

The **+ WITNESS**

SEPTEMBER 16, 1965

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

Anglican Synod Approves Plan To Merge with United Church

★ The General Synod of the Anglican church in Canada approved in principle a proposal to merge with the United Church of Canada in a single 6-million-member church.

The action, taken at a joint session of both houses of the synod, culminated 22 years of talks and was hailed as a giant first step toward formation of a powerful church body second in size to the Roman Catholic Church.

A series of Anglican resolutions adopted approved a unanimous March 30 report by unity committees from both denominations. They expressed agreement with the principles as a basis of union with the United Church "and any other church prepared to accept them."

The principles now go to the General Council of the United Church, meeting in Waterloo, in September, 1966, for its approval.

According to Archbishop Howard H. Clark, Primate, it will take at least five years to hurdle "basic" difficulties, legal and otherwise, in the reorganization of the church. Then will follow a period of "growing together" or, as the archbishop stated in his opening presiding address to the meeting, "a re-birth into a greater unity."

The plan calls for a conciliar

form of government, with bishops, presbyters and deacons all having their place in the ecclesiastical scheme of things.

Its governing bodies would be the congregation, the parish session, the diocesan synod, the provincial (regional) assembly and the General Council.

Constitutional, legal, doctrinal and liturgical commissions working under the auspices of a General Commission, from both Churches, would work out the many details of the merger.

Members of an Anglican committee on unity who participated in formulation of the set of principles of union told the synod that the unity talks were a "religious experience" and "the work of the Holy Spirit."

"We believe the Holy Spirit will guide and direct us later on," declared Bishop G.P. Gowen of New Westminster, Vancouver, chairman of the committee.

"As long as we thought in terms of negotiating at a bargain table," said Dr. D.R.G. Owen, provost of Trinity College of the University of Toronto, "we got nowhere. So we thought in terms of a deeper penetration into the reality of the church — for it is fatal to think of uniting two existing ecclesiastical bodies. Then we made spectacular progress. We sought a new expression for the oneness of the church."

Dr. Owen called the principles "a point of no return" for Canadian Anglicans. However, he said, approval by the synod did not constitute "endorsement of a blank check" ecclesiastically because the principles have a set of norms for future organization.

Commenting on the unification of ministries which eventually will occur under the proposal, he noted that both churches in effect would agree "to place our ministries in the hands of God" to supply "what is needed by us through affirmation of faith and prayer and through the laying on of hands."

Streamline Structure

The General Synod of the Anglican Church of Canada voted a sweeping revision of its structure, streamlining it so the church can be more responsive to the needs of modern times.

In a series of constitutional changes it also broadened electoral procedures so that the whole synod will now elect the primate instead of the House of Bishops and an electoral college.

In another major change in the 72-year history of the Synod, members also voted to reduce membership in the Lower House, comprising clergy and laymen, from 314 members to 222 for greater effectiveness.

Also in line with a desire to become less unwieldy in a world of tangled problems, speed, and urban sprawl, the synod voted

to meet more frequently — every two years instead of every three — and to merge its yearly executive council and quarterly central executive committee into a single executive committee with representation from all dioceses. The new body would have 15 bishops, 15 priests and 15 laymen and would meet quarterly.

The executive council would serve as a policy-making body between sessions of the General Synod, and in this way would be similar to the executive council of the Episcopal Church in the US, which also meets quarterly.

"This solution has been evolved through long discussion and compromise," declared John W. Graham, a lawyer of Toronto, in analyzing the synodical changes. "We will have a manageable synod to represent our church."

The broadening of the franchise for election of primate, the post now held by Archbishop Howard H. Clark of Rupert's Land, came about from the feeling that because the office is so important to the church, everyone should have a voice in its choice. In the United States, the Presiding Bishop is elected by the House of Bishops and the decision is approved by the House of Deputies.

Social Action

The synod commended Canadian Prime Minister Lester Pearson and external affairs minister Paul Martin for "persistent efforts" to foster negotiation toward the settlement of the war in Vietnam.

The measure headed a series of war- and -peace resolutions. They urged support for the Canadian government's attempts to bring about extension of the nuclear test-ban treaty and to find international rules to govern intervention by "an

effective world authority" in international disputes.

Another resolution asked the federal government to work for a more equitable distribution of the world's resources by increasing Canada's external aid to at least 1 per cent of the gross national product and helping more non-English speaking sections of the world.

It noted that 90 per cent of Canada's aid goes to English-speaking countries, including those in the British Commonwealth. A "large percentage" of underdeveloped areas, it said.

Bishop Dean Warns Anglicans Of Impasse Involving MRI

★ The executive officer of the Anglican Communion, Bishop R.S. Dean of Cariboo, warned the General Synod of the Anglican Church of Canada that a vast two-year-old Anglican world mission manifesto is in danger of reaching "an impossible impasse."

Bishop Dean called for "a great deal more study" of the "meaning of mutuality" implicit in the program entitled "Mutual Responsibility and Interdependence in the Body of Christ" undertaken by the autonomous church bodies at Toronto in 1963.

The document appealed for a worldwide "rebirth" of Anglicanism by the scrapping of paternalistic concepts of "giving to the missions" by affluent churchmen.

It urged re-thinking of the aims of the Church in an age of technology, urban sprawl and overpopulation and stressed the fact that Anglican churches can both give to and receive from co-religionists in other lands. The exchange includes both money and spiritual aid, it said.

The author of the program,

speak languages other than English.

Other resolutions originating with the council for social service, covered cultural conflicts between English and French, integration, family life and a comprehensive Canadian medicare program.

In discussing cultural conflicts, the Synod asked federal, provincial and municipal governments to examine their administrations for evidence of a discrimination or cultural conflicts, and to "develop means of enforcing anti-discrimination legislation."

Bishop Stephen F. Bayne, Jr., of New York, former executive officer, was seated in a front row as Bishop Dean commented on the program. The presentation included two film strips and a color movie, "Punjabi Profile," produced by the Canadian church and paid for in part by the Episcopal Church in the United States, demonstrating the MRI program in action.

The manifesto and the 1963 congress had such an impact in Canada, according to Archbishop Howard H. Clark, primate of Canada, that in 1964 the church doubled its grants to the church outside Canada.

Discussing the non-financial aspects of the program, Bishop Dean said that it is in danger of "fast becoming simply words" and "the instant answer to every missionary's prayer."

He drew laughter from his audience when he related that the Church of England, finding the document's title cumbersome, decided to replace it with "No Small Change." But "nobody seemed to know it was also the name of a commercial

diaper service in Birmingham."

"It is time we really came to grips with mutuality," he advised, "not merely by increasing the layman's participation in Anglican 'clubability.' There has been a lot of irresponsibility, and it is not all on one side.

"I cannot subscribe to the doctrine of the infallibility of the younger churches . . . If we claim to have fellowship in Christ, we have to endure the difficulties, and sometimes the anger, that happens as this mutual colloquy goes on.

"We still do the stupidest irresponsible things. In Lagos, they thought they had projects that were 'more prior' than anyone else's. And the people in England spend more in a year on bird seed than they do on foreign missions . . . I think that's for the birds."

Bishop Dean said that as he travels from Anglican church to Anglican church, and country to country, it is "disconcerting" to see how thinly "the tiny little scrabbling handfuls" of Christians are spread while, at the same time, "we Anglicans think we're the whole show."

He commented that Anglican churchmen, in supporting the pan-Anglicanism represented in MRI, should not diminish their support of ecumenical projects of the World Council of Churches.

Another speaker, Canon A. H. Davis, of Toronto, general secretary of the department of missions, told delegates that only 30 per cent of Canada's population now lives in rural areas.

"The technological age finds the church ill-equipped, confused and uncertain in the proclamation of its message," he declared.

Thus the Church in Canada, like Churches to the south of the border, finds itself facing many new problems which it is making an effort to meet.

Mississippi Congressmen Should Be Ousted Churchmen Declare

★ National Council of Churches race spokesmen and leaders of three civil rights organizations renewed a demand that the five-man Mississippi delegation in the House of Representatives be unseated and new elections held.

Robert Spike, executive director of the commission on religion and race, said that the challenge "has dragged along altogether too long, with every tactic of parliamentary delay being employed."

He said he emphasized to House minority leader Gerald Ford (R.-Mich.) and speaker of the House John W. McCormack (D.-Mass.) that those who are making the challenge are running out of time and are faced with the possibility of the adjournment of Congress, when it will be too late to take action.

Others calling on the Congressmen were James A. Hamilton, associate director of the NCC Washington office; William Hall of the executive board of the Student Non-violent Coordinating Committee and Lawrence Guyot, chairman of the Mississippi Freedom Democratic Party. James Farmer, executive director of the Congress of Racial Equality, was unable to confer with the legislators, but participated in the press conference.

Spike termed Rep. Ford "exceedingly receptive and sympathetic" and reported that the Congressman had said he would take a "decided stand" to see that the challenge gets proper attention.

Hamilton said he was encouraged because he received the indication there are "signs of developing concern among members of the House and others" over the issues at stake.

He also saw the renewed efforts as spurring a few more of the some 70 groups affiliated with the Leadership Conference on Civil Rights to throw their influence behind the drive. "Some of the groups are now looking for a way to join in the drive," he commented.

None of the men discussed the reactions of Rep. McCormack, the man who could hold the key to action in the House. Spike's only comment was to the effect that there was nothing the Speaker said "that I would find it possible to comment on."

A number of those affiliated with the Leadership Conference, under whose aegis the talks were carried out, are church-related groups.

The crux of the issue is the contention of the Mississippi Freedom Democratic Party that the men elected last fall in Mississippi do not reflect the true democratic process since many persons have been systematically impeded in their attempts to vote.

At first the group sought to have its own "delegates" seated, but this now is generally regarded as impractical. Instead, the group seeks the ouster of the four Democrats and one Republican and new elections.

Farmer said Congress should unseat the Mississippians "as a great symbolic act of faith" in the American democratic process.

"Unseating these five illegally elected Representatives," he said, "would symbolize the good faith of the Congress and the people throughout our country that legal processes can work and the grievances of the Negro can be satisfied by legal means."

He hailed the "scrupulous attempts" being employed through legal remedy not only to give the elected officials in question their say, but to permit the Negro to air his grievances before the courts.

He alluded to the contrast which this presents to the "insanity" of the Los Angeles eruption, saying that despite frustrations, mob rule and street violence aren't the way for the Negro to press his claims.

Catholic Support

Immediate action to unseat the Congressmen from Mississippi was demanded by the national Catholic conference for interracial justice.

In a resolution the Catholic agency noted that federal authorities had documented that "almost all of the Negro citizens of Mississippi have systematically and often brutally been denied the right to vote, and thereby the right to say who should represent them in the U.S. Congress."

When the new Congress assembled in January the seating of the five Mississippi Congressmen was challenged. The statement urged "that the subcommittee (on elections) forward the challenge for action by the House to unseat these representatives and to order new elections."

The House of Representatives has taken such action "forty times in the past," the statement pointed out, "in similar cases of denial of the right to vote or voting fraud. We urge that all Americans make known their views in this matter to their Congressmen, and through the public media make known their concern about the denial of citizenship rights according to constitutional principles and practice."

The resolution stressed that "our action is in the interest of

all citizens, not an action in support of any political party or movement."

HOUSE OF BISHOPS IN SESSION

★ The House of Bishops met at Glacier National Park, Montana, September 7-10, in pleasant surroundings conducive to the usual geniality. Bishops debate much like Congressmen with a lot of "my esteemed colleague" and "my life-long friend" in the speeches.

Bishop James Pike of California is always in the news—happily or unhappily, as you choose.

On this occasion his brother bishops went through rather meaningless motions with the charges of heresy lodged against him. On the opening day the charges were turned over to a special committee appointed earlier this year to study theological trends in the contemporary world. Referral was simply an acknowledgement that a petition had been received. Bishop Pike is a member of the committee but withdrew because of personal involvement.

The fact is that at least three bishops have to sign an accusation to start the machinery for a heresy trial. No bishop has done so — let alone three — so you can assume that nothing will come of the matter, as we predicted editorially Sept. 2.

Executive of MRI

The bishops spent considerable time discussing MRI, much along the lines laid down by Bishop Dean at the General Synod of the Anglican Church in Canada, reported in this issue on page four.

Present was the newly appointed executive for MRI for the United States. Walter Taylor Jr., an insurance man of Wilmington, N. C., was named to the post in late August. He will work out of two offices — headquarters in New York and another in his home city.



New, from Oxford

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by STELLA BROOK

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EDITORIAL

What Can be Done Now In Communion Rite

THE LITURGICAL ferment continues to work. Not a week passes without the publication of a new book, a study, the adoption of a new or revived use, or the proposal of a revision. Some of this comes out on the theological, scholarly, and literary level, some on the practical.

It is no simple matter to diagnose where the weight of the problem lies; whether it be in the specific rite itself — the actual words and their underlying meaning — or in the manner in which it is carried out, externalized, in actual practice. In reality both would appear to be wanting, and therefore neither can be dealt with to the exclusion of the other.

In his introduction to a proposed revision of the Prayer Book communion rite — in this issue — Dr. Minifie points out that many are agreed that the present rite “is tedious and boring, and it invites wool-gathering as the congregation kneels endlessly”. The question which needs examining is whether this results in fact from the words of the rite or the lack of movement in its observance.

In the Episcopal Church there can be, and are, two different reactions to the problem. One, which can be effectuated immediately, is the use of the rite with ceremonial for priest and people which gets movement and action into it as it is actually carried out in practice. This concerns those things which can be done under the present forms and rubrics without revision. What and how much may be done in any given place, as with all optional ceremonial, is a matter of taste and judgment.

Elements in this category include, among other examples, the addition of an offertory procession, in which the bread and wine are an actual part of the offering of the people; the peace, in which there is a mutual exchange of greeting by all; and the fraction, the breaking of bread, especially where real bread rather than wafer is used. In this category, too, are attempts to overcome the immobility of the congregation by having the people stand for the non-penitential parts of the rite, such as the collect for purity, summary of the law, prayer for the church, invitation to confession, Sursum corda, preface, Sanctus, the

prayer of consecration, and the Lord's Prayer.

By contrast, there is kneeling for collect for the day, confession, absolution, comfortable words, humble access, Agnus Dei, thanksgiving, and blessing — though the rubrics require kneeling for only some of these. And, of course, where this is physically possible, there is the emphasis of the family gathered about the table by having the presiding presbyter, together with the other ministers, clerical and lay, face the people during the central part of the rite.

Apart from these elements, the communion office may be, as it is in many places, preceded by Morning Prayer through the first lesson and canticle, and where this is done the service is kept from excessive length by avoiding the addition of hymns before and after the rite, there being already sufficient singing within the body of the celebration itself.

It is within these areas that liturgical development, using the term narrowly, can take place in the next eight to eleven years in the Episcopal Church as far as the authorized parochial use is concerned.

All this may not be effective enough, as Dr. Minifie points out.

But, like some of Dr. Minifie's proposals, it can all be, and in many places is done, right now, and not eight years from now, at the earliest.

In the other category of liturgical development are proposals for changes in the words and organization of the rite itself. These cannot be put into use immediately but may be incorporated in an authorized rite in the indefinite future. Dr. Minifie's principal proposals commend themselves for consideration in this category.

All such proposals must be evaluated in the light of some general considerations.

The eucharistic rite is, in the first instance, basically a form of action, and only secondarily a series of words. The verbal aspect of the rite is not primarily didactic or doctrinal. It is evocative, poetic. The chief problem concerning the present rite may not be so much its poetry, which is at least good, but the manner and circumstances of its recitation.

A corollary of this is that a liturgical rite must have enough fluidity to be used directly and naturally. Excessive rubrical rigidity can freeze the action of a rite. The rubrics, like the words, should follow the essentials of the action.

HOLY COMMUNION RITE: --- A PROPOSAL

By Benjamin Minifie

Rector of Grace Church, New York

**CHANGES ARE HERE SUGGESTED WHICH
MIGHT MAKE THE SERVICE MORE AC-
CEPTABLE TO THE MAN IN THE PEW**

DISSATISFACTION with the American Prayer Book communion rite seems to be on the increase. More and more people are saying that it's too long, too redundant, too penitential. Some of its strongest advocates are agreed that instead of being the service of action, as I've heard it described, the holy communion is tedious and boring, and it invites wool-gathering as the congregation kneels endlessly.

Many remedies are being suggested as liturgical conferences follow each other in rapid succession. There are lay processions with the bread and the wine, and with requests for intercessions and thanksgivings. There is the new way of having the people stand for the prayer for the church. And, more recently, we heard of a congregation which stands from the Sursum Corda through the prayer of consecration. I question the effectiveness of this. Are we becoming Lutherans? What about the elderly: do they find it edifying? There is the new position of the presbyter, back of the table and facing the people. And so it goes.

I wonder if any of these attempts to make the American service more palatable are effective enough. I doubt it, and am daring to suggest a revision of the rite itself which would use as much of Cranmer's language as possible and yet shorten and brighten the service. Some will say it is not radical enough, others will be dismayed by the changes recommended. I would be very much interested in hearing from both sides, and from those in the middle.

Let me include here a few comments by way of explanation or justification for what is offered. I have kept the decalogue for optional rehearsal at the start of the service for I believe there is much to be said for holding up before the congregation the whole sweep of the moral law from Moses through Christ. As will be observed, I suggested the gloria in excelsis as a

possible gradual hymn — particularly on Easter, Christmas, and other festal days. For all its antiquity, I don't believe it "speaks" very eloquently to modern man, and I question the necessity for any kind of hymn after the prayer of thanksgiving and before the blessing.

I hope I shan't shock too many people when I suggest the omission of the prayer for Christ's church, and in its stead permit the minister to offer such intercessory prayers as circumstances may demand, these prayers to be taken from the Prayer Book. On an ordinary Sunday I can well imagine him offering prayers for the peace of the world, for racial justice and reconciliation, the sick, schools and colleges, etc. Such a practice could make the intercessions more alive than they are at present. I am strongly for just the first two comfortable words: they say it all. And it would seem to me appropriate for the congregation to stand for the Sursum Corda through the Sanctus.

Real Changes

NOW we come to the real changes! Is it really necessary in the prayer of consecration to go on referring to the one sacrifice, oblation, and satisfaction for the sins of the world? I propose the dropping of the last two words! Again, the so-called oblation strikes me as repetitive, and therefore I have omitted it, going on directly to the invocation with a very minor cut and change. It's when we come to the final portion of the prayer of consecration that the present rite becomes too redundant and penitential, and it's here that I have used the scissors rather drastically, sparing only the great words which are precious to every worshipper and making a slight addition of my own.

I've always been impressed by the argument of Bishop Neill that the 1662 Prayer Book is sound in its arrangement with the people coming

forward to receive the holy communion immediately after the words of institution. That, I feel, is a better way than ours with its long-winded aftermath. But perhaps the 1662 rite is defective in not having an invocation and in concluding too abruptly. Hence, as in the rite below, I have sought a middle course. I have said nothing about the Sunday propers, which too often leave much to be desired, but that is another matter altogether, albeit a very important one if the holy communion is to come into its own.

THE ORDER FOR THE LORD'S SUPPER OR THE HOLY COMMUNION

The People kneeling, the Priest shall say,

The Collect for Purity

Then the Priest may lead the People in the Ten Commandments, and the People shall respond in the customary way,

The Decalogue (shortened form)

Then shall the Priest say,

The Two Great Commandments

The Priest and People shall respond (except when the Decalogue has been read), saying,

The Kyrie

Next shall be said and read,

The Collect (or Collects) for the day, the Epistle, the Gospel

The Congregation will sit for the Epistle and stand for the Gospel. Between the Epistle and Gospel may be sung the Gloria in excelsis or some other hymn.

Before the Gospel may be said, Glory be to thee, O Lord, and after, Praise be to thee, O Christ.

All shall say together,

The Creed (Apostles' or Nicene)

The Sermon will follow.

The Offerings of the People shall be brought to the Holy Table, the Congregation standing.

Intercessory Prayers shall next be offered according to the discretion of the Priest and the petitions of the People, such prayers to be taken from this Book, the Congregation kneeling.

The Invitation, General Confession and Absolution

Christ's Comfortable Words (not the other two)

The Congregation shall stand for the Sursum Corda and the Sanctus.

The People kneeling, the Priest shall continue with the Prayer of Consecration as follows:

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his most precious death and sacrifice, until his coming again: For in the night in which he was betrayed, he took Bread; and when he had given thanks, he break it, and gave it to his disciples, saying. Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

We most humbly beseech thee, O merciful Father, of thy almighty goodness, to bless with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the Sacrament of his most blessed Body and Blood.

We earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may be enlightened and strengthened in thy service, having in us his mind and his spirit who is our Redeemer and Lord, even Jesus Christ. Amen.

And now as he has taught us, we are confident to pray,

The Lord's Prayer

The Prayer of Humble Access

Here may be sung a hymn if desired.

The Holy Communion

The Prayer of Thanksgiving

(Priest and People together)

The Blessing

THE MISSION OF THE CHURCH

By Gardiner M. Day

Rector of Christ Church, Cambridge

A GROUP OF LAY PEOPLE FOUND THEMSELVES UNABLE TO DEFINE IN MODERN TERMS THE MISSION OF THE CHURCH. AN ATTEMPT TO DO SO IS PRESENTED IN THIS AND TWO PREVIOUS ARTICLES

IN FORMER centuries the task of a Christian was to be a missionary. Whether at home or abroad the task was the same, namely, to proclaim the gospel and to persuade people — many of whom in some parts of the world had never heard of Christ—to dedicate themselves to Jesus Christ and to be baptized.

I can remember attending the student volunteer movement convention in Des Moines, Iowa, in 1922 along with several thousand other students. Across the great convention hall there was an enormous banner displaying the slogan of the convention which was "The Evangelization of the World in this Generation." I believe that in 1922 the majority of the leaders and those attending the conference felt that this was within the realm of possibility. No thoughtful Christian today would think of using such a slogan for a conference.

We face a world so different that we know such evangelization of the world is not conceivable in any foreseeable period of time; and we must in all honesty question whether it would even be desirable. For today we can name countries in which the number of baptized Christians are in the majority and in a very great majority in some cases, but in which the impact of the church on society in these countries is extremely slight. And at the same time we could name other countries in which the Christian church is in a very small minority and yet its influence upon the society in those countries is very vital and potent.

Hence we now recognize that the adequacy of the church in fulfillment of the command of Christ to "Go ye into all the world and preach the gospel to every creature" cannot be measured by the number of baptized converts. It rather must be measured by how faithfully the church represents the presence — the spirit of Christ — in society everywhere. Another way of putting it is to say that we are not as concerned with strengthening the church by adding numbers of converts as we are in spreading the

spirit and teachings of Jesus Christ. As Bishop Robinson of "Honest to God" fame has suggested: "The important question is not whether a man is not far from the institutional church, but whether he is not far from the kingdom of God."

What does this view signify? Does it mean that our faith has weakened? Does it mean that our belief in the church has grown less? Have we acquired doubts about the supremacy of Jesus Christ? Are we no longer sure that he is or can be "the light of the world"?

No, I do not believe it means any such weakening of faith. I believe it rather symbolizes two things: first, a larger vision of what it means to be committed to Jesus Christ and second, a larger vision of God.

Commitment

LET US first consider the matter of commitment. Until the present century the simple patterns of town and village life made it relatively easy for converts to Christianity to grasp immediately the responsibilities which were entailed by their commitment to Jesus Christ. Such commitment could be expressed largely in personal righteousness and in neighborly kindness.

In the complex world in which we live, however, a man who is converted to Christian discipleship must be helped to see the nature of the changed life which that commitment demands in terms of such things as overcoming racial and social prejudices, in terms of man's present struggle for freedom and for civil rights, and in terms of the achievement or even approximation of justice in the face of new and complicated structures of modern society.

Vision of God

OUR NEW STANCE does not mean that we think less of Christ, but that we have a larger and truer vision of God. In past centuries, for

example, when Christian missionaries went forth from the western world, they believed that the Christian revelation of God in Christ contained all light and all truth and that it was their task and privilege to carry this light and this truth to those who lived in darkness and in error. Some of you will remember the hymn that is still in our Hymnal, No. 254, From Greenland's Icy Mountains, in which occur these lines which I think are very expressive of the missionary of 100 and 150 years ago:

"Can we whose souls are lighted with
wisdom from on high,
Can we, to men benighted, the lamp of
life deny?"

At present the church and a majority of Christians have begun to achieve a larger vision of God. We realize that God has not left himself without a witness anywhere in the world; God has not revealed himself only in Jesus Christ and left the rest of the world in darkness; but God has been and is at work in the whole world, in so-called Christian countries and non-Christian countries, in progressive countries and backward countries, etc.

In other words, God revealed himself not simply in the Christian part of the world but in the entire world. Archbishop Temple once remarked that he was confident God was not as much concerned about what went on in church as he was about what went on outside of church.

Now this is not a new idea, this larger vision of God. The prophets again and again reminded Israel that God was the God of the Assyrians, and the Babylonians, and the Egyptians and of all other nations and races in the world and that God frequently used them as instruments of his will, for righteousness and for justice. Isaiah said; "Have you not known? Have you not heard? The Lord is the everlasting God, the creator of the ends of the earth."

When Israel was frightened by the approach of the armies of the pagan Cyrus, the king of the Medes and the Persians, Isaiah pictures to the children of Israel not God denouncing or cursing Cyrus, but rather saying to Cyrus, "I call you by your name . . . I gird you, though you do not know me . . ." The prophets vision, which for centuries was lost, is being recaptured in our day.

The Church and Christians recognize that God has spoken through men and women in many countries and in many religions. He has spoken through Buddha and Confucius, Moses and Mo-

hammed, in varying degrees. God has spoken through people who were considered agnostics or even atheists in their day, such as a Socrates or a Voltaire, a Thomas Jefferson or an Albert Einstein. These names I mention simply as symbolic of thousands of dedicated people who by their own election were far from the institutional church but not far from the kingdom of God.

Dialogue

THIS is the reason that one of the most significant changes in the intellectual and spiritual climate of our day is best symbolized by the word dialogue. If the church — and that means ourselves — is to know what God has said and is saying to the world it must be aware of the truths of God which are revealed in the life and experience of people outside the church, of secularists and unbelievers as well as Buddhists and Hindus.

In the same way that a minister can help an individual only if he, the minister, listens to the individual, so the church can minister to the world effectively only if it listens to the world and thereby learns of its problems and its needs and then identifying itself with these concerns strives with its secular friends to discover the relevance of the spirit and teachings of Christ to the leading problems and concerns of our day.

The church and Christians have already begun to employ this kind of dialogue, as I am sure most all of you know, in areas which in the recent past have become "lost" to the church. One such area is that of the industrial workers of the world. Ever since the industrial revolution 150 years ago industrial workers have moved further and further away from the church. Today, however, we find in Detroit, in Sheffield, England, in the Ruhr in Germany, in the industrial belt of Osaka, Kobe and Kyoto in Japan, and in many other places, groups of churchmen, both lay and clergy, who have for some years been carrying on a dialogue, listening and observing, sharing, and sometimes speaking, in an effort to learn how to present the gospel in terms relevant to the life of the industrial worker.

New Approaches

THE MOST dramatic illustration of the recognition by the church that God is at work in the whole world and not simply in Christian parts of it is the recent establishment by the Pope of commissions to engage in dialogue, that is, con-

versations — not only with representatives of other religions but also with atheists and unbelievers — because the Vatican knows that many of these so-called unbelievers although they may be far from the church are indeed not far from the kingdom of God and that the church may learn from them.

Another striking illustration of this is the establishment by many churches in different places of coffee shops — places where people may come together who would not think of darkening the door of a church — and converse with lay people and the clergy, who are disciples of Christ, so that they will learn how the gospel is relevant to their lives and the Christians participating may learn how to reveal that relevance.

Again this use of dialogue is not new. One has only to turn over the pages of the four gospels and one finds a great portion of it devoted to descriptions of Jesus in dialogue with all kinds of people: with the arrogant Simon, the Pharisee, who entertained Jesus at dinner; with the Samaritan woman at the well who had been married seven times; with the city boss of Jericho, Zacchaeus, who had heard about Jesus and was so anxious to see him that he climbed a tree—and Bartimaeus, the blind beggar, whom

Jesus did not heal immediately but only after asking, "What wilt thou that I should do unto thee?" in order to find out whether the beggar recognized his real need. Was it money he wanted or was it sight?

Now what does all this say to us as individuals, to you and to me? It reminds us that the mission of the church is not primarily to gain converts, but rather to try to spread the spirit of Christ — to be the presence of Christ in the place where we live and work; and it reminds us that to do this most effectively we must engage in dialogue with those about us, listening and appraising and observing so that when we speak in his name we may say something that is relevant and helpful.

It further reminds us that the old type of holiness, the pietistic path of retreat and withdrawal from the evil world, words which are still associated by the world with our catechism and which dominated Christian life and thought for centuries, is happily giving way to a new form of holiness which requires that the disciple carry the spirit of Christ out into the turmoil and hurly-burly of the secular world recognizing that it is God's world and that of it God is the creator and preserver.

A WALK ON THE CALM SIDE

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

THE SUN burnt hotly on the old mine tailings down in the valley and reflected off of the weathered paint of the church in Placerville. A covey of families had gone up from the cathedral to do a bit of work on the building which had once housed a meaningful congregation. As with so many gold mining towns in the west, there was now some threat that the town would become a summer colony and there might, who knows, be a need for the church again. Up at the Mayflower mine, three miles up the canyon, all of the houses are lived in each summer and, one by one, the houses in Placerville are being spruced up. The town has, at most, nine year-round residents, including a couple of wonderful nonagenarians.

As we put the vestibule of the church on jacks and tried to get it attached to the main church — it had been knocked galley-wumpus by many

winters of ten to twelve feet snows — we noticed that the bell had been given to the church in Silver City by a church school class in 1903. The church in Silver City, thirty years ago, had been given to the Roman Catholic diocese to be the home of Our Lady of Tears. At that time, apparently, the bell, which one clang proved to ring sweet and true, had been moved over to Placerville. Silver City is over in the Owyhees, one hundred miles away, and it, too, is now a summer retreat for folks from the valley.

We didn't ring the bell more than once since it is the town's fire alarm. Twice, in its history, the town has had to be rebuilt following devastating fires and, one more conflagration, and that would be the end of it. The residents remember the fires only too well and recognize that this is their constant threat and enemy. The town's

water is a small pond up by the pioneer cemetery, brought down by gravity flow from the creeks built up by the spring melt, and a bucket brigade wouldn't have much chance against flames licking at the dried wood of the town's buildings. So, one clap of the bell was enough. Any more, and we might have accumulated a spontaneous and excited town meeting.

The Grave Yard

THE CEMETERY is spread through a lovely grove of Ponderosa pines. And the names on the few wooden and weathered grave markers, and on the rather elaborate stone edifices inside of ornate iron railings, are Irish — County Cork, Galway and Donegal — and German for the most part. There are a lot of graves of infants and young women . . . sixteen year old mothers who died in child-birth. There are, also, many graves of young males, presumably wiped out in some mining or logging accident back in the days when, to be hurt or sick meant to be in dire trouble, since the hospital was miles away by stage, and doctors flowed in and out of the mining camp as the professional spirit moved them.

After two or three hours of jacking, nail pounding, sweeping and rearranging, the day led out to a ranch of a parishioner . . . for some talk and pot-luck. There, we were handed some copies of the 1925 Witness, recently discovered in the barn. Apparently, the Church Periodical Club had been busy back then or, as our hostess said, "the missionaries used to send us lots of things."

An Old Witness

A PERUSAL showed that Bishop I. P. Johnson was writing, forcefully, on "The Layman as a Factor in Religion" and the new, young managing editor by the name of Spofford was writing news notes and covering his first General Convention. It was in New Orleans and Bishop John G. Murray of Maryland was elected P.B. Nominated to the episcopate for Arizona were Walter Mitchell of Trenton, William Scarlett, dean of the Cathedral in St. Louis, and Frank Wilson of Eau Claire. Nominated for Idaho were Middleton Barnwell of the national field department, Thomas Casady of Omaha, Dean Stephen McGinley of Omaha, Kenneth Forbes of Boston, Archibald Judd of Harrisburg, Homer Flint of Pittsburgh and E. Ruffin Jones of Williamsburg. The Mexico candidates were George Craig Stewart of

Evanston, Henry Phillips of Columbia, S. C., Frank Creighton of Brooklyn, Dean Francis White of Cleveland and Walter Capers of Jackson, Miss. There were other nominations, also, with Frank Wilson being also nominated for Kyoto, Japan, along with Artley Parson of New York.

The Convention deposed Bishop William Montgomery Brown for heresy — what was that all about anyway — took the words "obey" and "with my earthly goods endow" out of the service of holy matrimony and talked a lot about the budget. In the general news, the Rev. George Gilbert of Connecticut was telling tales at a conference in Fall River, Mass.; and Dean Frederick Grant reported that thirty-three men — an all-time high — were enrolling in Bexley Hall in the fall.

And the new managing editor, in his jottings, summarized: "If any of the other fellows writing from New Orleans can tell you what it is all about I shall be very glad. Everyone is rushing about as much as the heat will allow, apparently bent on some important mission, but for the life of me I can't find out what it is. Maybe the heat is throwing them off their balance. As near as I can tell the most important fact at the present moment is that the world series stands at a tie, with Walter Johnson likely to pitch tomorrow. And even that will be dead news by the time you read this."

Walter Johnson got his start in Weiser, a few miles over the hill from Placerville . . . and we were home again.

Looking down the valley, we saw the heat waves shimmering up from the mine tailings. It was certainly as hot as it was in New Orleans forty years ago.

It was also, on this day, hot in the Watts section of Los Angeles and in the deltas and rice paddies of Vietnam—and elsewhere.

Like Pastor, Like People

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

CHRIST the good shepherd has been a dearly loved concept of our Lord for many centuries.

I suppose the reason for the popularity of the idea expressed by Jesus is not only because the shepherd is an important personage in the countryside, but more so because man prefers the

kindness of Christ rather than the hard disciplines his gospel places upon him.

As a matter of fact, a good shepherd is above all else a disciplinarian. Sheep are silly animals; given to following their own noses to the next blade of grass without regard to the rest of the flock or their own danger. They are also defenseless animals totally incapable of anything but panic when an enemy attacks! But they are valuable animals both for their wool and their flesh. In many areas of the world they are still the owner's wealth, to be nourished and guarded as precious bits of property. Therefore, the disciplines which a good shepherd has to impose upon his flock, are absolutely essential to its preservation.

Jesus makes this quite clear in the 10th chapter of John where he likens himself to a good shepherd in comparison to the hireling who runs away when his flock is endangered. The point he makes is that the need of discipline in his flock can only be met by the self-discipline of the shepherd. Weakness, cowardice, self-interest, and carelessness in the shepherd mean doom for the flock when the wolf attacks.

Therefore, instead of offering in this simile of the good shepherd something soft and tender, what Jesus really is saying should strike terror in the heart of any man who is charged with the shepherd's task.

In other words, this is above all else a parable directed at those who are called to be pastors and shepherds of the flock of Christ; but it also tells us a lot about the nature of the flock as well.

In some ways it is no compliment to us men where the Bible, as it does so often, likens us to sheep. How silly we can be, wandering aimlessly and often perversely as we follow our own noses in search of the food that perishes. "Perverse and foolish oft I strayed" says the old scottish paraphrase of the 23rd psalm. How strong our wills can be when ruled by own desires and passions. How stubbornly we can walk in our own way. How blind we often are to danger, and how quickly panic seizes us when trouble comes — trouble of our own making. Alas, this is what we are, untended and undefended by the Lord, our shepherd.

It is because men are like sheep that the church through the centuries has tried to provide adequate shepherds and pastors. Yet, the analogy of sheep and shepherd is not quite accurate here. It is more like putting another sheep in charge of the flock — because we pastors too are men.

This is why at every step in ordination to the ministry the candidate is forced to answer questions and listen to exhortations which cannot but strike terror to his soul. You would be a shepherd, would you? the church asks. Then, what kind will you be? A hireling serving for what you can get out of it? A coward fearing to stand fast when an enemy attacks you and your flock? A weakling succumbing to the same perverse desires and unruly passions as your sheep? An undisciplined man presuming to administer the disciplines of Christ? If so, none but harm and tragedy can come to those who though silly, perverse, and weak, are, also the precious wealth of God; the beings he cares for most.

There is an old saying "like pastor, like people", and alas, how true it is. Yet, the ideal the minister aims at is quite clear. His flock has a right to expect him by God's grace to strive toward that ideal. The church expects it; and so does God. And while, like all absolute ideals, it may be unattainable in all its fullness; it remains that the good shepherd gives his life for his sheep in every way possible with Christ's help.

Above All the Parchments

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

IT IS ALWAYS a question when one goes away for several months during the summer how much of the mail to have forwarded. My usual practice is to have all but first class mail held, awaiting my return. Some of my friends leave even their first class mail behind. They argue this saves them answering notices for meetings that they would have to decline in any event. Admittedly this is carrying it to the extreme. We cannot be quite this cavalier. There are some demands that must be met.

Being an Episcopalian, I follow the middle road and when I return home I have merely the mountain of miscellaneous material of second, third and whatever other inferior classes there may be. It is surprising how much of this mass the stream of time has swept away completely. A few weeks are all that is necessary, for exam-

ple, to dispose of those bargain offers good for ten days only! The newspapers can be discarded almost as summarily, especially the metropolitan dailies. The local paper is a different matter. But why didn't I stop my subscription to the New York Times? Fortunately newspapers have other uses besides furnishing reading material.

Then there are the newsmagazines whose pontifical statements lose their authority after the lapse of sixty, ninety days. The quarterlies are a different matter. Some of their articles may not go out of date for several years. The theories in the learned journals may survive for a generation if they are fortunate in hitting the fashionable theological trend.

There are some articles you will want to clip and file away for future use. Nevertheless time has a winnowing effect on all this luxuriant growth. An absence of only a few weeks will demonstrate it. How much in all that mass of material cluttering up your post office box did you feel should be saved? Extend your vacation period to a year, a century, a millennium, and what would be the result? The church has given one answer to the question in the canon of scripture. Here are the "great books" that have passed this test of time.

True, men tried to get rid of them. Jeremiah's prophecies were burned by order of the king.

News Notes

War On Poverty got a big play at RC social action convention, held in Omaha and attended by 500 delegates. Hyman H. Bookbinder, assistant director of the office of economic opportunity, noted the importance of private social action in meeting the problems of the poor. "One of the great achievements so far of the anti-poverty program, besides the fact that the nation has been made to see its poor and has already given economic opportunity to many, is that over 800 communities have organized to fight poverty. Although the federal government has earmarked large sums of money for equal economic opportunity we must not become

slaves to grantsmanship. Industry, labor, churches and fraternal organizations must involve themselves in these programs." Bookbinder pointed out that in addition to the involvement of over 45,000 people in the administration of the anti-poverty program the innovations that have come out of the program include co-ops, legal help for the poor and consumer education. "Many are disturbed, city halls think we are too tough on them but we are doing things that are bound to get us in trouble with many people because they are revolutionary. In asking the questions we are asking we are seeking a coalition of conscience much like that of the 1930's. We are seeking the liberation of the individual social conscience. A specialist in working with private groups involved in

The Syrian kings demanded that the Jews surrender their scriptures, the Roman emperors confiscated the Christian Bible, yet these books lived on while other works perished or survived precariously in a stray manuscript or a papyrus fragment.

Perhaps you will not agree with the church's answer or accept all the books she included. It is interesting that Kierkegaard preached on the very book, the Epistle of St. James, that Martin Luther was all for throwing out. However both men turned to the Bible as the guide of life.

They were following the example of the apostle St. Paul. Writing from his final imprisonment, in his second letter to Timothy he asks that there be forwarded to him "the books, and above all the parchments". We do not know what was included in the former but "the parchments" is certainly a reference to the scrolls of the Hebrew Bible. By his example the apostle would tell us that there is no age or circumstance in life where the scriptures are not applicable. Whether we are on vacation or back home at work, whether on the threshold of our career or in retirement, the Bible has something to say which has stood the test of the ages.

Read the books by all means, the contributions of scientist, historian, poet to the culture of our time, but "above all the parchments".

the government program, Bookbinder noted that more than 100 church organizations are presently involved in a "social movement that will not be stopped."

Ronald O. Hall is to retire as bishop of Hong Kong next June, with the synod meeting this November to elect his successor. Hall has headed the diocese since 1932. He was chairman of the council of the Anglican church in Southeast Asia from 1955 to 1962, an informal association of dioceses not belonging to any province.

Papacy is the major stumbling block to reunion of the Roman and Orthodox churches, according to the Rev. John S. Remanides, observer at the Vatican Council. He told 6,000 delegates to the convention of the Syrian Antiochian Orthodox

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that the Catholic Church had made a sincere attempt to return to the "early Christian idea of the place of the bishop in the church, but this is not enough. The important thing is that the Vatican Council has reiterated the 1870 doctrine of the papacy." Throughout Council discussions "runs a nervous repetition of the pope's universal jurisdiction over the Christian world."

Bishop Robert Stopford of London is to head the team which will have union talks with Methodists. The 12-member team will meet with a like number of Methodists. Time has not been set for the first meeting but it is expected to be soon since they have to make reports by December, 1968.

A Quaker team has reported following three months in Vietnam. Stephen Cary, an executive of the Friends Service Committee, said that "The agony of rural Vietnam, where 75 per cent of its people live, must be seen to be comprehended. It is found in the faces of the widow and the orphan, the hurt and the homeless, the harassed and the fearful — and their name is legion." Although homelessness, hunger and disease plague the people it is the "agony of incessant uncertainty" which oppresses the population most, team members said. "There is no front, and the front is everywhere," they said. "The village never knows in the morning if this will be the day when death comes from the air, and never knows at evening whether this will be the night death comes with stealth. Living in this situation produces a constant agony that is hard to describe." "If this present conflict can be brought to a speedy end through negotiations and development of an international peace-keeping force," missions members said,

THE WITNESS

"we believe there are modest grounds for hoping that a stable solution in Vietnam can be found." They cited the rise of leadership among the young people as one of the hopeful factors.

100 Convocations on the requirements and avenues for world peace will be held throughout the United States in the next two years under a program co-sponsored by the Center for the Study of Democratic Institutions and the Fellowship of Reconciliation. The announcement was made by Frank K. Kelly, a vice-president of the Center. Mr. Kelly was among those who arranged the center's international convocation in New York last February based on the late Pope John Pacem in Terris encyclical. Publications resulting from the convocation will be among the materials to be used for discussions at the conferences.

Africa's most urgent need is for trained lay people, according to Bishop Dean, head man of MRI. In a 42-page report, he outlines the needs of the five Anglican provinces following a meeting of their archbishops with him in May. Education also is stressed as is youth work since half of the population of Africa is said to be under 21.

Vietnam policies are unfortunate according to the official Methodist paper of the states of Victoria and Tasmania in Australia. Many people in Australia and America are "deeply concerned" about Vietnam, but not with any desire to embarrass their governments or to be disloyal, it said. It recalled that at the recent teach-in at Monash University in Melbourne certain "academics—people who are not to be brushed off as incompetent or uninformed—voiced the anxie-

ties many thoughtful people cannot escape." "They query whether America has rightly recognized the urgent necessity for social and economic reconstruction in Southeast Asia," the newspaper declared, and "they fear the United States in its dread of communism, has opposed radical social reform and has bolstered up reactionary government which was in fact no better than the feudalism of the middle ages."

Lutheran-Anglican conversations are urged by the theological quarterly of the world organization of Lutherans. The summer issue had articles by Bishop Robert Mortimer of Exeter, England, and Bishop Stephen Neill who is now teaching in Germany. There were also articles by Lutherans in which they gave their ideas

about the Anglican Church. Also in Missouri a theological monthly of the Missouri synod urged talks with Episcopalians.

Hebrew Calendars are being turned out in government print shops in the USSR, to be distributed before Rosh Hashana, the Jewish new year. Also being printed are Jewish prayer books. The information was revealed in a Moscow broadcast by Rabbi Yehudi-Leib Levin, head of the Jewish community in the city. Alluding to charges that Jews in Russia were barred by authorities last year from baking matzehs — unleaven bread—he said that "every Jewish community can bake matzehs. Last year it was well organized in Moscow, Leningrad, Tbilisi, Odessa and several other cities. Of course it all depends on the energy and initiative of the

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members of the communities. As for the local authorities, they don't obstruct. As a matter of fact, they even help in one way or another when the need arises." When the interviewer drew attention to what he said was the sensation American and other western newspapers had made of the fact that a Jewish religious school had been reopened in Moscow, the rabbi commented: "It was never closed. It was just that a short holiday was granted after a class had been graduated. New students are now being enrolled, but since not as many Jewish boys want to become rabbis, the number is inadequate."

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

Anglican Church of Australia, instead of Church of England in Australia, was voted 90-30 by the synod of New South Wales. Bishop Arthur of Grafton said it was time for the church to grow up and stand on its own feet. Supporters described the present name as "a fatuous redundancy" and "evidence of religious colonialism." Bishop Loane, coadjutor of Sydney, opposed the change and talked about "children not being taught to cherish loyalties to the crown and Great Britain" and that the church should have no part "in loosening the ties that bind." The change has not yet been made since it first has to have the ok of the general synod and after that the approval of 25 dioceses.

Full Page ad was in a Jackson, Miss., newspaper deploring the night-rider shooting of Donald A. Thompson, Unitarian minister who has been active in civil rights and was a moving spirit in the state's bi-racial council

on human relations. The ad was placed by a large number of religious leaders, including Episcopal bishops, Duncan Gray and John M. Allin. The assault on Thompson recalled the fatal shooting in Jackson two years ago of Medgar Evers, field secretary for the National Association for the Advancement of Colored People, also in a night-time ambush at his home. Although officials arrested and brought to trial a salesman, Byron de la Beckwith, for the slaying, the jury was not able to agree on a verdict. In their statement, the clergy expressed fear that "recent hard-earned gains" of Jackson will be set back if Thompson's attackers are not found and punished.

Grace Church, New York, had a stained glass window destroyed sometime during the night of Sept. 2. Thieves returned on Sept. 6, crawled through the window and pried five amethysts from a \$2,500 altar cross. They also ran off with a poor box. Benjamin Minifie, rector, was away when all this happened.

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- NEW BOOKS -

E. John Mohr
Book Editor

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY, by George S. Hendry. Westminster. \$3.50

Those who have read the original edition of this book, for some years considered a classic in the field, will welcome this revised and enlarged issue. In addition to chapters on the Holy Spirit in relation to Christ, God, the Church, the Word and the human spirit, in this new edition Dr. Hendry has given us a chapter on the Holy Spirit as the giver of life and unity and another on the lordship of the Spirit, which explores the fundamental relation between the authority of the Spirit and his office as the giver of vitality.

Dr. Hendry's treatment of the theological difficulties and obscurities

inherent in these doctrines is masterly, as is his treatment of a large number of other important matters, among which are: the New Testament witness to the gift of the Holy Spirit as soteriological and eschatological in character, set within the cosmological and anthropological frame of reference; the inseparability of the mission of the Spirit from the mission of Christ; the significance of the *filioque* clause in the Nicene Creed and the Pauline and Johannine understanding of the work of the Spirit.

Together with the treatment of these themes, there is a first-rate discussion of the basic historical differences between the pneumatology of the Roman Catholic Church, the Protestant Reformers and the pietistic groups, which is irenically oriented and considered in relation to the ecumenical impetus of the times.

In conclusion, let me say that this is one of the best works on the subject that I have come across. It is an indispensable reference book for every serious student of theology.

— JAMES A. CARPENTER

Dr. Carpenter is Professor of Dogmatic Theology, General Theological Seminary, New York.

MENTAL HEALTH THROUGH CHRISTIAN COMMUNITY:
The Local Church's Ministry of Growth and Healing, by Howard J. Clinebell, Jr. Abingdon. \$4.75

The author of the classic in its field, *Understanding and Counseling the Alcoholic*, has expanded his concern to all aspects of parish life. He offers excellent guides for strengthening family life, beginning with premarital counseling and continuing with education for positive parenthood, pointing out that all too often the focus has been upon content and children rather than the feelings of the parents. Prebaptismal counseling is highly recommended. As the children increase in age and number additional problems are presented and here we are given cogent suggestions as to what the parent might expect and what the counselor might do.

The minister's role is enhanced because of his vocation rather than the contrary. Although the pastoral counselor is concerned with listening to his parishioners and in a meaningful relationship with affirming their worth, Dr. Clinebell wisely points out the limitations in an insight-oriented, client-centered approach, especially with troubled people. He delineates different types of counseling; supportive (including crisis); for referral; short-time educative and decision-making; superego; informal; group; and religious-existential.

Several types are usually employed in a given counseling situation. The author devotes a full chapter to the problem of helping the mentally ill and their families and another chapter on how the minister and layman can work together for creating a climate of mental health within a parish. His suggestions in regard to the entire program of religious education are most cogent and so too are his comments on small groups in a local church.

The reader may wish to skim lightly the earlier chapters. Although the author affirms that the local church should remember its primary function to be the church rather than a quasi-mental health agency, he is so carried away with the importance of mental hygiene that everything else is made subordinate to it. This includes his interpretation of the Christian message and his treatment of services of worship, preaching, and the prophetic ministry. This one-sidedness does not negate the very important things said about the cure of souls.

In general, the major strength is found in the wise insights into the counseling experience and the excellent suggestions made for a program in pastoral counseling.

— LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education of New York University.

THE NEW REFORMATION, by John A. T. Robinson. Westminster. \$1.45

"Is the Church not an archaic and well-protected institution for the preservation of something that is irrelevant and incredible?" The author does not believe the answer is necessarily, "Yes", but he believes strongly that the answer will become "Yes" unless there is a radical reformation in the church. In this volume, Bishop Robinson deals with this question both from the standpoint of the theology of the church and of the present institutional structures of the church. Hence it is a thought provoking volume which any churchman, clerical or lay, will find keenly stimulating, quite irrespective of what he may have thought of the author's now famous *Honest to God*.

The main thrust of the book so far as theology is concerned is that Bishop Robinson is convinced that the church and its theologians start at the wrong end of man's thinking in offering the individual a package deal in which the beliefs of the church are presented in a bundle of dogmatically formulated catechisms and creeds which the said individual

can take or leave; and largely because of this approach the individual decides to leave it.

The church, according to John Robinson, has "placarded Him [Jesus Christ] to men as the Son of God without allowing them to meet Him as the Son of Man." Men must be able to discover in their experience Jesus as "the gracious neighbor," before they can be expected to recognize him as Master and Lord. How can we expect secular man to buy the church's package when it means accepting without question the Divinity of Christ, the Virgin Birth and the pre-existence of Christ. Hence Bishop Robinson, after stating his own Christian convictions clearly and directly, and they are not unorthodox, declares that the hope of the church lies in its getting away from the dogmatic, deductive presentation of the faith and "re-learning" the inductive approach to Christian doctrine.

As in the case of theology and doctrine, when Bishop Robinson deals with the church he is not simply critical but constructive and practical. He faults the church for devoting itself too much to itself and not living for others and also for too frequently creating an "anti-humanist image" of itself by putting principles above people. The church as an institution must undergo radical and rapid change. Specifically it must eradicate what Bishop Robinson calls (1) the clergy line, (2) the professional line, (3) the sex line and (4) develop a "lay theology". What is meant by the first three is easily imagined, but by "a lay theology" Bishop Robinson does not mean a theology created by clergy for the laity, but rather a theology "which starts from Christian involvement in the world now" and "makes sense of life in the mid-twentieth century".

Surely I have said enough to enable Witness readers to realize that this is a book which will fascinate them and unless they are dead above the ears (an unthinkable idea, of course!) it will create in them an intellectual, spiritual and practical ferment. Finally, let no one miss appendix I, in which Bishop Robinson deals with the question "Can a truly contemporary person not be an atheist?", or appendix II in which Ruth Robinson (Mrs. J. A. T. R.), while using her own experience with her children as illustrations, deals with disarming frankness with the problem of "Spiritual Education in a World without Religion."

— GARDINER M. DAY

Dr. Day is rector of Christ Church parish in Cambridge, Mass., and the author of "The Apostles' Creed: An Interpretation for Today", Scribners.

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