

# The **+ WITNESS**

DECEMBER 2, 1965

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## Christian Citizenship Division Calls for Honest Debate

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### A Review of Latest Death-of-God Book

John E. Skinner

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### Samaritan Halfway Society Finally Gets a Break

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## Story of the Week

### Christian Citizenship Division Calls for Honest Debate

★ A call for honest debate about the war in Vietnam has been issued to key Episcopalians by the division of Christian citizenship of the executive council. The document, sent to diocesan chairmen of social relations, church women holding similar positions, and chairmen of diocesan world affairs committees, also asks for discussion of the status of conscientious objectors and civil disobedience demonstrations. The statement is signed by the Rev. Arthur Walmsley, executive secretary, and the Rev. Herschel Halbert and the Rev. Cornelius C. Tarplee, associate secretaries.

Prompting the document were the demonstrations against the war in Vietnam in October when 100,000 persons took part in marches and demonstrations in about 100 cities.

The call for honest debate is made the more timely because myriads of peace groups across the nation are holding a rally and convention in Washington, D.C., November 25-28, as we go to press with this issue.

It was organized by the national committee for a Sane Nuclear Policy, with the cooperation of scores of other peace groups, including Students for a Democratic Society and Youth Against War and Fascism, both of which urged participation by its members with

pronouncements calling for "immediate cease fire and demobilization in South Vietnam". SANE's call asked for a cease fire and "the eventual withdrawal of all foreign military forces."

Speakers at the rally at Washington Monument on Nov. 27 at 2 p.m. include Dr. Benjamin Spock, co-chairman of SANE; the Rev. Edwin Dahlberg, former president of the National Council of Churches; Carl Oglesby, president of Students for a Democratic Society; Mrs. Martin Luther King Jr.; Prof. Joseph M. Duffy Jr. of



ARTHUR E. WALMSLEY: — he and his associates call for an honest debate

Notre Dame and Congressman George Brown of Cal.

These events now taking place in Washington make the following document from our church executives doubly timely:

The demonstrations against the war in Vietnam which took place over the weekend of October 15-17 precipitated a reaction in this country which calls for a review and reaffirmation of certain basic principles of Christian citizenship. We are sending you this to recall the actions of General Convention which bear on the subjects of this letter. We would appreciate your sharing its contents with your bishop and other diocesan leaders.

#### Honest Public Debate

Statements from government officials, spokesmen for certain voluntary organizations, and some churchmen have raised the question of the loyalty of those who oppose the government's policy in Vietnam, and suggest that it is the citizen's duty to support, without dissent, all aspects of the foreign policy of the United States. Some churchmen are reported equating dissent with government policy as disloyalty and softness on Communism.

It is not an easy matter to keep a balanced judgment and public calm over matters as controversial and emotionally charged as the current events in Vietnam. We are proud of the examples of good citizenship

here in the United States and of the sacrifices being made by United States military personnel in Vietnam and elsewhere. Yet honest differences of opinion exist as to the steps necessary to end the war, so that the peoples of Southeast Asia may get on with the business of establishing free and stable government and social and economic reconstruction. In the absence of debate on these matters in the Congress of the United States — and a formal declaration of war — citizens with questions and doubts have resorted to public and private debate. Some of this debate has been sensational; much, however, has been deliberative, restrained, and thoughtful.

### General Convention

What the General Convention said in this regard in 1961 thus has particular pertinency:

"The people of our church (must) be on their guard lest an hysterical fear of Communism should lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition."

It resolved: "that the people of our church be cautioned to examine carefully charges of disloyalty and subversion brought by extremist groups, and the oversimplified appraisal of our situation which they promote, lest fear and suspicion destroy honest public debate and silence the expression of Christian faith in human affairs."

### Conscientious Objection

Federal law has gradually through the years taken into account the conscientious objection of a small number of citizens to participation in military activity. While the pre-

ponderant public opinion, particularly in war time, has little place for those who elect this course, recent court decisions have broadened the grounds of conscientious objection from those based specifically on religious belief to a broader objection on moral grounds, thus permitting agnostics to register.

In 1964, the Executive Council made available to the clergy a brochure, "Choosing Your Draft Classification" intended for young men facing the choice of military service. Its categories closely parallel those of government publications on the same subject. (It is available free from the Executive Council, 815 Second Avenue, New York, N. Y.)

The Episcopal Church does not officially advocate a pacifist position. Yet General Convention has recognized that churchmen who elect this course are entitled to a supportive ministry as well as the registration of their position. The following points summarize this position:

- "All Christian people, who though willing to risk their lives in non-combatant service, are unwilling for conscience' sake to take human life in war, and shall have signified their intention by placing themselves on record at the national headquarters of their respective churches, be accorded by the United States government the status in fact accorded members of the Society of Friends as respects military service." — General Convention, 1934

- By way of implementing this, the 1940 General Convention appointed a register at the Executive Council for conscientious objectors who are baptized or confirmed members of the Episcopal Church.

- "... We must not hesitate to offer a full ministry (to the military establishment), realizing the political and military

complexity of our national situation, and the fact that the situation for all of us, military and civilian alike, is not totally of our own making. With equal — in some cases, even greater — poignancy, we recognize the validity of the calling of the conscientious objector and the pacifist and the duty of the church fully to minister to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected." — House of Bishops 1962

The registrar for conscientious objectors, in conjunction with the Episcopal Pacifist Fellowship, is today carrying on a program of ministry to conscientious objectors. This is done without prejudice to the conscientious participation of many of our young men in the armed forces, an involvement marked by the continued ministry of our church through the chaplaincy service and otherwise. (We note the recognition given this ministry by the General Convention of 1964 in the appointment of a suffragan bishop in the office of the presiding bishop for the armed forces.) In addition to maintaining the register, we are prepared to make available information about alternative service, and to supply information to clergy who may be called upon to counsel men faced with decisions about service.

### Civil Disobedience

The problems raised by civil disobedience are as old as holy scripture. In the present circumstances, the draft card burnings have aroused public controversy far out of proportion to the numbers of persons involved. Inasmuch as at least some of the persons who have resorted to this course have done so as conscientious Christians, the question is raised once again on what grounds the

church supports the right of civil disobedience.

The burning of draft cards is a federal offense and punishable under the law. Citizens are called to obey and respect the law of the land. Courts and magistrates are commissioned to uphold the law of the land. The draft system makes an attempt to protect the conscience of those who refuse to serve in the armed forces by offering alternative forms of service. There are, however, those who take an absolute position of non-cooperation with the system altogether. Clearly, they must bear in mind that society has no alternative than to enforce the law, and be willing to accept the legal penalty for their actions. The House of Bishops guidelines on this subject adopted at the 1964 General Convention make this clear:

"Christian teaching holds that civil authority is given by God to provide order in human society, and that just human law is a reflection of immutable divine law which man did not devise. Under all normal circumstances, therefore, Christians obey the civil law, seeing in it the will of God. Yet it must be recognized that laws exist which deny these eternal and immutable laws. In such circumstances, the church and its members, faithful to scripture, reserve the right to obey God rather than man.

Thus, the church recognizes the right of any persons to urge the repeal of unjust laws by all lawful means, including participation in peaceful demonstrations. If and when the means of legal recourse have been exhausted, or are demonstrably inadequate, the church recognizes the right of all persons, for reasons of informed conscience, to disobey such laws, so long as such persons

- accept the legal penalty for their action

- carry out their protest in a non-violent manner and

- exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereon.

## Family of Man Award Presented To Canada's Prime Minister

★ The concept of the "family of man" is exemplified by the mutual respect and understanding that exists between the United States and Canada, Prime Minister Lester B. Pearson of Canada declared as he was honored by the Protestant Council of the City of New York.

The statesman, a Nobel Peace Prize winner in 1957 and former president of the UN General Assembly, received the third Family of Man award, presented annually by the council. He was cited for his efforts in behalf of preventing "world-wide conflagration."

Mr. Pearson addressed some 2,500 people who also witnessed the presentation of four "Awards for Excellence" marking achievements in various social action and moral areas.

Launched in 1963, the first award went to the late President John F. Kennedy shortly before he was assassinated. Last year, former President Dwight D. Eisenhower was honored.

Recipients of the Awards for Excellence, each carrying a \$5,000 grant, were: Walter Lippman, columnist and author; Jean Monnet of France, one of the founders of the European common market and chairman of the action committee for a "United States of Europe"; Senator Luis Munoz-Marin of Puerto Rico; and U. S. com-

Before Christians participate in such actions, they should seek the will of God in prayer and the counsel of their fellow Christians."

The Church's ministry is extended to all its members with these understandings in mind.

missioner of education, Francis M. Keppel.

The relationship between the U.S. and Canada, Mr. Pearson stressed, is the "best witness to the fact that . . . two states, one the most powerful in the world, the other much smaller, can live alongside each other as good neighbors and as the best of friends, with mutual respect and understanding."

The Canadian government, he said, "will continue to do all in its power to maintain and strengthen close and neighborly ties" as long as he is in office. Last month, after national elections, Mr. Pearson was returned to his office as prime minister.

Stressing the high degree of sharing that exists between the countries, he noted that this includes problems as well as progress.

"We even share blackouts," he said, "which, in their turn, are a worrying reflection of our reliance on the assumption, which we also share, that, in a computer push-button civilization, a computation will always be correct; the right button will always be pushed; and when it is pushed, will function as intended."

On Canada's part, however, Mr. Pearson emphasized that there is no desire to "lose our national identity through a continental amalgamation of our two countries.

"We do not wish close and

friendly cooperation, which is essential, to lead to absorption which is undesirable for both of us."

As he related the U.S.-Canada relationship to the family of man, Mr. Pearson pointed out that the idea of family does not always mean harmony among its members.

"But," he added, "a family normally reflects a cohesiveness, a solidarity of interest, and sentiments which make for friendship and understanding.

"It is an ideal which even though not always realized in peaceful conduct remains valid in the larger relationship within and between political societies; especially today, as we all live under the shadow of a nuclear missile."

Mr. Pearson, as he discussed world peace efforts, cited as a

"great danger" the "widening gap in the wealth and resources between Western nations and other countries."

The west, he said, is "becoming bored with being continually reminded that more must be done — after two decades of economic assistance, there is a 'weariness with well-doing.'"

Warning against this "complacency of the comfortable," Mr. Pearson said to slacken efforts on behalf of the entire world family "would be both a political mistake and a human betrayal.

"It would be a denial of the deepest imperatives of western civilization, which, we like to think, is distinguished from other human cultures by its profound sense of social and moral obligations."

cated in the Corona section of Queens but both the professional workers there and the addicts must run a nightly gamut of pickets, stones and abuse. The clinic will continue to operate five nights a week to treat addicts "who are strong enough to stay home," Father Pitcaithly said.

Present indications are that the reception in Ancramdale for the projected rehabilitation and vocational training program for youthful addicts will be less stormy. The Rev. Paul Calson, minister of the Presbyterian church, said his congregation of farm families had scheduled an open meeting to inform all residents of the area about the program. Mr. Carlson was associated with the information offices of both the World Council of Churches and the United Presbyterian Church before taking a joint parish in Ancramdale.

Ancramdale's postmistress, Mrs. Daisy Heermance, speculating on community reaction to the coming of the addict rehabilitation program, noted that Samaritan was a part of its name. "That's people who help folks who are down and out," she said. "I'm for that. If more folks helped those kids there'd be less trouble."

Samaritan Halfway Society bought the Ancramdale buildings for \$37,000. The first addicts who go there under the program will help rehabilitate themselves by rehabilitating the buildings, Pitcaithly explained.

One of the young men who has found the present Queens clinic so important he is willing to brave the nightly line of hecklers said the program was "the first thing to help me in 12 years of hospitals and jails." He looked forward to going up into the country. "Maybe people will leave you alone there," he said. "I can do some work and

## Samaritan Halfway Society Finally Gets a Break

★ An upstate New York ghost town and a 32-room mansion in Queens will house narcotics treatment clinics that were hounded from an Episcopal rectory earlier this year.

The Rev. W. L. Damian Pitcaithly, former rector of St. George's church, Astoria, announced that he and his associate, Rabbi Richard I. Schachet, were taking over the properties for their independently financed Samaritan Halfway Society.

The old Steinway house, built by the piano maker in 1870 as a replica of a German castle, has been rented for use as a short-term residential treatment center. About 50 detoxified addicts will be treated at a time in the little town of Ancramdale, located in the foothills of the Berkshires, about 30 miles north of Poughkeepsie. The town has been virtually de-

serted since nearby lead and iron mines closed down and consolidation of farming activities has eliminated it as a regional grain and milk storage and processing center.

Of Ancramdale's 14 buildings, only the post office, the Presbyterian church and manse and two homes are occupied.

The program to treat addicts was begun four years ago by Pitcaithly in the rectory of St. George's church at Astoria, L.I. Last summer residents of the neighborhood raised such a storm of protest that the clinic was forced to move. Leases for two other locations found for the clinic were canceled before the anti-narcotics program could move in because landlords reportedly were intimidated. Anonymous phone calls threatened arson and violence.

The clinic was finally relo-

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The WITNESS

PENNSYLVANIA

it'll be easier to stay off the stuff."

With the three facilities — the present clinic, the Steinway house and Ancramdale, the Samaritans expect to accommodate about 600 addicts a year.

## URGE ACTION TO CURB ANONYMOUS CALLS

★ Immediate measures to curb a campaign that uses recorded, anonymous telephone messages to attack groups and individuals were urged in testimony before a Senate subcommittee by legal spokesmen for the National Council of Churches and the Anti-Defamation League of B'nai B'rith.

Both groups earlier filed complaints with the federal communications commission calling on the regulatory body to give urgent attention to the cam-

paign launched in several cities by a group called "Let Freedom Ring."

Speaking for the NCC at public hearings of the subcommittee on communications of the Senate committee on commerce was Charles H. Tuttle of New York, an Episcopalian who is legal council for the Protestant-Orthodox agency. Marvin Berger, associate publisher of the New York Law Journal, testified for the ADL.

Among targets of the anonymous telephone messages, Tuttle pointed out, have been numerous leading citizens, governmental organizations and various civic and religious groups, with the NCC being "one of the constant victims of this practice of character assassination . . ."

But, he emphasized, the NCC is not seeking its own protection

as much as it is expressing a "deep and urgent concern as to whether this expanding scheme, arrogating to itself the name of Christianity and using the telephone facilities of our country to disrupt our country's essential solidarity, security and free democratic system, is to be allowed to continue to enjoy immunity from effective governmental action."

Berger, urging the application of statutory standards currently applicable to radio broadcasts to recorded telephone announcements, stressed that the ADL is not "championing any measure which would suppress the claim of any citizen to speak his mind."

It insists, however, he added, that the "person acting as a source for the dissemination of libel be identified, and that he be prepared, if challenged by the man whose name and reputation he has impugned, to prove the truth of what he says."

Berger declared support for several legislative proposals which would outlaw anonymous automatic messages, preserve recording tapes and require telephone companies to amend their tariffs so as to be able to refuse messages which to their knowledge contain defamatory statements.

A suggestion recently made by AT&T to its subsidiaries that they release names of unlisted phone-number subscribers to those who feel they have been defamed does not go far enough, the ADL spokesman said.

The attorney maintained that through evasive tactics, true sponsors could be concealed under "a meaningless corporate name or an irresponsible person used as a dummy."

Before the AT&T, which, through the Bell Telephone Companies, controls 84 per cent of American telephone lines,

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made the suggestion little more than a month ago, not even the names of sponsors — supposed or real — were available, under a guarantee of anonymity to the subscriber.

An AT&T vice president, Gordon N. Thayer, testified at the hearing that the company is planning to require that recorded messages carry the name and address of the organization and individual responsible for the call.

In his testimony, Tuttle listed key objectives of "Let Freedom Ring," which he called an "underground faceless organization" which "shrouds itself" in the anonymity provided by the Bell Telephone System's automatic announcement service.

These goals, he said, include formation of "an assembly line for the mass production of libels designed to poison our people with hate, prejudice, fright, dissension and disloyalty . . ."; to stifle free expression and gain "domination by their own minority," and to create a commercial market "for their sale of hate" materials.

The NCC spokesman related in detail the practices of obtaining unlisted numbers and broadcasting "venomous" messages, many of them offering "tracts" for sale and soliciting donations through post office box numbers.

"Obviously," he said, "if such practices as 'Let Freedom Ring' — mass libels for profit — can take root as accepted in the United States, no one is secure and government has defaulted in its primary duty of protecting its citizens and the security of the country."

"Surely, no one can be sure of safety of life and property," Tuttle said, "if this insidious and unlawful system of proliferating fear, distrust, hysteria, strife and hate to the point that 'we also urge our listeners to purchase a rifle' is allowed to

cancerize the public body by the very use of public facilities under public regulation and control for the very 'purpose of promoting the safety of life and property.'"

## WCC CENTRAL COMMITTEE TO MEET IN FEBRUARY

★ Policy-makers of the World Council of Churches will meet for the first time, on Feb. 8-17, in Geneva.

The sessions at the WCC's new ecumenical center, will bring together 100 representatives of the organization's member communions and eight "associate" member churches.

The fact that the central committee will convene for the first time in the immediate environs of Geneva very likely will be overshadowed by the scope of its agenda.

A top item on that schedule will be the election of a successor to W. A. Visser 't Hooft, who has been general secretary of the WCC since it was formed in 1948 and who is famed as one of the world's leading ecumenists.

A special 18-member nominating committee will present a report to the committee. Chairman of this group is Anglican Bishop John Sadiq of Nagpur, India.

It was announced by the WCC that the election will take place in closed session and there will be no announcement as to a slate of nominees in advance.

Among major items on the meeting agenda will be reports by Franklin Clark Fry, Lutheran Church in America president who heads both the WCC executive and central committees, and Visser 't Hooft.

Other sessions will include reports on relations with the Catholic Church and with "conservative evangelicals," plans for the fourth assembly of the WCC, the World Conference on Church and Society, internation-



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al affairs and applications for membership.

Several committees, divisions and departments of the WCC will meet in advance of the central committee sessions.

## SERVICE AT CATHEDRAL FOR PRINCESS

★ The British weren't able to take Washington in the war of 1812, but one tiny blythe spirit with sparkling blue eyes and a winning smile has won over the city. Princess Margaret, Countess of Snowdon, has Washington completely in hand.

Nowhere was this more evident than at Washington Cathedral when on the second day of her four-day visit she had included in her whirlwind schedule a brief service at the national church.

Long before she arrived with her husband, Lord Snowdon, the massive cathedral, still under construction after more than 50 years, was filled to capacity.

In a body, the more than 2,500 worshippers arose as the royal pair entered from the south transept. They had been received at that point by Dean Francis B. Sayre Jr. and by Bishop William F. Creighton.

They faced the silver cross and matching candlesticks given to the war memorial chapel, where the services was conducted, by King George, her father.

As she knelt in prayer, the small initials, "E.R.," standing for "Elizabeth Rex," were visible in one corner of the blue

needlepoint kneeler. It had been made by her mother, Queen Mother Elizabeth, many years before.

## TALKS WITH ATHEISTS ARE PLANNED

★ Key sections on atheism and racial and other forms of discrimination in the schema on the church in the modern world were approved by the Vatican Council.

The section on atheism was approved by 1,672 votes; 453 for, with reservations; and 18 against. Among those voting with qualifications were conservative prelates who had sought unsuccessfully to incorporate in the section a specific condemnation of communism.

While deploring atheism, the schema declared that the only way for Christians and non-believers to achieve any understanding is through prudent dialogue.

The Council approved by a vote of 2,015 to 35, the section denouncing "every form of discrimination" whether based on sex, race, color, social status, language or religion. Ruling out a "gradual" approach to the elimination of racial discrimination, it insisted that it be "crushed and removed" as an "offense to God."

## LIVING ROOM DIALOGUES

★ The interreligious living room dialogues movement has been launched on a national official scale by two of the nation's major Roman Catholic and Protestant bodies.

Announcement of the project was made at a news conference by leaders of the National Council of Churches and the National Confraternity of Christian Doctrine, Catholic educational agency.

The venture is aimed at bringing together Catholic and Protestant laymen in informal, local-level groups across the country for discussion of the "responsible involvement" of the man in the pew in the worldwide movement toward Christian unity.

A key point in its program, one of its leaders said, is that the movement virtually has hung a "no clergy allowed" sign on the doors of its meetings.

## PRAYING TOGETHER IS UNLAWFUL

★ The synod of the Anglican Church in Capetown struck a blow against the government's racial segregation policies by unanimously adopting a resolution urging its clergy and laity to take the initiative in providing opportunities for people of different races and cultures to gather together for prayer and the "study of God's word."

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# **- NEW BOOKS -**

**E. John Mohr  
Book Editor**

**MIRCEA ELIADE AND THE DIALECTIC OF THE SACRED**, by Thomas J. J. Altizer. Westminster. \$6

This book is one of the "gospels" of the current death-of-God-theology fad. Although Dr. Altizer patterns his study around a discussion of the dialectic of the sacred as developed by Professor Eliade of the University of Chicago, the real hero of the work is Frederick Nietzsche whom the author considers as a Christian prophet — or more? — for our time.

In the introduction the theme of the book is proclaimed — the "good news" of the death of God. As Altizer declares — or even preaches in a solemn tone: "God has died in *our* time, in *our* history, in *our* existence. Insofar as we live in our destiny, we can know neither a trace of God's presence nor an image of his reality."

The entire book is dedicated to an elucidation of this theme, and he discusses such diverse thinkers as Eliade, Dostoevsky, Proust, Sartre, Freud, Kierkegaard and others. The author often distorts perspectives to fit his thesis, e.g., he accepts as authoritative of the best modern scholarship, the Albert Schweitzer-Martin Werner interpretation of Jesus and eschatology on the one hand, and a "de-eschatologized Christian tradition" on the other.

The most incredible part of the study is the last chapter entitled, "The Sacred and the Profane." It is concerned with the philosophy of Nietzsche, and is a sort of culmination of the central theme of the treatise. It is Altizer's thesis that Nietzsche is a genuine prophet who in a sense discovered the "true" message of Jesus. Altizer states: "Nietzsche says somewhere that Christianity is the stone upon the grave of Jesus. Does not the true resurrection of Jesus demand the death of 'God'?" But what in Altizer's view is the true resurrection of Jesus? He equates it with the figure of Zarathustra in Nietzsche's writings and also with the Nietzschean "Dionysus." These figures embody a vision of Eternal Recurrence that is the symbol of the radical profane. In this aspect of Nietzsche's thought a profane reality is resurrected, which means "a reality stripped of all 'idealization,' a reality — the 'body' — having neither meaning nor order, neither direction nor goal, whose sheer immediacy is overwhelming."

In other words, the resurrection of Jesus was not experienced in Christianity — in fact Christianity has distorted the "real" Jesus — but in the imagery of Nietzschean philosophy we receive insight into what Jesus — as a kind of naive forerunner of Zarathustra — really meant. What, then, does Jesus really mean? Altizer answers: "Does not Nietzsche's Jesus demand the death of God, the death of the God of 'history,' the God of 'being'? Dare we believe that Nietzsche's Jesus is the true Jesus, or as true an image of Jesus as our time has known? If so, then Zarathustra is the resurrected Jesus, and Dionysus and Christ are one. Just as Jesus came to bring an end to 'religion,' so Zarathustra comes to bring an end to false transcendence."

Or to put it another way, Altizer asks: "Will the death of God make possible a true resurrection of Jesus? Is Zarathustra the resurrected Jesus?" And he answers his own question with a most curious statement: "Surely it cannot be an accident that less than a year after writing *The AntiChrist*, when insanity was bursting upon him, Nietzsche could alternately sign his notes 'Dionysus' and 'The Crucified'." Does Professor Altizer mean to imply that the mad German is the true Jesus?

On the jacket of this book is written the following description of its contents: "Here is insight, that some will do all in their power to resist; in others it will explode into a thousands lights of recognition." Please enroll me as one of the former.

— JOHN E. SKINNER

*Dr. Skinner is Professor of Philosophical Theology, The Divinity School of the P. E. Church in Philadelphia.*

**THE THEOLOGY OF KARL BARTH: AN INTRODUCTION**, by Herbert Hartwell. Westminster. \$1.85

**HANDBOOK FOR CHRISTIAN BELIEVERS**, by A. J. Ungersma. John Knox Press. \$1.95

Here are two paperbacks that will have considerable interest for the

mythical "average reader." Neither is too simple to be superfluous, and neither is too erudite to be incomprehensible to any intelligent, inquiring mind.

The first is one of the best ways to get at Karl Barth, short of reading Barth himself. Everyone knows the name of this foremost theologian of our century, but surprisingly few see his thought in its broad development. He has often altered his positions so that the "first" Barth, considered so severe by many American theologians and clergy, has emerged in these latter years to be mellow and warm. This writer, an English theologian, captures the essence of Barth's thought and permits the reader to see it in total context. The general introduction gives some interesting background material about the man and his relationship to other theologians and theologies. Succeeding chapters take up his views on the word of God, Jesus Christ, gospel and law, and the grace of God.

Professor Ungersma — San Francisco Theological Seminary, San Anselmo, California — wrote his book a decade ago. Published first in a hardcover by Bobbs-Merrill, it now has been re-issued. Basing his approach on the need for every Christian to "understand the relation of God to man, and God's plan for man's attainment of abundant and eternal life on earth as well as in heaven," the author, drawing deeply on biblical sources points the way for the reader to look theologically at human existence. Although some will think the work to be Calvinistic — the author is a Presbyterian, after all — most will find here common materials shared by all in Christ's flock.

— KENDIG BRUBAKER CULLY

*Dr. Cully is Dean, The Biblical Seminary in New York.*

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