

The **WITNESS**

SEPTEMBER 27, 1956

10¢



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Story of the Week

**India Position Misunderstood
According To Leaders****By Gardiner M. Day***Member of the General Convention**Delegation Presently in India*

★ From my hotel window in New Delhi, I can see the hotel wash hung out to dry. The monsoon season is still on. It has sprinkled now and then today, but for the most part it has been fair. It is six in the evening and the rain has begun to come down in torrents. Immediately the hotel workers dodge the cows and other animals in the yard and rush up onto the roof of the one-story laundry to bring in the clothes before they get too wet. So the monsoon determines life here.

Although the purpose of our trip is to visit the Church of South India, our group of five decided that it would be wise to stop for a few days in Delhi, the capital of India. We believed that it would enable us to catch something of the flavor of the country which is new to all of us and that we could see something of the Church's work in north India, so that we might have some standard of comparison when we visit the Church of South India. We would also have the opportunity of meeting leaders of the Church in north India, as well as some of the officials in our own embassy and some of the Christian members of Parliament and other leaders in Church and state.

Our visit to Delhi has proved of far greater worth than we had anticipated on all three counts. We have had a most helpful briefing from Mr. Frederick P. Bartlett, charged' affaires of our embassy, the first secretary, Mr. Alfred E. Wellons, and a labor attache, Mr. David S. Burgess. We have had an opportunity to talk at some length with Rajkumari Amrit Kaur, the minister of health and the only member of the Prime Minister's cabinet who is a Christian, as well as a brief interview with the Prime Minister himself. In addition we have seen a number of members of Parliament. While the Anglican Bishop is away, we have seen his commissary and most of the clergy here, as well as the clergy of a number of other denominations including Bishop J. Waskom Pickett, the veteran Methodist Bishop of Delhi who will retire next December and return to America after more than thirty years in India.

From the good offices of all these men, we feel that we have been given a wonderful background and gained many insights into the problems faced by the Church and the government in this vast country.

The name Delhi, given the

city about 400 B. C., was derived from a Hindu word meaning "heart," and one feels that it truly represents the heart of India. It is a fascinating city with an intriguing mixture of the old and the new. The old city dates back some five thousand years. It is believed that in 3000 B. C. on the same site stood Indraprastha, ruled over by King Yudistar. Over the centuries it has seen civilizations come and go—the last great one being that of the Moguls, and evidences particularly of the Mogul civilization in the form of buildings and ruins may be seen almost everywhere in the old city today.

Yet within a couple of miles of such symbols of the distant past, a new city has arisen within the present century. The President's house, the circular Parliament House and innumerable other government buildings in which Hindu, Moslem and Western architecture blend with surprising effectiveness and beauty are unforgettable reminders of the new and vital country India is today. One sees rising along side the magnificence of these ancient buildings new housing, new hospitals, new schools, so that one realizes how vital a force democracy has become in the relatively few years since India gained its independence in 1947.

Even without considering the teeming life so different from ours of an oriental city such as Delhi, it makes this great capital of India one of the most fascinating cities of

the world and one of the most important for the future of Asia and perhaps the world itself.

It is impossible to exaggerate the magnitude of the problems which India faces. The first problem is that of the vast population of some 360 millions of people; six babies born every minute or 2-million added every year in a country in which the famines and the floods and the epidemics cause thousands if not millions of deaths each year.

During the few days we have been here, 600,000 acres of crops in the area near Delhi have been destroyed in the unusually heavy monsoon rains. A few days ago, Mr. Nehru had to go and visit the area in which several villages had been destroyed by earthquakes. Parliament was doing everything it could to give relief. As one of the government officials put it to us, the appearance of Mr. Nehru in the villages will be of more encouragement to the people than anything else.

When one considers such problems as these, not to mention the effect on a country whose peoples speak countless languages and dialects, and the battle against illiteracy, one can do nothing but stand in awe at the tremendous progress that has been made in the first five year plan and hope that even greater progress may be made in the second five-year plan which is now in its first year.

Understanding India

India needs and desires America's understanding, as well as economic aid. On nearly every hand here, as we talked with missionaries and Americans, we found them greatly concerned because India and her foreign policy seem to be so little understood in America. One experienced missionary expressed the views of nearly all those with

whom we have talked when he said, "We missionaries in India are very deeply disturbed by the misinterpretation of India which we read constantly in the American press. At times it seems almost as if American commentators are trying deliberately to misunderstand her. India and her great Prime Minister have been represented as pro-Communist, despite the fact that they have opposed Communism more effectively than the leaders of any other nation anywhere. Now when they are exercising a very wholesome influence upon Russia and are doing much to lead Russia away from the policies of Stalin, they are being constantly attacked and told that their whole attitude is immoral because they do not join our cold war against Russia."

Americans here find it difficult to understand why citizens of the United States do not appreciate the significance of India's policy of neutralism, particularly as this very same policy of avoiding entangling alliances was enunciated by George Washington after the American Revolution and was the policy of the United States during its first formative years of independence. India is now living in its post revolutionary period which bears many similarities to the decades following the American Revolution.

Just before our arrival an appeal known as the Niyogi Report was made by a Hindu group to Prime Minister Nehru, asking for the expulsion of Christian missionaries from India. I shall discuss some aspects of this appeal more at length later. Suffice it to say here that Mr. Nehru, far from having Communist learnings as he is so frequently represented as having in articles and by speakers in the United States, is the greatest friend of Western culture and

though not himself a religious believer, has great appreciation of the value of the Christian missions and of the contribution which they have made and are making to the development of India.

Interpretation of the U. S.

Not only Americans but some Indians who have been in the United States expressed to us their wish that the United States could be better interpreted to India. The people of India receive their greatest impression of America through moving pictures. They think of America to a large extent in terms of great luxury on the one hand and gangsterism on the other. By way of illustrating the effect of moving pictures on the Indian people, an Indian who is the head of an educational institution here told me that when he attended the World Council of Churches Assembly in Evanston in the summer of 1954, he said to his wife one afternoon, "On a free afternoon let us go to Chicago to the movies." His wife replied, "Do you think it would be safe for us to go unaccompanied on the streets of Chicago where there are so many gangsters?"

This picture of Chicago had been given this educated Indian largely through American movies. The same Indian educator said that one of the things he learned from his visit to the United States was that moving pictures which he had seen in India were very different from the moving pictures which are shown in the United States. He realized for the first time that Hollywood put out "good" movies as well as "bad" movies.

Thus if while we are here we can help in interpreting the United States to some Indians and when we return, help in giving a truer interpretation of India to some Americans, our trip will have been well worth while.

Archbishop Carrington Blamed For Setting Back Unity

★ Bishop George Dorey, the retiring moderator of the United Church of Canada, chided Archbishop Philip Carrington of Quebec for publicly "indicting the United Church as a whole" as non-cooperative with Anglicans.

Archbishop Carrington had charged at a meeting of the executive council of the Anglican Church of Canada that one of his students was told by a United Church minister to "get out of town," and that he had received letters from the United Church telling him to stay out of certain areas.

Dorey said more would have been accomplished if the archbishop had asked an Anglican representative to submit his complaints to the joint committee of the two Churches holding discussions on reunion.

The United Church, Dorey said, was fully in accord with the archbishop's statement that one denomination should not decide where or when another should hold services.

"We cannot, any more than the Anglican Church, accept the position that any area is to be considered an ecclesiastical preserve," he said. "Nevertheless, there are many communities which would be better served by one Church acting cooperatively, than by a number of competing denominations. We believe that this would promote the principle of growing together."

He said the archbishop's exparte statement was bound to create handicaps to the reunion talks but the United Church hoped the discussions would continue and that the Churches would frankly face the problems of living and growing together.

Reporting on his two years as moderator, Dorey said the expanding economy of the nation had turned men's minds to the possibility of great financial opportunities.

"Money and the acquisition of it is not necessarily bad," he said. "Scripture says that it is the love of money which is the root of all evil."

"I rather think, however, that our Canadian way of life is in danger of exalting the material rewards at the risk of neglecting to stress the fact that these gifts with which God has so richly endowed our nation have been entrusted to us as stewards and not as owners."

Dorey said the right use of leisure also was a major concern of the Church now that experts were forecasting a 30-hour week.

"Thirty hours of work, 56 of sleep, makes 86 out of 168 hours of the week," he said. "What are we to do with our leisure?"

A resolution calling upon the Anglican Church in Canada to continue "with vigor" its reunion talks with the United Church of Canada and to broaden them to include "other Christian bodies" was adopted by the Anglican executive council at its meeting at Kingston.

Earlier in the sessions, Bishop John Harkness Dixon of Montreal, chairman of the Church's committee on reunion, had urged that "Baptists, Presbyterians, and others" be brought into the union talks and Archbishop Carrington of Quebec said he favored inclusion of the Orthodox communions and Lutherans.

"After all," the archbishop said, "they are all part of God's Church."

Archbishop Carrington said he objected to receiving letters from the United Church telling him to stay out of certain areas of work "on the grounds that they have selected it for one of their projects."

The archbishop urged the committee on reunion to discuss these matters frankly and fully with the United Church "who in turn may have criticisms of what we do."

Bishop George Luxton of Huron attributed such troubles to minor United Church lay or clerical officials. He said they do not represent the feeling of United Church leaders.

MARYLAND PLANS ANNIVERSARY

★ Bishop Powell of Maryland, pictured on the cover with Bishop Doll, will celebrate the 15th anniversary of his consecration this coming month.

Chief events are a Communion service and luncheon at the cathedral on October 23, with a mass meeting in a Baltimore theatre that evening with an address by Bishop Powell.

CHURCH MUSIC SCHOOL

★ The joint commission on church music held a school of church music at Trinity Church, Columbia, South Carolina, from August 27 to 31. Seventy-five organists and clergy attended the course conducted by Ray Francis Brown, Paul Allen Beymer, Edward B. Gammons, and Leo Sowerby. The Rev. Claude Guthrie of North Carolina acted as chaplain.

Gibeon Is Unearthed By Team Of U.S. Archaeologists

★ Seven American archaeologists headed by a divinity school professor, found the site of the Old Testament city of Gibeon this summer and excavated its water system and parts of its fortifications. (see Witness, 6/7/56)

The discovery was announced by the museum of the University of Pennsylvania, which sponsored a 12-week expedition with the Church Divinity School of the Pacific Berkeley, Calif. James B. Pritchard of the school faculty led the expedition, together with Dean Sherman Johnson and Mrs. Johnson.

The "royal city" was uncovered at el-Jib, an Arab village of about 900 inhabitants eight miles north of Jerusalem. University officials said identification was made positive by inscriptions found on three storage-jar handles. There the owner had scratched his address, Gibeon, in ancient Hebrew script.

"This is the first time in the sixty-six years of Palestinian archaeology that this kind of definite identification has appeared," the university declared.

Gibeon is mentioned 43 times in the Bible. The Book of Joshua, Chapter 9, tells how its men came to Joshua encamped at Gilgal and arranged an alliance with Israel. They represented themselves as inhabitants of a distant country. When the deception was discovered, the Hebrew leader condemned them to be "hewers of wood and drawers of water to all the congregation."

The city also was the scene

of a battle between Joshua's Israelites, who aided it, and the forces of five Amorite kings who besieged it. According to the Bible narrative, it was during this battle that the sun stood still for a day and stones rained from the sky on the retreating Amorites.

The most spectacular find made by the archaeologists, the university said, was a circular pool measuring 36 feet in diameter and deep enough "to contain a three-story house."

"The pool was cut from the solid rock," the announcement said. "It is believed this is the pool mentioned in Chapter 2 of the Second Book of Samuel as the scene of the famous match between the men of Abner, Saul's captain, and Joab, the captain of David's forces."

Pritchard said the pool was probably constructed prior to 1200 B. C. and used until about 600 B. C., when it was filled in.

He reported that the archaeologists dug for seven weeks without reaching the bottom of the gigantic reser-

voir. When the expedition ended, they had followed a stone-cut circular stairway down 35 feet. At that point they uncovered 42 steps that followed the circular edge of the round pool. Intended to make water easy of access during the dry season, when the level fell, the steps had a guard rail, also cut from rock.

In addition to the pool the excavators found a 170-foot-long tunnel cut in the rock and leading to the largest spring in the area. Oil lamps found in niches cut into the walls indicated that it was well lighted when in use.

Excavations also revealed that Gibeon, an area of about 16 acres, was protected by a ten-foot wall fortified with towers.

The archaeologists noted that complete excavation of Gibeon would require many years of work.

CANON SYMONS IS DEAD

★ Canon Gilbert Symons of Cincinnati, for many years the head of the Forward Movement publications, died this summer and was buried on his 77th birthday.

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EDITORIALS

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AN ARTICLE on a sister enterprise of ours describes it like this:

"Bold innovations, controversial issues, extreme positions in theology and Churchmanship—such 'hot potatoes' can, in the nature of things, have relatively little place in the work of Seabury Press. Slashing attacks and scathing rebuttals are a luxury denied to those who represent officialdom. To speak in biblical terms, Seabury's contribution will in general represent 'the law' rather than 'the prophets'."

—The Living Church, Sept. 2, 1956.

We trust this was not really meant seriously, and that our colleague Leon McCauley, the manager of the Seabury Press, would be quick to disavow these sentiments if somebody tried to hold him to them. Nevertheless many a true word is spoken in jest; Dr. Freud observed, as anybody can, that men who make jokes about mother-in-laws often do have mother-in-law trouble themselves, and are taking this way of working it out. We take then the quotation above as our text this week, not presuming that it applies necessarily to any particular press or organization; but treating it as symptomatic of a state of mind in that which is pleased to call itself "officialdom", and possibly also as a sign of unconscious discomfort at the role of having to be official.

In the first place, the author of our quotation is not speaking "in biblical terms". The prophets were not outsiders, throwing stones in through the windows of the house of Israel; they presume to speak as they do only because they confess the national guilt in which they share because they are part of the nation; they speak of "my people", not of somebody else's people. Some of the prophets were shepherds and small-town boys; some were priests and courtiers, but Isaiah, the

friend of kings, is no less severe than the rustic Amos.

Furthermore, one of the most important things we have learned from Old Testament criticism is that "the law" is not all of a piece. The books of Deuteronomy and Jeremiah were edited by the same school; and the scope and humanity of Deuteronomy would have been impossible without the whole series of pre-exilic prophets. No doubt the books of the Law and the Prophets each has only a partial insight into the truth; but the reason that they are even so much as parts of the whole truth is that their authors were satisfied with nothing less than the whole truth, and had no intention of limiting themselves to part of it, however short they may have fallen in practice of their ideal.

To pass on to the New Covenant, we can only repeat what we have said before, that ultimately there is no place for "officialdom" or advertising or promotion or business enterprise in the Church, as America uses those terms. When the Roman Church on the basis of Mt. 16:17-19 claims for its leader a more than worldly pomp, authority, and wisdom, we rightly answer that that text is of uncertain authenticity, scope, and meaning; and that in any case it cannot contradict sayings which obviously breathe the very spirit of Jesus, such as Lk. 22:26. The only position of authority among Jesus' followers comes by virtue of waiting on others as a servant waits on table, and carries only the privilege of doing more of the same. This true priority will be made manifest under the full sovereignty of God, but not in this age.

BUREAUCRACY

BUT autocracy is no more fatal to the Church than bureaucracy. The theology of a Council, whether Ecumenical or National, has no more claim to our assent because of who its members are than the theology of a Pope because of who he is; the tree is known always and only by its fruits. In

every age of the Church there have been grave evils to be spoken against, grave abuses to be corrected, grave errors to be refuted.

To announce in advance your intention of following an official line, whether it be that of the Pentagon, the National Association of Manufacturers, the Kremlin, the ADA, or the pronouncements of the House of Bishops, is to build your house on the sand. You are taking away in advance the possibility of self-criticism of the organization from within, the one principle which distinguishes both the Law and the Prophets from the holy books of all nations, the one principle which can preserve a community against decay and death.

As Pascal said long ago, "il faut parier", you have got to bet. These are not matters where it is possible forever to avoid making a decision: if you put off deciding whether or not to raise a family, sooner or later your indecision itself has become a decision. And so not coming out with bold stands can itself be the most perilous and unsound stand of all.

THE ANNUAL

AN ILLUSTRATION of these dangers is afforded by an obviously "official" publication of yet another Press: "The Episcopal Church Annual, 1956". On pages 363-377 is listed "The Anglican Episcopate"—those bishops throughout the world with whom we are in formal and effective communion. This is followed (pp 378-380) by lists of the Eastern Episcopate, Orthodox Churches in North America, Other Eastern Churches, the Old Catholic Episcopate—bodies of very varied size, beliefs, organization, and vitality, united by the single bond of being Churches with bishops with whom (it is implied) we should want to come into closer relation. Next come tables of "The Succession of American Bishops", reinforcing the implication of the preceding lists that genealogical succession of bishops is the key to validity. You will have to hunt long before you find that there are other "Principal Christian Bodies in the U.S.A.", pp 505-6. And here lumped together with the Evangelical and Reformed, the Methodist and Presbyterian Churches are the Mormons, the Church of Christ Scientist, the Jehovah's Witnesses, the Unitarians and Universalists: as much as to say, "When once you abandon the Bishops, you might as well believe anything or nothing".

What might the compilers have said in

favor of this arrangement? "It has always been so." "The World Almanac lists Mormons and Christian Scientists as Protestants". "We treat along with the Anglican Communion only those Churches with the Episcopate, so as to have some means of discrimination".

Why not the Methodists then? "Methodist bishops are not in the Apostolic Succession". The World Almanac lists together in splendid impartiality bishops Methodist, Episcopal, and Roman.

The plain fact however is that, for whatever reason these lists are maintained in this form, they plainly suggest the necessity of the Apostolic Succession, and deliver a slap in the face to the Ecumenical Movement. The Episcopal Church, in what passes for her official annual, says as plainly as such an annual could say that she has no real concern for the reunion of the post-Reformation Churches in America (compare the deep silence of the editorial, pp 10-15).

CONTROVERSY

THERE is no alternative; either you deal with controversial issues, or you die. Mr. Chamberlain with his deathless umbrella cried "Peace, Peace" when there was no peace; and, we can now see, with the best will in the world, he succeeded only in giving aid and comfort to the enemy who had become just that much more powerful when he could not be overlooked. And if we could ever really avoid controversy we would fall into the infinitely more perilous snare of irrelevancy.

Has the love of white man and black suddenly become non-controversial, or unimportant? Does it matter whether or not my Methodist neighbors are true Christians? Is it too dangerous or undignified for any official Church publication to consider what the United States' Commander-in-Chief can best do with the ghastly weapons of his forces? Has the world grown good since Paul wrote of "spiritual wickedness in high places" and John saw his vision?

Reconsider, O Seabury Press, and all who are tempted to be like-minded, reconsider: we are become men, we have put away childish things; don't feed us any longer just with the pap of Official Teaching; break down, let us know just every once in a while what you really think.

PROPHETIC FUNCTION TO THE STATE

By John Collins

Canon of St Paul's Cathedral, London

THE function of the Church is threefold: first, the Church must itself be a pattern to the world of what a society confronting itself with the word of God should be like—that human sin and error will always make this impossible of proper achievement does not release the Church from the obligation of seeing that the world is given a signpost set in the right direction and of trying to be itself an example of what it ought to be.

Secondly, it should provide that proper milieu in which Christians should learn what is the true prophetic word they must utter to this or that situation, and in which they should be nurtured and encouraged to fulfill their prophetic ministry—the individual Christian by being a member of the Body is able, not only to sustain himself with spiritual sustenance which he needs if he is to fulfill his function in the world, but also to safeguard himself against the danger of excessive reliance upon his own spiritual power and his own subjective judgment.

And thirdly, it must proclaim on behalf of the whole Body the prophetic word of God's judgment upon all human judgments and actions. The ordinary individual Christian will prophesy in those situations in which he himself is involved: the Church as a whole will speak to those situations over which the individual as such has little or no direct control.

If these be the proper functions of Christians and churches, the decline of influence of the Anglican Church can scarcely be wondered at. For the decline is not the result of the state rejecting her on account of her prophesying—she has, on the contrary, been proud to support and to rely upon the power of the temporal sword: for her there has been no Cross as the price of her faithfulness to God, but only privilege as the reward of her silence in face of pretensions and evils in the state.

Her decline is the result of her desire to get the best of both worlds and of her failure, through compromise, of getting the best of either.

It would be foolish to pretend that the Anglican Church as at present constituted con-

tinues to seek for or to hope for any increase of temporal power: but, by remaining loyal to that lie which was planted into the heart of the Church as a result of the decision of Constantine (the lie of the identification of the Church as ordered under Constantine with a supposed well-defined New Testament Church which led to a substituting of the Sword for the Cross in defense of the faith), she seeks rather to be left in peace, supposing that a concentration upon purely ecclesiastical affairs, and upon a tightening up of ecclesiastical discipline, will release her from her proper responsibilities in the social, economic and political realms of life.

The State

SO CONCERNED is the Anglican Church to-day to deny its proper function vis-a-vis the state, so scared is it of prophecy, that it now bases its actions upon the ridiculous doctrine that the Church must not, in matters of public interest, be ahead of public opinion.

The late Archbishop of York, Dr. Garbett, justified the inaction of the Church in face of the decisions of the British government to make and test hydrogen bombs by reference to this absurdly unchristian doctrine. And the Archbishop of Canterbury has made it the basis of his pronouncements on the question of the death penalty for murder.

And in its approach to nearly every important contemporary issue the Church is motivated by this same enervating doctrine. What few churchmen seem to realize is that the acceptance of such a doctrine means that the Church not only positively assists the forces of reaction in the temporal world, but also deadens her own spiritual life.

Another and kindred error rampant within the Church to-day is the pretense that failure to prophesy and inaction in the face of evil are evidences of the exercise of Christian patience. Patience understood in the sense that we ought not to be anxious and that, having done what is required of us Christians, we leave the matter in the hand of God and

receive our reward happily whether it be a Cross or a resurrection, patience so understood is indeed a Christian virtue.

Right Patience

BUT that is not the sort of patience which is meant when we are told that "things are not really so bad" and that "given time all will be well." The sort of patience which is characteristic of the Church to-day stands condemned, I think, under the judgment of Biblical theology. The Christian should be impatient to rid the world of every evil, impatient to come to the aid of the oppressed and the needy.

To suggest, for example, that it is a Christian virtue to be patient in our response to the evils of racial discrimination in Africa is, in my opinion, to behave not as the Good Samaritan but as the priest who passed by on the other side.

Party Line

BUT not only does the Church to-day fail to prophesy: it also decries any of its members who, failing to toe the party line, insist upon trying as individual churchmen to fulfill their role as prophets.

Of course, not everyone who prophesies is a true prophet. But there is a dishonesty in the leadership of the Church which, while decrying and besmirching those individuals who strive to bring the prophetic word to bear realistically upon actual situations, claims for its policy of "patience" harvests which could not have been gathered but for their witness.

For many in the leadership of the Churches to-day public revelations of "scandalons," inside or outside the Church, are regarded as dishonorable, whereas "behind the scene" back-biting and besmirching, secret stabbing in the back, are seemingly thought to be legitimate and in keeping with our Christian profession of faith.

In 1946 a Bishop said to me, "Do you realize that the Church of England is not approaching the precipice: it is already over it."

Such a statement, whether accurate or not, suggests that in 1946 there was some hope of the Church being ready to welcome that reformation of body and soul the need for which we have noted.

But, alas, to-day that hope is dimmed: for a new and facile optimism has arisen among our leadership. It is true that ecclesiastical statistics suggest that church attendances are increasing and more candidates for confirmation and ordination are offering themselves to the Church; it is true that the administration of the Church is improving and reorganization schemes are successfully carried out; and it is true that central authority is slowly but surely establishing a discipline which seems to be effective: but is it true that all these "advances" really mean the Church is any more alive than it was in 1946?

Facile Optimism

ONLY a careful analysis of the reasons for these "improvements" and of their effects upon the life of the Church and nation could enable us to answer that question truthfully—and I, for one, suspect that such an analysis would dash the facile optimism to pieces.

But having taken note of the factor which brought about the decline of the Church's influence and having seen some of its results in the Church, how are we to put back the Cross in the place of the Sword? What else is needed if the required reformation is to be effected? These are questions I have neither the time nor the competence to answer. But I would like to suggest where a beginning might be made.

Bureaucracy

IN MY opinion the greatest hindrance to any such reformation as we have in mind is the present control of the Church by a centralized bureaucracy. The Church has, during the last few years, submitted itself more and more to its administrative machine. Bureaucracy and centralized administration are always a menace to personal relationships: but what we may call "machinitis" in a Church, the very purpose of which ought to be to uphold the full dignity of human persons made in the image of God, and the preeminence of right personal relationships, is a disease the results of which could be disastrous.

It were better to have the freedom in the Church for prophets to prophesy falsely and for rebels to defy authority, than, having discipline and good administration, to still the

voice of prophecy: better to save the soul of the Church and to kill its body than, having a well-groomed and well-disciplined body, to kill the soul.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

Loving God—an Education for Living

MY FRIEND Joe Brookes is a scientist and a sceptic but he seems very interested in religion. At least he is always asking me about it and trying to back me into a corner. It is amazing how many corners there are. The other day he asked me what I was going to preach about and I said that I was going to preach about loving God—that loving God was an education for living.

"It sounds like a tall order," he said. "Loving God an education for living? What do you mean by education?"

"I mean much more than merely learning things," I told him. "By 'education' I mean the development of our personalities so that we live more fully. We not only need to know more than we do but to be more than we are."

"I don't know if I quite follow."

"Oh, Joe," I said. "You have steadily gone ahead in science; you know more than you did ten years ago. Have you not also grown as a person?"

"That's hard to say. I feel I'm the same person as I was ten years ago. I may be a little more mature. After all, one learns something from life."

"One should. But my point is that in loving God we are learning to live and by living I mean much more than merely existing. I mean both being and becoming."

"Becoming what?"

"Becoming the person you have it in you to be."

"But what have I got it in me to be?"

"You have it in you to develop all your powers to the highest degree. You have the power to learn to love and not hate, to do good and not evil, to be radiantly happy and not miserable. You have it in you to be formed in the likeness of Christ."

Joe whistled.

"And that is what you mean by education?"

"Yes. It doesn't shut knowledge out but it does put the emphasis on what you can be rather than on what you can know."

"It sounds odd to me, to hear education described like that," reflected Joe. "But suppose we accept your idea. I see what you mean by living but what do you mean by God?"

"You don't believe in God, do you, Joe?"

"No. I hardly think I do. Does it make any difference?"

"It makes it much harder to answer your question and tell you what I mean by God."

"Most people seem to break down there," said Joe. "But go ahead. Try and tell me what you mean by God."

It was hard not to be annoyed by Joe's questions. If I said that God was our creator Joe would merely smile. If I said he was our Heavenly Father he would probably say something about the need to outgrow the father-image. If I quoted from the New Testament he would say I was begging the question. If I said that God to me was invisible but real, my creator but my friend, Joe would likely say something about the way "You religious people can fool yourselves with fancies."

"Well," prompted Joe.

I had better say something no matter how he took it.

"Joe," I began. "The God of the prophets, the God of Jesus Christ, is my God. I believe that he is the one God and the supreme creator, mine as well as yours, the world's as well as ours. And I believe that he is love and that he made us in love; that he loves us and wants us to love him, and in loving him, we live."

"Whenever I talk to you parsons," said Joe, "I feel the ground slipping under my feet. You rattle words about. You really have no proof of God. You just ask us to accept a lot of mystical ideas."

"They're not mystical ideas," I said hotly. "They are ideas that work out in life. Any earnest Christian can tell you how near God is to him."

Joe made an impatient noise.

"I don't doubt it," he said, "But their saying so doesn't prove it. However, let's assume God as a sort of theory, an hypothesis. You say that by loving him you live more fully. Just what does loving God mean?"

"Loving your neighbor," I told him. Joe was quite startled.

"Who is my neighbor?" he asked.

I told him the story of the Good Samaritan.

"Well, of course," said Joe. "The Samaritan did the decent thing and I don't think much of the Priest and the Levite."

"Jesus went further," I said. "He told us to love our enemies."

"And do you?"

"I certainly don't hate them."

"Didn't you hate the Germans and the Japanese when we were fighting them?"

"No."

"You mean you didn't hate Hitler?"

"No. I felt he had to be resisted, put down by force, but I didn't hate him."

"Don't you hate Communists?"

"No. I don't like their ideas and I resist them, but I cannot love God and hate my fellow men."

"Even if they robbed you and beat you up or, what would be worse, took away your freedom and made you a slave?"

"If they did that and I hated them I would not be loving God with all my heart and mind and soul."

"But you might hate them?"

"Oh yes. It's hard enough never to bear resentment. But I cannot hate men and grow in the love of God. I cannot hate and grow as a person. If you love God hate has to go."

"Do all Christians believe that?"

"All the ones who have thought out what Christ's teaching means."

Joe was silent for a while, thinking this over.

"I guess most Christians haven't thought about it. But let's get back to your subject. How does loving God, or loving people, if you like, educate you for living?"

"Because it seems to me that living means both awareness of oneself and awareness of others."

"I don't know that I follow you."

"You are aware of yourself, are you not, Joe?"

"I suppose I am. I know I'm me."

"And you enjoy using all your powers?"

"Of course."

"But do you use them just for the fun of using them or for some greater end?"

"It is fun to use them but I like to think I use them to some purpose."

"What purpose?"

"Oh well, I'd like to think my efforts are of some use to people."

"But what use? To give them a more ample life?"

"Yes. That would do for a purpose, wouldn't it?"

"It would indeed. But would you want to give a more ample life to people unless you loved them?"

"No. I don't know that I would."

"Then it follows that you must love people."

"Does it? I hadn't thought that I did. I love a few people but people in the mass leave me cold."

"But why think of people in the mass? Why not think of them as individuals or even friends?"

"You mean everybody I know?"

"Yes, and the people you will get to know, and even the people you will never know."

"It seems pretty fantastic."

"It isn't really. You admitted that you wanted to use your powers to give people a more ample life."

"Yes."

"Well, why not go further, and give them a more ample life not merely by making discoveries but by discovering them?"

"How?"

"By loving them and that means being interested in them and caring for them."

"Oh, I don't think I'd have time."

"It isn't a question of time. It's a question of how you react to people, to the people you meet."

"I don't react to most of them."

"But don't you live more fully because of your friends?"

"And don't you give something of yourself to your friends?"

"I suppose I do. I know they give much to me."

"You would sooner have more than less, wouldn't you?"

"Oh yes."

"But you can't make anyone a friend unless you meet him with love and liking."

"I daresay that's true. Are you arguing that awareness of people is the true education?"

"I think I am. But I would argue that awareness of God makes for awareness of people."

"I don't see that at all."

"Then suppose you grant for the moment

my belief that God is love, that he loves us and wants us to love not only him but all men."

"But we can't love everybody."

"Could we love everybody we know? And could we have nothing but good-will for all men?"

"A saint might, but there aren't many saints."

"Look, Joe. A scientist might understand the theory of relativity but there aren't many scientists."

"No. Not as many as we need."

"But we don't dispute the truth of science because there are not many scientists."

"Of course not."

"Well, when the saints make a true discovery, why should we dispute it because there aren't many saints."

"But what discoveries do they make?"

"They discover the rich rewards of loving God; they discover the beauty of holiness; they discover the true art of living."

"I guess I don't know any saints," said Joe stubbornly.

"Supposing you don't. There could still be saints, couldn't there?"

"No doubt there could. But what about ordinary people?"

"What holds for the saints holds for them too. If they love God they will love men and they will want for men the fullest possible life."

"But you make everything turn on the love of God."

"That's what I think it does turn on. If Hitler had loved God would he have plunged the world into war? If the Communists loved God would they have slave labor camps? If Americans loved God would there be any color problem?"

"Oh if everybody was a saint no doubt we'd be in Heaven. But everybody isn't and not many want to be."

"Do you think the world would be a happier and better place if everybody did?"

"Of course. But what hope is there of that?"

"You don't despair of science because scientists are few?"

"No. Our hope lies in the few that are."

"Just as our hopes lie in the few saints that are, or rather, in the Christ who drew them to himself."

"What has Christ got to do with it?"

"He showed us, as none other has shown us, what it means to love God."

"You could hardly call Jesus an educated man."

"Not in your sense of the word. But I never thought education consisted of learning a lot of things. I think that the man who makes the truest response to life is the educated man and I believe that the man who does that is the man who loves God. He makes the true response because he loves God."

"But what if he isn't at all sure about God?"

"Let him act as if he were. Let him be aware of others and concerned for them. He will not be far from God."

Joe made an impatient noise.

"I think you parsons are always getting back to God, always making assumptions about him. If I say, 'How can I be sure of God,' you say, 'Act as he would have you.' I say, 'How's that,' and you say, 'Love your neighbor. Be aware of him.' "

"Well, why not?"

"Because my neighbor is not very lovable, because I'm a busy man, because my scientific work is really for my neighbor, because I can't fight in every cause, and, finally because I don't admit the premise from which you start."

"What premise?"

"That God exists and that he loves men."

"Do you wish you could?"

"Oh, sometimes. It's comforting to believe in a God the way you do and if there really is one and he is what you believe, loving him might be an education for living. I confess you can't live by knowledge alone. I used to think you could. Just to know would have been enough. But it isn't. Only I don't know what more I need or how to get it if I did."

There was nothing more I could say but I had to say something. I thought as we walked on. At last I said, "Joe. I can't give you the evidence that convinces me of God. You would say it was subjective or a projection or something. But if you ever get like evidence, don't throw it out of court."

"O. K.," said Joe.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

Talking It Over

By W. B. Spofford Sr.

LIKE in most places, The Witness is located in an area of the country where people are willing to believe anything bad about the Russians. Summering nearby is the Rev. Roswell Barnes, a top man of the National Council of Churches who was chiefly responsible for that exchange visit of US-USSR Churchmen earlier in the year.

He made a talk on the visit to businessmen which got a long piece in one of our local weeklies and was reported to have said things which hardly made for the good relations which was the aim of the two-way visit. So I wrote Barnes that I felt sure the account was badly garbled and that he would probably want the paper to correct it. Not so, for he replied that the report "on the whole was a pretty good job and the general impression created was, I think, not far off from what I had talked about. Several inaccuracies annoyed me, but I don't think they are worth correcting."

The Church executive told the businessmen that it was debatable whether or not the Russian Churchmen were actual Church leaders or mere puppets placed in the Churches by the government to advance Communist doctrines.

After all the glad-handing and tea-drinking in both countries by the Church teams, such a statement is a bit of a shock to me and probably will be even a greater shock to the Russian potentates. We'd be mad, probably, if the Russians had said on returning from their visit here that the Church leaders they conferred with were puppets of our State Department. Yet they would have had some basis for saying so since John Foster Dulles was, before he became Secretary of State, the chairman of the Council's Commission for a Just and Durable Peace, under whose auspices Barnes and his team of Church leaders visited Russia.

And don't think that Mr. Dulles was a mere figurehead. The Church reporter for the New York Times, following a meeting of the Commission in the late forties, told me how disgusted he was at the way the members salaamed when Dulles entered the room to lay the law down to them. And there is no reason

to suppose that he does not still exert a considerable influence over the Churches in the area of foreign relations.

As a matter of fact this paper in 1947, in an editorial, stated that the Church's peace commission should ask for the resignation of Mr. Dulles. We said that "the road to moral influence is the same as the road to peace. It is the cooperative use of economic power for the development of all the peoples of the earth, according to those principles which were set forth by our Churches long before they were embodied in the Atlantic and United Nations charters."

We further pointed out that Mr. Dulles advocates a policy that denies our food and credits to those countries that do not choose to follow the political and economic line of the U. S.

Few thought that to be a fact then. Most people know it to be a fact now.

Brother Barnes said a lot more to these businessmen which seems to be in bad taste, to put it mildly—like ridiculing the lavishness of the entertainment they received in Moscow; big cars to ride in; a suite of rooms for each American Churchman; expensive food to eat, with the main course at one meal being a small fowl. "The fact that not even the waiters knew what kind of bird was being served indicated the luxury of the meal," Barnes reported.

OK—the Russians outdid themselves this time. I hope if Barnes ever goes back that they will let him walk; sleep on a park bench and feed him black bread and cabbage.

He ended his talk by declaring: "We feel that we have made progress in bringing about a better understanding between our two nations."

Which I rather doubt, if the Russians ever get hold of the talk Mr. Barnes gave to the businessmen of Wyalusing, Pa.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

-:-

Pennsylvania

Washington Is Making Progress In Intergration Says Martin

★ In his sermon at Washington Cathedral Sept. 9th the Rev. Canon Charles Martin, headmaster of St. Albans School, praised the progress made here in meeting the problem of integration in the schools.

"We can be grateful," he said, "for the progress that has been made in our own community toward meeting the problem of integration. With directness and intelligence the schools have brought the two races together and that with a minimum of friction. The process has only begun and there are serious problems ahead, particularly in the development of an adequate academic program and the maintenance of high standards

in that program, but the first difficult steps have been accomplished, and with remarkable success. As one citizen I am grateful and proud of the achievement."

Canon Martin said he could make that statement objectively for, while he had not shared in the work, he had been close to it. "It has been my privilege," he said, "to serve on a committee to evaluate one of our largest high schools and to have been associated with many in public education, both teachers and students."

Other problems of education also were discussed by Canon Martin including the problems of inadequate schools, shortage of teachers and the lowering of standards. "There are

no easy answers to any of these problems," he declared. "We cannot transfer responsibility for them to legislators, professional educators or any group. All Christians have an obligation to help find a solution to these problems."

Canon Martin concluded his sermon by pointing out the special opportunity that Christians have to support their own Church schools. Through these schools he saw the possible solution to some of the educational problems before us today as well as the special contribution they could make to the life of the community.

THE INFLUENCE OF TEA HOUSE

★ St. Martin's mission in West Covina, Calif., is building a church akin to a Japanese tea house. The color scheme will feature blue-green, burnt pumpkin glass walls and royal blue.

A REMINDER FROM THE PRAYER BOOK AS THE SEMINARIES OPEN THIS MONTH

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.

Book of Common Prayer, p. 320.

A bequest to one of the Church's seminaries is an investment in the future of the Church through young men in training for the Ministry.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

JAPANESE CHURCH DESTROYED

★ The kindergarten, rectory, and church at St. Paul's Odate, Japan have been reduced to ashes by a fire. The fire, which was the fourth major one to ravage the city since the end of the war, destroyed the main section of Odate, key commercial center in Akita Prefecture, and totally or partially ruined 1321 buildings, leaving more than 5,500 people homeless.

St. Paul's has suffered seriously in the loss of its physical plant, especially since the majority of its members were only beginning to recover from the damages inflicted by last year's holocaust. The buildings lost in this year's fire were all built under the leadership of Bishop Norman S. Binsted, first bishop of the Tohoku diocese and present missionary bishop of the Philippines. Bishop Timothy S.

Nakamura, present bishop, estimates the value of the church at \$12,000, of the kindergarten at \$10,000, and of the rectory at \$9,500, placing the physical loss to the parish at \$31,500. It would, however, be impossible to replace these units today for the same amount of money.

St. Paul's had recognized the need for building a new kindergarten even before the fire, since the old building was inadequate for the more than two hundred pupils in attendance. Funds already raised for this purpose amount to \$2,780. On learning of the parish's loss, the church administrative board immediately requested the assistance of the Japanese Church and sent \$300 in immediate aid. With this beginning, and relying on pledges, the parish plans to proceed with the building of a new kindergarten. This building will also provide worship facilities and temporary living quarters for the Rev. Nathaniel S. Sasaki, rector of St. Paul's, and his family, as well as rooms for four kindergarten teachers.

Sasaki and his wife are now living as guests in the home of the Rev. Mr. Yoshimura, pastor of the Methodist church in Odate, who has also provided office space for Sasaki

in the Methodist church. After last year's fire, the Methodists found refuge in the kindergarten of St. Paul's. Sasaki's six children are living in the homes of two parishioners whose houses were not damaged by the fire.

MARRIAGE CANONS HEARINGS

★ The joint commission on Holy Matrimony will offer opportunity, at the coming meetings of the provincial synods, to any one wishing to present any matter pertaining to the present marriage canons. It may be written or verbal. The material gathered will be considered by future plenary meetings of the commission. The hearings at the Synods will be in charge of members of the Commission.

Bishop Lawrence is chairman of the commission J. D. Denney, M.D. is vice-chairman; and the Rev. Gregory Mabry secretary.

KENYA RECEIVES MOBILE UNIT

★ A mobile unit to be used for providing Christian ministry to Kikuyu tribesmen victimized by Mau Mau terrorists was presented to the Christian Council of Kenya by United Church Women, a general department of the National Council of Churches.

The unit is a station wagon equipped with worship materials, books, projector and slides, and extensive medical supplies. It will be in the charge of a European with one or two African assistants.

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DEPLORES JAIL CONDITIONS

★ Conditions in Los Angeles county jail are "the worst I have seen in 35 years of chaplain service."

Canon Richard Lief of the diocese made that charge at a meeting of the governor's special commission on correctional facilities. He said that the jail is so crowded prisoners are sometimes denied rites of the church because no conference room is available.

Canon Lief stressed the need for a full-time paid chaplain to serve both the jail and its rural honor farm at Castaic.

The specific instance to which he referred occurred Aug. 28. It involved Daniel Farrar, 24, who is now on trial for the murder of his former sweetheart.

Farrar asked for Holy Communion from the Rev. Harley Smith, pastor of St. Nicholas Church, Encino. Jail authorities denied the request because no room was available and because Farrar is considered a dangerous prisoner.

Canon Lief, a veteran jail chaplain, said this refusal of rites has occurred many times because of over-crowded conditions.

FULL TIME SECRETARY FOR NEW ENGLAND

★ The office of the executive of the province of New England, the Rev. Harry H. Jones, was moved from Middlebury, Vermont, to the C. W. Lasell House, the conference center of Western Massachusetts, on September 1st. This is the result of long-term planning on the part of the council of the province to establish the executive secretary's office as close as is possible to the center of New England. The

Diocese of Western Massachusetts is supplying housing for Mr. Jones and his family, a new building, to be known as the Rice House, and which will be dedicated at the end of October, and located on the grounds of the conference center.

The province of New England is the only one of the eight provinces with a paid executive secretary. In addition to being the secretary for college work for the province, he is also involved in education conferences, the parish training program, and other conferences and activities, such as Social Relations, which are on a provincial level.

BAPTIST YOUTH URGED TO PARTICIPATE IN POLITICS

★ Baptist young people were urged here to "participate actively in political parties and use Christian criteria in voting for candidates for office."

The call was issued in a

resolution adopted by the national assembly of the Baptist Student Movement.

Another adopted resolution called for a considerable decrease in the U. S. military budget with "funds thus released to be expended through the U. N. for relieving conditions that make for human hunger, poverty, and disease around the world."

A reduction in the number of nuclear test explosions and their shifts from the Pacific to "another location where atomic radiation from fall-out will be of less danger to human life" was urged in a third resolution.

Some 500 college students attending the conference contributed \$2,062 in cash and pledges to the work of the World's Student Christian Federation and more than \$300 to aid Koinonia Farms at Americus, Ga., an interracial project in the South directed by a Baptist clergyman, Dr. Clarence Jordan.

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SLUM DWELLING ARE RAZED

★ St. Barnabas Church, Marshallton, Delaware, has razed thirteen income-producing slum dwellings. They had been willed to the parish by Frederick Bringham, senior warden for many years and treasurer of the diocese at the time of his death.

It took about a year to re-house the tenants, with some hard feeling aroused in the process, but the parish was careful that no person was evicted without a better place to go.

COLLEGE WORK CONFERENCE

★ "The structure of Anglicanism" with special reference to the work of the Episcopal Church in college and university situations, and with emphasis on the place of the Episcopal Church in the ecumenical movement, was the subject of lectures given by the Rev. Richard H. Wilmer, Jr., chaplain at Yale, to college workers of the province of New England, meeting at Lasell House, the conference center of the diocese of Western Massachusetts, Sept. 10th to 12th.

Other leaders of the conference were the Rev. Philip Zabriskie, executive secretary of college work of the National Council, and the Rev. Harry Jones, secretary for college

work and executive secretary of the province.

Mrs. Harding Migotti, associate secretary of the college work for overseas students, led a discussion of the work of the Church with graduate and undergraduate students from other countries.

Group discussions were held for new college workers, for clergy and women workers where there are state colleges and universities, and for clergy and women workers where there are liberal arts colleges and universities.

CENTRAL NEW YORK CONFERENCE

★ Clarence C. Little, active layman who is director of the Memorial Laboratories, Bar Harbor, Maine, was the headliner at a conference for the clergy of Central New York, Sept. 19-20. Ministry of the laity and lay evangelism was the theme.

CANADIANS SEVER LINK WITH CHINA

★ The last link between the Anglican Church of Canada and the Church in China was served by the executive council, meeting at Kingston this

month. They voted to use the fund of \$23,000 reserved for the diocese of Honan elsewhere. Bishop Martin of Saskatchewan reported that Bishop Ting, at the meeting of the World Council this summer, told him that "the Church in China was self-supporting, self-propagating and self-governing now and will not take any money from the West."

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ST. LUKE'S CHAPEL

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BOOKS...

Kenneth Ripley Forbes
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The Mind of The Maker By Dorothy L. Sayers. Meridian Books. \$1.25

This is a reprint of a book first published fifteen years ago, which marked the author's retirement from the field of detective fiction, in which she had an outstanding reputation as an artist, and her entrance in the lists as a creator of religious and philosophical essays and drama.

The Mind of the Maker is a challenging book for all Christians who may have taken comfortably for granted that the basic faith of Christianity is something to be accepted devoutly as a great mystery, once for all delivered, rather than a formula calling for lucid argument and interpretation. The author states succinctly in the first words of her preface the nature and purpose of her undertaking.

"This book is not an apology for Christianity, nor is it an expression of personal religious belief. It is a commentary, in the light of specialized knowledge, on a particular set of statements made in the Christian creeds and their claim to be statements of fact."

Any prospective reader, hoping to follow intelligently the detailed argument in the body of the book, is advised to read and re-read with care this preface.

The thesis of this essay in Christian theology is concerned with the fundamental Christian dogma of the Trinity, as explicitly set forth in the Apostles', Nicene and Athanasian Creeds. The author's argument is that these assertions about the nature and being of God is a creator and a concise description of what such a creator is like and how he must act. He is, of course, described in Holy Scripture and Christian tradition as "Father"

and "King",—analogies used by Christ,—but for the purpose of necessary credal statement, the conception of creator is dominant.

Insisting—quite rightly, it seems to me—that we can never hope to know anything about the nature and actions of God except by human analogy, the author chooses for her analogy the human artist who creates in the writing of books the basic plots and the various characters who implement the plots. Being herself an artist of this sort, she draws largely on her own experience in developing the thesis that the artist in his work shows clearly a three-fold character which she describes as the *idea* or general conception of the work as a whole; the *energy* or convincing delineation of the characters; the *power* which is the narrative's total effect upon author and reader. This elaborately worked out analogy she uses to define the meaning in the Christian Creeds of God the creator as a three-fold being continuously at work in the world.

The book is a fascinating study

and whether wholly convincing or not to the reader, it is profoundly suggestive and worth careful and open-minded reading and meditation.

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