "The Historical Heritage of Czech Protestantism" (pp. 31-46), which presents a succinct overview of the First Reformation (Hussite and Moravian, as distinct from the Second Reformation, Calvinist and Lutheran, and the Third Reformation, Anabaptists, etc.). He is correct in saying that the Magna Charta of the Hussite Reformation, the Four Articles of Prague, spell out three notes of the church: the Word, the Sacraments, and the tradition of Christian discipleship (p. 32). Unfortunately, Lochman sees the reformation through a peculiar blend of Calvinist-Marxist perspective when (a) he sees in the Four Prague Articles a demand for the secularization of the church (p. 131), and when (b) he affirms that when the Hussites turned to Utraquism it became a semi-reformed church of a strongly-conservative character (p. 33). A Calvinist might say the same for Anglicanism. Lochman is unfair in judging a reformation movement from a particularistic orientation. He is even more wrong when he adopts the popular Marxist notion that the Hussites were, in a sense, forerunners of the communist revolution, that they were consistently "churches of the people," of the poor, of the proletariat (pp. 40f). History tells us otherwise. True, at one time 90 percent of the population adhered to the Hussite reformation; but this was a feudal society, and all strata of society belonged to the national church. A great majority of the 21 persons executed on the Old Town Square in Prague by the forces of the Counter-Reformation in 1621 were noblemen.

A special comment I wish to reserve to Dr. Lochman's treatment of Dr. Joseph L. Hromádka, for many years Dean of the Comenius Theological Faculty at Prague University, its best-known theologian, and a familiar figure in the ecumenical movement. The author refers many times to Hromádka, his mentor whom he obviously admired and whose faithful disciple he remains. Hromádka, an able product of the universities of Vienna, Heidelberg, and Aberdeen, was a liberal theologian with Barthian overtones. Hromádka throughout his life remained a strong Erastian. During the first Czechoslovak Republic he was an eloquent interpreter of Masaryk. World War II (which he spent teaching at Union in New

York and at Princeton) radicalized his theology. After returning to his native land he became a Socialist. In 1958 Prof. Hromádka organized the Christian Peace Conference. In the three All-Christian Peace Assemblies, all held in Prague, in 1961, 1964, and 1968, Prof. Hromádka tried to arrive at "a new level of understanding and even solidarity between many Christians and Marxists as it has emerged with unique intensity in Czechoslovakia in recent years in our common effort for humanization of our socialist (understand: communist) society" (p. 171). In order to "renew the credibility of Christian witness" (pp. 100-104), Hromádka invented a new Christian doctrine which he called "Civilian Proclamation" (p. 69). By it he meant basically Dietrich Bonhoeffer's "nonreligious interpretation," a "Christian witness without religious uniform, without long robes." While one may agree with this idea to a point, in Hromádka's theology it became basically a tool of accommodation to the Marxist. Thus, a Christian "does not live a deliberately distinct existence" from the world around him (p. 72). And Lochman applauds his mentor: "Here is the reason, based on the Gospel, for our saying yes to socialist reconstruction, to its principle, and to many of its results" (p. 82). Hromádka, who in true Erastian fashion adulated Masaryk between the two world wars, now naively welcomed the Marxist as his partner. Lochman praises this as a "creative one-sidedness" (p. 63).

Another person who knew Hromádka well, Czech astronomer Karel Hujer (University of Chattanooga), wrote: "The Communist masters saw in Hromádka an excellent tool, a proverbial example of one who turned his back on capitalist society, a showpiece for naive western audiences. Thus, theologian Hromádka obtained a free passport to any part of the world when Czechoslovak boundaries were sealed tight with barbed wire and policed by bloodhounds. The Prague theologian spoke hopefully and eloquently, always finding captive audiences in the world of open society. . . ."

During the years that Hromádka was Dean of the Comenius Theological Seminary, thousands of innocent victims, "including Hromádka's colleagues and friends, perished in prisons and inhuman labor camps" (Dr. Hujer's words), and the famous dean did not lift a little finger to help them. Some say he even denounced some uncooperative pastors to the Prague communist authorities. Is this, Mr. Lochman, "creative one-sidedness?" No wonder Hromádka was invited to Moscow in 1958 to obtain the coveted Lenin Peace Prize. Thus he became part of the Soviet elite. Prof. Lochman conveniently glosses over these dark pages of Hromádka's life. The recent action of the National Council of Churches in honoring Dr. Hromádka in a special memorial is an insult to the Christians

of Czechoslovakia who do not wish to compromise with Communism.

LOCHMAN postulates that a Christian-Marxist dialogue is not only necessary but quite possible. He gives us a number of illustrations. A French Marxist, Roger Garaudy, in his effort to characterize a hopeful and meaningful form of dialogue between the two ideological camps, coined the term "mutual interpellation" (p. 185 and 191), suggesting that tolerance is the real battlefield on which the war for truth must be ventured. His other example is a Marxist thinker V. Gardavsky, who published his "inspiring contribution" in a series of articles in a leading literary journal in Prague in 1967, under the title "God Is Not Quite Dead." And Lochman comments: "The biblical heritage is deeply meaningful. And this means that Christians and Marxists may again become partners in an authentic dialogue" (p. 185). Unfortunately, historical evidence points to the contrary. During the disastrous black summer night of Aug. 21, 1968, Soviet hordes overwhelmed Czechoslovakia and snuffed out any traces of Christian-Marxist dialogue. Roger Garaudy has been expelled from the French Communist Party and V. Gardavsky has been thrown out of the Czech Communist Party. In all fairness, Lochman should have mentioned these dissonant postludes to Christian-Marxist dialogizing. A distorted official "renewed Marxism" is replacing heretical "Marxism with a human face." Toward the end of his life, Hromádka, spiritually broken by the unexpected events of 1968, had his eyes suddenly open (too late), and sent a pathetic letter of protest to the Soviet Ambassador in Prague and resigned from the chairmanship of the Christian Peace Conference. He died, a man broken by his own illusions. Naturally, Metropolitan Nikodim, head of the foreign affairs office of the Orthodox Patriarchate of Moscow, had deplored Hromádka's terming the Soviet invasion of Czechoslovakia an "immeasurable disaster."

We might add by way of a postscript that quite recently, returning to Moscow after attending a Prague meeting early in 1970 of the Christian Peace Conference's working committee, Metropolitan Nikodim chastised two conference members who had refused to attend the meeting (in protest)—Professor Heinz Kloppenburg of West Germany and Professor Georges Cosalis of France, both CPC vice-presidents. The working committee authorized a collegium of vice-presidents to discharge the president's duties.

So, a Christian-Marxist dialogue is possible only on Marxist terms. To one who is loyal to Christian particularity and the imperatives of the Gospel, this is quite unacceptable. A disciple of the Risen Lord will always have to oppose the Marxist monopoly of truth and monopoly of power.



The Thanksgiving Canticle

O PRAISE the Lord, for it is a good thing to sing praises unto our God; * yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, * and gather together the outcasts of Israel.

He healeth those that are broken in heart, * and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving: * sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; * and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, * and feedeth the young ravens that call upon him.

Praise the Lord, O Jerusalem; * praise thy God, O Sion.

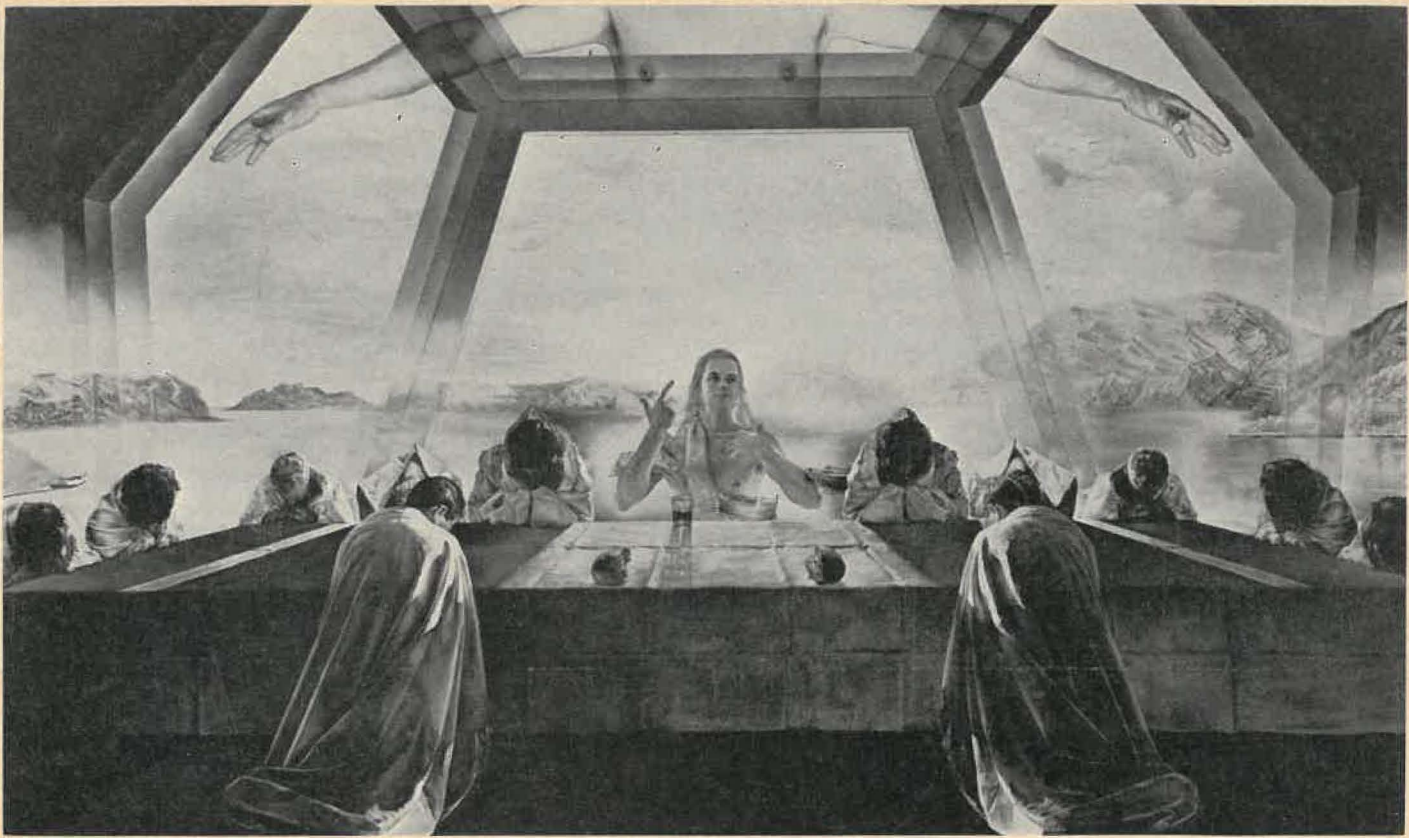
For he hath made fast the bars of thy gates, * and hath blessed thy children within thee.

He maketh peace in thy borders, * and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son, * and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

The Book of Common Prayer, 264



Dalí: *The Last Supper*

"The way of memorials is that we remember first and then we fix that memory with some ritual or ceremony."

LITURGICS

THE COMMEMORATION QUESTION

By EDGAR M. TAINTON

I MUST confess—and the confession does not embarrass me—that I cannot identify half the people who are included in parentheses in the Seabury Diary. These, of course, are the same worthies who are provided with propers (on a graded scale, some get the full treatment, some a collect only) in *The Lesser Feasts and Fasts*.

I'm kidding you. I don't recognize a third. Who, pray, was Friar Dominic who has a day in August? And the Abbot Sergius? I don't recall anyone complaining that we did not have a special celebration on the day of the Abbot Sergius. Now Bishop Clement, who comes in November, pretty close to Thanksgiving Day — surely everyone knows of the mighty works of Bishop Clement? No? Then Bishop Martin, of course?

If we don't know who these people are, what are we doing bandying their names about? One theory, espoused by Dr. Massey Sheppard in a letter to the writer, is that by keeping their days, we will learn something about them. They are the

The Rev. Edgar M. Tainton, Jr. is vicar of St. Thomas's Church, Eugene, Ore.

heroes and saints of the church and they should be an inspiration. But it is hard to be inspired by the examples of, we know not what. Now *he* was the one who suffered the Chinese water torture because he renounced (or was it acclaimed?) the Concordat of Wurms. *He* on the other hand, faced up to the mightiest monarchs of Christendom over the right of the non-juring deacons to genuflect after the third *Dominus*. Or have I confused them?

IT seems to me that the principle of commemoration is reversed. We remember birthdays because they are important; they are not important because we remember them. We do not keep a day for President McKinley. We do keep one for President Lincoln. The way of memorials is that we remember first and then we fix that memory by some bit of ritual or ceremony. When the youngest member at the table asks, "Why do we eat unleavened bread?" the oldest answers from the depth of group experience. He doesn't say, "Because we thought it might be nice to remember Whatsizname and the mighty things he did for us, like, whatever it was."

I am inclined to attribute our array of

pocket saints to a form of Anglican snobbery that is of longer standing than the saints. Anglicans, we know, have no truck with Mother's Day or World Communion Sunday or the World Day of Prayer. Navy Day and Flag Day are not in the Prayer Book. The Baptist preacher down the road inquires jovially, "What are you doing for Mother's Day?" No matter that he frames his inquiry as a way of boasting with pardonable professional pride of his own plans to honor the youngest and the oldest mother and the mother with the most children—and all without benefit of the Prayer Book and its canned prayers. The Anglican shoots him down neatly by saying vaguely (vagueness is not an Anglican fault, it's an Anglican weapon) "Mother's Day? That falls this year within the octave of Ascension, doesn't it?"

If the Baptist is the new breed, he will know what Ascensontide is and what the octave of a festival is, but unless he has a hankering for the silks of Canterbury, he also knows pragmatically that a thousand souls care about Mother's Day, and 100 go to church, for one who cares about Ascension or has the faintest idea who or what ascended. A quite good

Anglican from New Zealand, that green isle that preserves, as in mint Jello, an England of a half-century ago, asked me in all innocence, "Who ascended?" Since she was past 40 and had probably been confirmed at 12, it took 38 years for the celebration of the feast to move her to inquire. How many years will it take for the devout weekday worshipper to ask. "Who was Archbishop Boniface?" However many, it will take a good many more for him to care very much.

A church has to have its commemorations and laymen make what they want of them. "Stir up, we beseech thee," the church prays on the Sunday Next Before Advent, and housewives are reminded, or used to be reminded, to stir up the Christmas pudding. The Good St. Swithin has a day. (Now why isn't he one of the lesser feasts?) His day used to be a kind of groundhog day for English agriculture. If it rained on St. Swithin's Day, it would

rain for 40 days after, states the legend.

So much for Bishop Swithin and his concern for the souls of his people. He becomes the calendar equivalent of the toy Swiss chalet where the little man comes out if it's going to rain, the little woman if it's going to be fair. It will no doubt take a while for such legends to grow about the lesser feasts. For a start we could predict bad luck for anyone who has not completed his form 1040A by the feast of Justin Martyr. Or we could create a mythology to demonstrate that children go back to school after St. Aidan's Day and forget about Labor Day.

The fact is that Labor Day, not St. Aidan's, is the last fling of the reluctant scholar and his joyful mother before school starts, imprisoning one and releasing the other. And we are no longer an agricultural people, watching St. Swithin's Day for signs of rain and some other appropriate saint (there must have been one:

who?) for the time to brew our beer. Our calendar revolves about the young and their school. Holy Week is the spring holiday (except where I live, the spring holiday is the basketball tournament, Holy Week school keeps) and Christmas is the winter holiday. Prophets and puritans used to thunder against the keeping of feasts and fasts because they were degraded. People imagined that by keeping festivals, they were honoring the thing the festival stood for, but all our days of remembrance, and not only the religious ones, are likely to suffer the fate of St. Swithin's Day. Do labor unions still parade on Labor Day?

DAYS of remembrance, even secular ones, do have their appropriate ceremony. A small crowd gathers at the cemetery on Memorial Day to hear a speech by a retired general, but for most, Memorial Day is the Indianapolis "500." Fourth of July ceremonies with speeches by the mayor and the congressman are remembered only for the fireworks that used to be the natural extension of flag-waving oratory. Flags are put out on Flag Day. There are more of them than there used to be but it is troubling to know whether this is an expression of patriotism, being for the country and the flag, or of politics, being against long hair and untidy conduct. Are there any observances on Washington's and Lincoln's birthdays? You can't even have a school assembly since these are holidays. It used to be that you could count on a portrait of the appropriate president being on the cover of the Saturday Evening Post, but since the demise of that magazine, we are lucky to have some newspaper pictures of hatchets and cherries to announce the Washington's birthday sales.

The saints commemorated in the calendar of lesser feasts and fasts are rather like Washington and Lincoln would be if they were remembered only by a few historical scholars. *Prayer Book Studies IX* tells us something about people like John Henry Hobart and gives us a bibliography so we can look up Abbot Sergius if we are so minded. There is no doubt that these were saints and heroes of the church. There is no doubt either that they are remembered only by historians and liturgical scholars. Everyone else is busy remembering the date of the homecoming games or the beginning of the NFL schedule or when the summer reruns end and regular programming begins.

Maybe they're not supposed to. Maybe it is enough if, at a weekly communion, frequented by a few elderly ladies, a prayer is said in their names. It is at least a change from having to read again last Sunday's propers. And it might just be that we do not turn out very many people for the World Day of Prayer, but I would like to be able to look in my little black book and find out when it is.



All But This

Here I stand, O Lord.
 I have abandoned my wayward post
 As an eternal spectator:
 Now choosing membership in the Host.

I have followed the path of Christ
 And entered into temptation and resisted.
 I have forgiven my enemies
 And placed thorns on my head.

But as I stand here, Lord,
 I have one wish to make.
 I cannot leave my riches and goods:
 Will you grant me them, too, for my sake?

Judy T. Sternbergs

EDITORIALS

The Church and Social Change

WHEN Professor Sidney Hook, 67-year-old distinguished professor of philosophy, testified before the Presidential Commission on Campus Unrest, he spoke his mind about the proper function of a university. Much that he said could aptly be said about the proper function of a church.

He told the commission that American colleges are threatened by "disruption and violence which flow from substituting political goals of action for the academic goals of learning." In an interview with the Associated Press he explained his meaning: "Personally I've always been a politically committed man, and I'd urge all citizens to be politically committed and interested. But I'd never demand that an institution which housed committed people itself be committed."

That is precisely the distinction we would make between the church as an institution and the churchman as an individual. The churchman as a servant of Christ in the world ought to be politically committed and interested, since politics is participation in the life of the community. The politically inactive Christian is not working for the spread of Christ's kingdom on earth, which is his bounden duty as a member of the church.

The individual in politics must, however, get down to particulars, be specific, even be partisan; else how can he work? If his conscience moves him to lay hands upon some issue, like Red China and the UN, right-to-work laws, the regulation of pornography, he can do nothing until he takes a definite stance on the issue. It does not follow at all, however, that his church must do the same thing. Suppose that John Churchman thinks hard, and Christianly, about the legalization of abortion, and comes out on one side of the issue, while Sue his wife thinks equally hard and Christianly and comes out on the other. If their church takes one side corporately it anathematizes the other, at least by implication; and thus one good Christian is given to understand that the spirit which guided him to his position was not from God but from the Other Auld Gentleman. A church that so conducts itself fails to meet the test of unity or the test of catholicity, and we should have to say further that it is neither holy nor apostolic.

There must be virtually unlimited room for difference of opinion *within* the church concerning thousands of issues about which there cannot possibly be a one-and-only Christian posture. So when people ask, "What does the church say about" Red China, or aid to Israel, or the report of the Presidential Commission on Campus Unrest, the churchman must be not only willing but eager to reply: "My church says nothing about that. But why don't you ask me what *I* say about it?" He might even add, without impropriety: "In matters of this kind, I am as much 'the church' as is my bishop or indeed the whole House of Bishops—or even. (and here his voice should drop to the reverential register) the Executive Council!"

Professor Hook does not believe it is the business

of a university to be itself an agent of social change. Rather, it should produce the kind of people to whom can safely be entrusted the work of social change after they have gone forth into the world as educated men and women. "Any organization that is concerned with social change wants it to move in one direction rather than another," he said in the interview. "Now, in a democracy, citizens differ as to the direction of the change. These are legitimate differences and they're ironed out in the marketplace. Now, I happen to be in favor of socialized medicine—but if the university takes that stand, why, it's functioning like a political organization. And one thing you can be certain of: If the university enters politics, politics will enter the university."

Not a bad text, that, for a sermon in the church and to the church: If the church enters politics, politics will enter the church.

The university exists to create people of knowledge, wisdom, understanding: people who have what it takes mentally to manage the world and to change it for the better. The church exists to create people of faith, hope, and love for God and all his creation, hence people spiritually fit to manage the world and change it for the better. They know that their citizenship is in heaven, but precisely because of this they know that they are never to be satisfied with this present world until God's kingdom is established on earth as it is in heaven. These people are to be educated by Christ in the church to be the salt of the earth and light of the world. If the church institutionally commits itself to secular politics it instantly begins to fail in this unique function of creating salt of the earth—for the earth.

Professor Hook the academician is troubled about the university which under current pressures is growing confused about its true end and purpose. Churchmen have cause to be troubled for the same reason about the church. Let the university be the university, and let the church be the church, and all may yet be well with both. If the event turns out otherwise, ill must fare the land which sorely needs the changes which only people of educated mind and sanctified hearts and wills can possibly accomplish.

Nothing New — Wherefore Rejoice

PREACHERS and editorialists about Thanksgiving often complain that it's terribly hard to find something new and different to say about the tired old subject. But surely one of the great glories of Thanksgiving is precisely this fact that there is *not* much new and different that can really be said about it; for what we thank God for is the Love which was in the beginning, is now, and ever shall be.

It is true, as John Keble said, that "new every morning is the Love." But the new Love is the Love that in a thousand times and ways brought our fathers forth from Egypt in times past. We know our future with God because we know our past with him; and that cause for thanksgiving is inconceivably too wonderful to be new and different.

Give thanks—because his mercy endures forever.

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News of the Church

Continued from page 9

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Future meetings are expected to cover additional theological issues which have been stumbling blocks to mutual understanding between the two religious bodies in the past.

GEORGIA

Savannah Rector Instituted

In a colorful ceremony, the Bishop of Georgia, the Rt. Rev. Albert R. Stuart, presided at the institution of the Rev. Paul W. Pritchardt as rector of Old St. John's Church, Savannah. Assisting the bishop were the parish wardens, Charles Golson, Sr., and William Hopkins. Music was presented by the combined choirs of Christ Church and First Baptist Church and included a modern adaptation of *Judica me, Domine*, composed by Dale Flack.

Fr. Pritchardt is the first permanent rector to be instituted at St. John's since the parish was reunited with the Episcopal Church last year. The vestry of St. John's disassociated themselves and the parish from the diocese and the national church in 1965, rather than racially integrate its services.

In a sermon prior to the institution, Bp. Stuart spoke of the ministry of the parish in the 70s: "The old characteristics of the parish are changing and may have to be discarded. Changes in the world are swirling around us. Changes are being felt and will be increasingly felt in Old St. John's. It's not something to fear but in which to rejoice," the bishop said.

CANADA

Poll on Merger

Ninety-one percent of United Church of Canada members, but only 61% of Anglicans will accept union of the two bodies, according to an unauthorized, unofficial poll conducted by the two churches' publications.

Eight thousand subscribers replied to the questionnaire published in the July issues of *The United Church Observer* and *The Canadian Churchman*. The magazines have a total circulation of 547,501. It was the first test of lay opinion on union in either church. An article carried in both publications suggested the concerns of a sizeable number of Anglicans, who are reluctant to enter union, may postpone early merger.

The presbyterian format United Church has agreed to accept the office of bishop in the new church but not necessarily in the "historic succession." Anglican acceptance of the ordinations of United Church ministers is another difficult area.

If the results of the survey are representative of the whole Anglican Church, approximately 30% of the Anglican membership, more than one-third of the clergy, and nearly half of the young people, would leave the church rather than enter union. However, church leaders in Toronto said that people who respond to questionnaires tend to be those having strong opinions and that it is possible the anti-union Anglicans were "over represented" in the survey. This might also apply to the number of those who leave the church in the event of merger.

Figures also showed other widespread differences: of those "eager" for union—United Church, 51% and Anglicans, 29%; "leave rather than unite"—United Church, 6% and Anglicans, 31%. Clergy in both churches lagged behind the laity in their enthusiasm for union. Young people, 30 and under, were the group most strongly in favor of union in the United Church, and most strongly opposed to it in the Anglican Church.

NEWS FEATURE

Ecumenicism "Builds" in Albany

Three years ago an Episcopal bishop, the dean of a cathedral, a Baptist minister, and a Baptist layman determined to put their Christianity on the line by extending their Christian missionary endeavor into the inner-city in a way which would have meaning and relevance for today. On Sunday, Oct. 4, these same four men were lined up side by side for the dedication of the Dudley Park Apartments, 263 units of lower to middle-income apartments which are the first completed buildings in a unique new inner-city community being created by faith and an enthusiastic ecumenism.

The initiative for the apartment project came from the Morning Star Baptist Church which has a predominantly-black congregation living principally within the Arbor Hill section of Albany, N.Y. Arbor Hill is a mixed black-and-white community and is in need of extensive rehabilitation. The Morning Star Church, with the assistance of Donald T. Stephens, Associates, a local firm of architects, drew plans for the apartment project and had itself named prime developer. The plans were then submitted to the Federal Housing Administration which would underwrite the project under Provision 211 D 3 of the National Housing Act.

The FHA felt the project was too large for the Morning Star Church and suggested it either be cut in size or a co-sponsor be found. John W. Jennings, a member of the Morning Star congregation and an attorney, had frequently discussed the mission of the churches in the inner city both with the Rt. Rev. Allen W. Brown, Bishop of Albany, and with the Very Rev. David S. Ball, dean of the

Cathedral of All Saints, another church with a mixed black-and-white congregation, and which is located on the fringe of Arbor Hill. He turned again to them and both enthusiastically agreed that the cathedral should become co-sponsor. A non-profit corporation was formed, the Dudley Park Housing Development Fund Co., Inc., made up of nine members of each church and run by a board of directors. Dean Ball is president of the board, and the Rev. M. S. Hunter, pastor of the Morning Star Church, is vice president. The other members are Deacon Everett Yarbrough, the Rev. John L. Roberts, Deacon David M. Robinson, and Robert C. Sickles. Mr. Jennings is attorney for the corporation and he and Dean Ball have been its moving forces.

With the new organization qualified as eligible to participate in the multi-family housing programs of the National Housing Act, the next step was to have the proposal declared economically and architecturally feasible. The steps from feasibility to conditional commitments to final commitment took two years. Meanwhile the developers were looking for construction money.

In the end the money came from 16 local banks whose officials caught the dean's and Mr. Jennings's enthusiasm and who in the midst of the mortgage money crunch when builders were paying 8½% to 9% for construction money, agreed to loan it at 7½%.

Construction began Oct. 27, 1969. The first tenants were able to move in Oct. 15, 1970, and all units will be filled by Christmas. The apartments range in size from one to four bedrooms and will rent from \$107 to \$169 per month. They are comparable to apartments which usually would rent from \$140 to \$200. The saving to tenants has been effected by several factors. The first of these, of course, is the fact that they were built by a non-

profit corporation. Then there is the saving on the initial construction money. The permanent mortgage will be held by the Government National Mortgage Association which is taking it at 3%, a figure below the market rate. The city has also accepted a substantial tax reduction.

And the apartments, which are located on a plateau overlooking the Hudson River and the mountains beyond, are only the first step in the creation of a remarkable inner-city community. Everyone involved with the development of Dudley Park has wanted to get away from economic sameness. The goal has been toward economic mix, an inner-city community with the healthy diversity of a country village. Planned for the construction on the same site are 152 middle-income town houses, 25 upper-middle-income town houses, and public housing units. A new 1,200 pupil elementary school is now being built and there are plans for a shopping center, a park, and a day-care center for at least 100 children.

Construction on the 152 middle-income town houses will start next. This will also be done by the Morning Star Baptist Church and the Cathedral of All Saints, but they have now been joined by St. Peter's Church, Albany, and five of the basic construction unions which worked on the apartments. The General Construction Workers, Bricklayers, Carpenters, Plumbers and Steamfitters, and Electrical Workers have contributed \$150,000 to the Pieter Schuyler Corporation, the new non-profit organization formed to build the town houses. When the final mortgage on the apartments is drawn up the Government National Mortgage Association will return the original \$4,750,000 to the 16 banks which originally loaned it. Five of these banks have already recommitted almost four million dollars to the Pieter Schuyler Corporation.



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A view of the newly-constructed Dudley Park Apartments

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Book Reviews

THE CHRISTIAN AND GNOSTIC SON OF MAN. By **Frederick H. Borsch.** (*Studies in Biblical Theology*, 2nd. series, 14.) Allenson. Pp. 130. \$4.50 paper.

No question is more hotly debated among New Testament scholars today than that of what Jesus meant by the expression, "Son of Man." Rudolf Bultmann, for instance, thinks that Jesus did not use it as a self-designation, but rather as a reference to a figure of Jewish apocalyptic who would come at the end of the world. H. E. Tödt, while agreeing that Jesus did not refer to himself by the term, believes that Jesus's usage does not refer to anything outside his own teaching; by Son of Man Jesus meant the guarantor of the promises that Jesus made. Norman Perrin, on the other hand, does not think that Jesus used the expression at all; the appearance of it in the gospels grows out of the early church's theological reflections on Daniel 7.

The founder of one of the important schools of interpretation of Son of Man is the gifted young professor of New Testament at Seabury-Western, Frederick Borsch. Dr. Borsch's main statement of his thesis was made in his book, *The Son of Man in Myth and History*, published by SCM and Westminster in 1967. His thesis is that, in using the term to explain his identity, Jesus appealed to a widespread and ancient mythological concept in the Near East, that of primal man, *Anthropos*, or *Urmensch*. The present volume, which appears in the distinguished "Studies in Biblical Theology" series of monographs, advances Dr. Borsch's thesis by examining the usage of the term Son of Man in the later New Testament writings, and orthodox and Gnostic literature up to the middle of the second century. The amazing result of his investigation is that the term virtually disappears from Christian writings, but has some currency among the Gnostic literature. Dr. Borsch's explanation for this phenomenon is that the Gnostics were not copying Christian usage since there was none for them to copy. They rather dealt with Jewish traditions which speculated over the role of the Son of Man in creation. This sort of speculation was what Dr. Borsch pointed to in his first volume as the channel through which Jesus became aware of the *Anthropos*

myth. Thus, the results of his present study appear to vindicate his former work. He still has not convinced me, but he has given to us another piece of meticulous, erudite, and cogent scholarship for which we should all be grateful. The Episcopal Church is honored to list a scholar of such accomplishment among its seminary professors.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

CHRISTIAN APOLOGETICS. By **J. K. S. Reid.** Eerdmans. Pp. 224. \$2.45 paper.

In *Christian Apologetics* Prof. J. K. S. Reid supplies us with a broad history of the ways in which men have defended orthodox Christianity from the New Testament period to the present—against enemies external, internal, and, occasionally, hypothetical. It will be an eminently useful history both for the general reader and for the student, characterized as it is by readability, accuracy (apart from sloppy proofreading of Latin), and a sensible moderate theological outlook. It is a sterling example of the way in which one would like noted scholars to write for the more general reading public.

As for the subject matter itself, there will be few major surprises for the reader who knows something of theological history, at least up through the chapter on the Reformation; there is a kind of happily settled quality, at least for the present, about the major outlines of the church's earlier history. Consequently, it was the last three chapters of the book, covering the past three centuries or so, that specially captured the attention of this reviewer; the perplexities of our modern era are so deeply rooted in the perplexities of the 18th and 19th centuries that every new assessment of those periods casts a new and potentially useful light on our own.

The collision of conventional theology with secular rationalism in the 18th century seems particularly to have been the parent of much woe. In part, theologians accepted the exaggerated rationalism of contemporary philosophers without much question; in part they took refuge in an equally exaggerated supernaturalism which laid more weight on prophecy and on miracle as proofs of divine revelation than those two phenomena have since proved capable of bearing (and, for that matter, more than they had ever been asked to bear in previous times).

To an astonishing degree the more enduring elements in 18th-century theology were forged on the border where the ecclesiastical and secular worlds met; they were "apologetic" in the technical sense. And this has been equally true of

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the critically important developments of 19th and 20th-century theology—at least since Samuel Wilberforce put his foot into it with Darwin. Indeed, in our own century, apart from the brief Barthian era, apologetics has progressively achieved a virtual monopoly over theology of all kinds, as Reid quite correctly notes. The fruit of this dominance has been the steady stream of radical theologies, from Bultmann on down to Altizer.

Reid remarks that one must at least give credit to the radical theologians for having engaged seriously with the culture of their times; but he also justly notes that “it is by no means clear that they have managed to transmit the Gospel intact.” That, of course, leaves us with what is precisely the essential theological problem of the present day. It would be unfair to expect Dr. Reid to settle that problem in this book, which is a history, not an original *Apologia* in its own right. (Indeed, one wonders when we are going to find someone who *can* solve it.) But if you will come to *Christian Apologetics* looking rather for light on the difficulty itself—that vital first step toward any solution—you will be happy with what you find in it.

(The Rev.) L. WILLIAM COUNTRYMAN
St. Paul's, Logan, Ohio

THE GO-BETWEEN AND OTHER STORIES.
By **Rinzo Shiina**. Trans. by **Noah S. Brannen**. Judson Press. Pp. 128. \$2.95.

Translated from the Japanese by Noah S. Brannen *The Go-Between and Other Stories* is a compact selection of three short stories by Rinzo Shiina, covering three distinct periods in his life.

Born in Himeji, Japan in 1911, Rinzo Shiina, author of novels and short stories, grew to manhood amid the turbulent changes from traditional Japanese culture to a choice between two ideologies which thrust themselves upon the Japanese intellectuals of the 1920s. Turning to communism he soon sickened of nihilism and approached existentialism in his search for a freedom which would overcome the nihilism he detested. Enduring these two periods finally led to his conversion to Christianity.

The first story, *Midnight Banquet* (1947), is one of utter despair. Written shortly after his disillusionment with communism, the characters live in futile endurance amid physical ruin and the shock of disgrace following the war. In this squalor children play games, adults discuss philosophies, people die un-mourned, and families quarrel, as the main character observes, sickened, but untouched, in a state of existence through mere endurance.

The Go-Between (written in his early Christian period) is a delightfully humorous story of a man casually chosen as a go-between in a Japanese wedding, who must suffer the annoyances that befall him as mediator of a quarrel between not only

the bride and groom but the “in-laws” as well.

In the final story, *The Lukewarm One*, the problem of an offering to God is explored and the realization that he is “neither hot nor cold” becomes a burden to the hero. A deep insight has become apparent in the author's growth in Christian living as he depicts the only solution for his main character—the offering of his sinful self to God.

In a sense, Rinzo Shiina seems to be the somewhat casual go-between in the marriage of the various ideologies of the Japanese “present.” Having struggled through the agonies of pre-war and post-war Japan, he appears to stand as a mediator for the seemingly mismatched marriage partners.

SUE COOPER
Grace Church, Carlsbad, N.M.

BEYOND MERE OBEDIENCE: Reflections on a Christian Ethic in the Future. By **Dorothy Sölle**. Augsburg Publishing House. Pp. 88. \$2.25.

Dorothy Sölle's thesis in *Beyond Mere Obedience* is that mere obedience to authority is not enough, but that obedience must be enlightened and that one must know, reasonably well, the reasons for obedience.

A number of examples are given in support of the thesis. What is disconcerting is an unusual use of the word “phantasy,” a word that most people, rightly or wrongly, equate with “hallucination.” The word “phantasy” has a derogatory connotation, and in spite of the author's attempt to use it in a better way than it is normally used, to this reviewer the word “phantasy” should have been left out and a more appropriate word used in its place.

The author has attempted to indicate a new direction Christian ethics must take if it is to have any relevance in society. Such an attempt is nothing new. What is probably needed more, however, is an attempt to show exactly what the church teaches about obedience and about the necessity for obedience on the part of its people of all ages.

(The Rev.) WILLIAM J. BARNDS
St. Timothy's, Gering, Neb.

NEW TESTAMENT ISSUES. Edit. by **Richard Batey**. Harper Forum Books. Pp. 241. \$3.95 paper.

The Harper Forum Books propose to offer basic information about a variety of topics related to religion, and in doing so they provide a genuine service to the public. The present volume consists of 14 essays reprinted from various technical journals, and it is very helpful to have them collected in this way. The names of the contributors, who represent five countries, are among the most respected in the field of New Testament study.

The first three articles in *New Testament Issues* deal with *Interpreting the New Testament*. Norman Perrin discusses the

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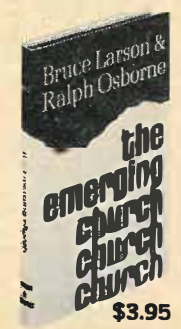
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state of New Testament theology today; one is surprised that he does not deal more fully with redaction criticism on which he is an eminent authority. Rudolf Bultmann treats demythologizing, of which he is the most distinguished exponent, but little in this article is new. Samuel Sandmel offers a new perspective on the Gospel of Mark; the perceptiveness with which he treats it may well make this the best item of the book.

Four essays deal with Jesus of Nazareth. Francis Beare gives a sound review of what scholars think they may know about the historical Jesus today. A. M. Hunter has a helpful discussion of the parables, but it is one to which important additions could be made. Joachim Jeremias offers a fascinating treatment of the Lord's Prayer, and one which everyone should read in full. Wolfhart Pannenberg does equally well with his treatment of the question, "Did Jesus Really Rise from the Dead?"

The third section of the book, which is devoted to The World of Paul, is the least satisfactory. Oscar Cullmann offers some theories regarding dissensions within the early church. While he has escaped the scheme which the Tübingen School sought to impose upon history, more perceptive studies have been presented by others. Hans Conzelmann attempts to discuss whether Paul should be understood in terms of mysticism or theology or justification, and does not contrive to do justice to any of these ideas. C. E. B. Cranfield seeks to explain the rather tired issue of Paul and the Law, and shows a good deal of balance, but one grows weary of the manner in which he presents his exegetical arguments. Eduard Schweizer presents a helpful analysis of what is meant by "Dying and Rising with Christ," and from this one may indeed learn something of value.

The final section is devoted to *The World of John*. Here J. A. T. Robinson proposes that the Fourth Gospel is addressed exclusively to the Greek-speaking Jews of the Dispersion. His arguments are challenging and closely reasoned; it is another question whether they are true. Raymond Brown, who has established himself as the leading authority on John within the English-speaking world, outlines the Johannine *kerygma*. As usual, his work is careful and comprehensive, and will be of benefit to all who read it. The concluding contribution is that of James Price, who discusses the search for a theology of the Fourth Evangelist. He writes well, and shows a genuine sense of responsibility to his research, following the varied paths that have been taken. It is not his fault that scholarship has not been able to reach any consensus.

This is a good book to read right now, even though there are more than 14 issues relating to the New Testament that might be discussed. The editor and publishers have done their work well. It is not a

reference book. If one is to go in depth into these matters, more extensive studies will be needed. Probably the symposium is more useful as a summary of what has been done than as a seminal work that will point new directions.

(The Rev.) I. HOWARD W. RHYS, Th.D.
The University of the South

◆
PHYSICIAN TO THE MAYAS. By Edwin Barton. Fortress Press. Pp. 206. \$5.95.

There is none of Albert Schweitzer's complexity of thought in this book which is written about the conditions of Indian life in Guatemala. Nevertheless, *Physician to the Mayas* is a solid testament to the spirit of healing.

In 1962 Dr. Carroll Behrhorst left a successful American practice to come to Chimaltenango. For two months he sat each day on a bench in the market square ignored by the Indians who distrusted all white men. Then, unexpectedly, his help was asked for a dying child whose father felt he had nothing more to lose. The child's complete recovery brought other Indians crowding around, eager for this "strong medicine."

Dr. Behrhorst turned all of his personal possessions into cash for medical supplies, and aided by his native assistants he was able to care for hundreds of the Cakchikels. Later, as help came in from the outside world, a farsighted agricultural program was started to raise more nutritious food. The native diet was so deficient in proteins and minerals that the people had little resistance to disease. Tuberculosis was widespread, hundreds of children died yearly from measles, and ten children in one family alone died from kwashiorkor, or protein starvation.

Dr. Behrhorst's story is reported in an easy, unaffected style that makes his complicated problems sound simple. But from one dying child to 130 patients a day, from a village bench to a 90-bed hospital in 1970, makes cleaning the Augean stables seem like light housework to the reader.

Edwin Barton's book is illustrated with unusually interesting photographs.

STELLA PIERSON
St. Thomas, New York City

◆
JOHN WESLEY AND THE CHURCH OF ENGLAND. By Frank Baker. Abingdon. Pp. 422. \$14.50.

High among the calamities which demonstrate (if proof were needed) that Anglicans have no monopoly on the Holy Spirit is what Dr. Frank Baker calls "one of the most remarkable and baffling love stories in modern church history, that of John Wesley's fluctuating and frustrated affections for the Church of England." In 17 fully annotated and gracefully-written chapters the author, who is Professor of English Church History at Duke Divinity School, traces this story from the ardent, almost shrill Anglicanism of Wesley, the young Oxford don, to the

decisive split in 1784, when Wesley ordained presbyters and "set apart" Dr. Thomas Coke as "superintendent" for the American Methodists.

Dr. Baker makes the point that in 1784 John Wesley was 81; one wonders what the future of Methodism would have been had he died at anything like a normal age. Certainly the attitude of the English hierarchy might have driven anyone less devoted to the Church of England than Wesley into open schism far earlier. Wesley remained, in his own mind at least, an Anglican to the end—and that he wished to do so is a testimony to the 18-century Church of England which should not be overlooked.

The great merit of *John Wesley and the Church of England* is in its recognition of the complexity of its subject: "We need not only sweeping generalizations about Wesley's relations with the Church of England based upon a few well-worn facts, but the setting of these facts in their context, and the introduction of other factors either forgotten or never considered." The story, here laid out for us patiently and judiciously, compels reflection. Both the most genuinely charismatic figure of Anglicanism in the 18th-century, Wesley, and in the 19th century, Newman, were lost to the Church of England: might not consideration of their histories shed light upon, as well as giving pause about, the Anglicanism of our own day?

(*The Rev.*) RICHARD W. PFAFF, Ph.D.
The University of North Carolina

WORDS OF REVOLUTION. By Tom Skinner. Zondervan. Pp. 171. \$3.95.

Living up to its name, *Words of Revolution* is eight cases of dynamite. Its eight chapters are, as your reviewer discovered they would be after the second chapter, eight sermons artfully strung together, but with a minimum of "vain repetition," so that the sermonizing is defused, but not the message.

Lord, no, never the message! This is unquestionably the strongest and most forceful call to Christian commitment I have read in years. It accepts the inevitability of revolution in America, forces the notion effectively down the reluctant throat of the conservative American reader, and then proceeds to convince him that Christ is the true revolutionary leader through whom the world and the social order are to be reformed. The wonder of it all is in the amazing mixed marriage of orthodox fundamentalist biblicism and rampant reformist revolution, out of which comes a "Christus Victor" of overpowering social significance.

Tom Skinner is a black evangelist but his message is for blacks in black hats and blacks in white hats as much as for whites in black hats and whites in white hats. No one is spared, even while no one is condemned. Every now and then



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his language reverts to the jargon of the ghetto street gangs among which he had his beginnings, for much of what he says is from and for them. Much of it is for all the rest of us; the language smoother and politer but no less forceful.

In spite of the fact that the whole of the book deals essentially with the necessity for what we used to call conversion, the word is never used since one of the theological eccentricities of the writer is an almost passionate conviction that the only real conversion is acceptance of Christ so deep and real as to be transforming. The real revolution is in our willingness, says he, to cease to be ourselves altogether and to let Christ take over and manage our lives, as he let the Father take over and manage his. In this sense he perhaps goes even beyond the Anglican concept of the mystical Body of Christ where we become most truly ourselves by being in Christ, to the point in his case where we must cease to be ourselves at all.

There are obviously some deep theological questions raised, but there are more answers in this book than there are questions, and I heartily recommend its reading. Most intriguing of all is the unanswered question about the author himself: After a careful reading of this book, I was seriously tempted to holler "Uncle" for myself, but not "Uncle Tom" for Skinner. But I still have to wonder if I'm right.

(The Rev.) M. JOHN BYWATER
St. Paul's, Quincy, Fla.

PRAYER AND THE MODERN MAN. By
Jacques Ellul. Seabury Press. Pp. 178.
\$4.95.

"To pretend that faith is expressed in witnessing, in service, in involvement, in self-abnegation, or in preaching, is all quite true, but without prayer, in the neglect of prayer, it all becomes false. Prayer is not a work of faith. It is the possibility of the work of faith." The truth is universal, but the accents in which it is spoken are characteristically French, and specifically those of Jacques Ellul.

Prayer and the Modern Man is not an easy book to read; Ellul's style is lucid, but it is full of paradox, full of razor-sharp statements which sometimes wound the reader. All to the good! He divides his book into five parts. Part one is really about wrong ideas of prayer: he knows them all, and by his characteristic overstatement, he provokes the reader into thinking more deeply. Part two is called "The Fragile Foundations of Prayer." It is an examination of what he calls the "untrustworthy foundation" of prayer on the basis of man's need to pray. This part contains some hard sayings. The footnote on page 51 is devastating in its bland and ironic disposal of the new hermeneutic. Part three deals with "The Reasons for Not Praying," both sociological and theological. In the paragraph that begins at

the foot of page 94, Ellul shows what he thinks of the Death of God theology. But the meat of the book is in pages 99 following—"The Only Reason for Praying," and "Prayer as Combat." The reason for praying, is of course, the Lord's command, and the fact of prevenient grace (Ellul does not use that phrase, perhaps he would not). So on page 123, "Now the decision I should make in full knowledge is the decision to pray to this Lord who is the Father. But that decision, taken on my own responsibility, responds to a word which indeed has already been addressed to me. It is because of this prior word that prayer is a dialogue with God. . . . Prayer is an act of vigilance, and the vigilance is a consequence of prayer (not a prior condition). If you pray, you can be watchful."

To go on quoting would be wearisome. This is the work of a deeply and truly spiritual mind. It is a difficult book to read, and an easy book to grasp. Its style is one that is unfamiliar to us, but its substance is that which was from the beginning—that God has acted, and my soul leaps up in response to his act.

(The Rt. Rev.) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

GETTING ALONG WITH DIFFICULT PEOPLE. By Friedrich Schmitt. Fortress Press. Pp. 113. \$2.50.

Getting Along with Difficult People is a delightful and profitable book written by a German physician, primarily for those who are "helpers" to persons spiritually or psychologically disturbed. It is in no sense a "do-it-yourself" sort of production such as Norman Vincent Peale's works, but an oasis of insight for those who counsel others. The late Rev. Dr. Ralph W. Sockman has written an appropriate and laudatory preface to this English edition.

Frederich Schmitt must be a type of physician almost lost to our American culture and society, for which we are the poorer. Almost each brief chapter is related to some patient-physician experience in his own life, or an experience he has gained first-hand from others. He draws heavily and fruitfully upon Martin Luther's writings, and as Dr. Sockman relates in his preface: "He reveals a pastoral dimension of Luther's thought which had escaped me" (and this reviewer could not but add, "me too").

It would be somewhat futile to attempt to relate the many gems and pearls of great price that come from these pages; they are countless and of tremendous value. *Getting Along with Difficult People* should be "must" reading for all those Christian helpers (counselors) who in honest introspection would more faithfully and humbly serve their God and their fellow man.

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

Booknotes

Karl G. Layer

IDEAS AND CONCEPTS. By Julius H. Weinberg. Marquette University Press. Pp. 53. \$2.50. Here is a printing of the 1970 Aquinas Lecture, delivered at Marquette University by Dr. Weinberg. The contents and concepts are scholarly and, in many cases, quite rough going for the non-scholar in philosophy. The basic problem under consideration is: "Are there ideas or concepts, and are they essential to any satisfactory explanation of human thought?" The lecture, however, designed as it was to be heard, does read well.

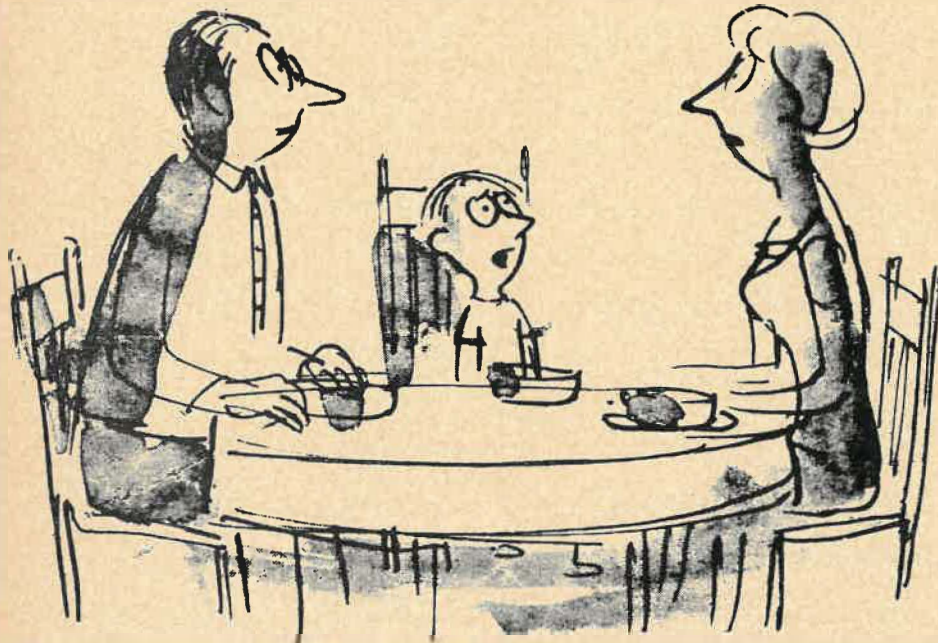
PRAYER FOR THE 70s. By Norman Corwin. Designed and illus. by Saul Bass and Art Goodman. Doubleday. Pp. not numbered. \$1.95. It is always difficult for this reviewer to evaluate books of this nature since the way one prays is, of its very nature, a personal matter, and different types of prayers appeal and are useful to different people. This prayer, like many others of the same genre, does have a highly homiletical nature to it—a fairly common mark of contemporary prayers. The volume concludes: "Repeat: That we should love our kind and kill no more. Yes, granted, such a miracle is asking very much of you but it is long past time to ask. God, do your thing, we pray you, do your thing. Amen."

HIGH ON THE CAMPUS: Student Drug Abuse, Is There an Answer? By Gordon R. McLean and Haskell Bowen. Tyndale House. Pp. 132. Paper. \$ not given. A good many books on the subject of drug addiction and drug abuse have been ap-

pearing recently, and here is another one to add to the list. This volume appears to be a good, general consideration of the subject. The problem and its extent are outlined, and possible solutions put in a theological context are suggested. Interesting reading.

MY GOD IS REAL. By David K. C. Watson. Seabury Press. Pp. 95. \$1.65 paper. Does the Christian message have meaning for modern man? A forceful Yes is the answer given in this book by David Watson, a young British clergyman, who presents a forceful, direct, and uncomplicated message of the Gospel. His writing evinces a certainty of the relevancy and power of Christ's message for today, and a conviction that the God he talks about is real. Not all pulpits today seem to present the same evangelistic message.

THE BREAK OF GLORY. By Michael Hare Duke. SPCK. Pp. 57. 30p6s paper. "The road to contemplation lies through the world of action." The Bishop of St. Andrews quotes these words from Dag Hammarskjöld's *Markings* to express his own conviction that it is in the practical affairs of the world that people today are most likely to encounter God. It is this theme that underlies this volume. A brief essay on "Prayer in the Twentieth Century" introduces 20 of the author's own meditations, which are frequently penetrating as they consider some of our modern problems and perplexities. They are, frankly, a model of the way in which imaginative thinking may become reflective prayer.



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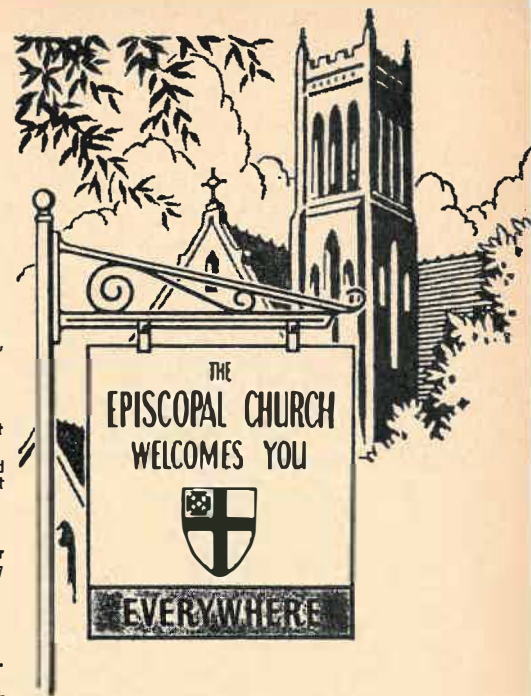
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