

The **+** WITNESS

FEBRUARY 3, 1966

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Story of the Week

Clergy Concerned About Vietnam Launches Campaign Across U.S.

★ A recently-organized national emergency committee of clergy concerned about Vietnam has mounted a city-by-city campaign across the U.S. to bring pressure on President Johnson to negotiate a peace in Vietnam and resist escalation of the war.

Religious leaders in some 150 cities have been telephoned and asked to rally support for the administration's peace efforts and against pressures on the chief executive to renew bombing of North Vietnam.

Serving as acting executive secretary of the committee is the Rev. William Sloane Coffin Jr., Protestant chaplain at Yale University and civil rights leader.

Coffin, a Presbyterian, appeared at a press conference with these committee leaders: John C. Bennett, president of Union Theological Seminary; Rabbi Abraham Heschel, professor at Jewish Theological Seminary of America, and the Rev. Donald Campion, S. J., adjunct professor of Woodstock (Md.) College and director of the Fordham-Nativity project on the lower east side of Manhattan. Father Campion was formerly on the editorial staff of America magazine.

Coffin said that since the committee started its telephone marathon Jan. 10 from an office in the Interchurch Center New

York to religious leaders in major cities, they had received an "overwhelmingly enthusiastic" response and virtually no opposition.

The religious leaders at the news conference declined to be called co-chairmen of the national group, whose roster includes Richard Cardinal Cushing, Archbishop of Boston; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, and Rabbi Jacob Weinstein, president of the central conference of American rabbis, the Reform Jewish rabbinical organization.

The Committee membership includes many of the same names as those on the New York committee concerned about Vietnam, one of whose co-chairmen, the Rev. Daniel Berrigan, S. J., associate editor of Jesuit Missions magazine, was allegedly sent on a long assignment to South America for his participation in activities protesting U.S. policy in Vietnam.

Rabbi Heschel and the Rev. Richard J. Neuhaus, pastor of St. John the Evangelist Lutheran church in Brooklyn, are the other co-chairmen of the New York committee. Father Philip Berrigan, S. J., of Baltimore, brother of Daniel, is on the national emergency committee.

To a question as to why religious leaders should involve themselves in the concern for

peace in Vietnam, Coffin suggested that religious leaders often become too concerned with "micro-ethics" and added: "We should cease being so concerned with free love and so indifferent to free hate. A blood brother of apathy is the incapability of giving priority to what is important."

The Yale chaplain cited a "growing consensus of concern" among clergy on the issue. With each telephone call, he said, the interreligious leaders urged top ranking local clergymen to telegraph President Johnson and members of Congress giving their views, and to hold local meetings.

Many public meetings and press conferences, he said, have been scheduled in cities such as Boston, Philadelphia and San Francisco.

Working with the committee have been groups with similar aims, among them the theological students for peace in Vietnam, who are holding a vigil in front of the Jefferson memorial in Washington until Jan. 24, and the international committee of conscience on Vietnam of the Fellowship of Reconciliation.

"We welcome the change of climate in this country which the initiatives of the President in behalf of peace have created," Dr. Bennett commented in a prepared statement, "but we fear that . . . people will become impatient if there is not a favorable response from Hanoi and

(they will) press for all-out military action with the idea of achieving victory." He cautioned that military success will not achieve victory and "may cause political and moral defeats."

Father Campion cited several passages from the constitution on the church in the modern world of the Vatican Council and the Oct. 4 plea by Pope Paul VI at the United Nations for "war never again."

"One cannot beg off one's own responsibility," Father Campion commented, "to arrive at a judgment on this matter. Everyone has a responsibility here. No one can sit back and feel he has no opinion on the subject."

He said that there was a "pressing need" for public education on the Vietnam issue and that was "not enough" to leave all the decisions to Washington. The Jesuit said later during questioning about Pope Paul's peace efforts in Vietnam that "I'd be amazed if there weren't efforts being made to speak to Hanoi, to give every consideration to this."

Rabbi Heschel said reconciliation in Vietnam is the "demand of the hour." He urged: "We will all have to strain our energies, crack our sneezes, tax and exert our brains, cultivate understanding, open our hearts and meet all Vietnamese, North as well as South."

Rabbi Heschel added:

"The war in Vietnam is a strange affair, in which there can be neither victory nor defeat in the classical sense of these words.

"The President has initiated efforts to bring about negotiations and we pray for his success. A major stumbling block to these efforts in distrust in our desire for peace. The atmosphere on both sides is infected with suspicion. The golden rule of contemporary society

seems to be 'suspect thy neighbor as thyself.'"

Rabbi Heschel said that "our task is to create a climate of reconciliation" and that "the initiative for peace" must come from "the strong." He continued:

"The direction of our policy must be containment of communism where possible, but, where not, to help the Communist system to rid itself of suspicion of others . . . to aid in the purification of its policies.

This is implied in President Johnson's call for trade with Communist countries."

The rabbi called for a "massive effort for friendship for Vietnam," observing: "Only a few men are marble-hearted. And even marble can be pierced with patience and compassion."

But, he warned, "a few months from now it may be too late" and "our folly may be beyond repair, sin beyond repentance."

Dr. Cox Says True Piety Emerges From the Church in the World

★ The kind of personal religious faith appropriate to today's world must be a by-product of the church's involvement with the world, a Harvard Divinity School professor told an inter-religious audience.

"It's a mistake to cultivate piety," said Harvey G. Cox Jr. "Only as the churches become involved, through the ministry of the laity, in the life of the modern metropolis can true piety emerge. True piety emerges from the church in the world."

Cox's address at the institute for religious and social studies, sponsored by the Jewish Theological Seminary of America, drew a record crowd of clergy, lay men and women and nuns. Because all chairs were filled, seminary students perched on the edges of the platform from which he spoke.

"Personal salvation is a gift which comes to him who identifies with God's work in the world," Cox declared. "It is not a prerequisite" for that work.

One of the mistakes churches tend to make, he said, is that "we're always preparing everybody for mission but we never get going."

The clergyman - professor, whose book, *The Secular City*, is a record-breaking best seller, had high praise for the Catholic worker-priest movement as an example of the kind of religious involvement with the world that is needed today. The priests provide, he said, the "kind of model of political piety; of faith engaging in politicality" that is relevant today.

He defined "politicality" as the "restoration of man to his community" and added: "and piety which is non-political or a-political cannot possibly help us."

According to Cox, the process of continuous change is one of the "characteristic qualities of contemporary life." In the Catholic Church, he pointed out, this process of change and aggiornamento has led to the "crisis of authority" for many simple believers.

"Today any Catholic who can read can read Xavier Rhyne and Michael Novak and press reports from the Vatican and see that matters of belief and practice are being debated openly," he said.

Citing the question of artificial contraception as an example, he continued: "The

individual Catholic, who has to make decisions on this from day to day or from night to night, is assured that the question is being discussed and that a decision by the church will be made as soon as possible. But to him this doesn't seem soon enough."

He quoted a Catholic friend as saying: "I wouldn't mind if it were a red signal or a green signal; it's this flashing yellow that I can't stand!"

"But we're entering a period of permanent flashing yellow," Cox continued. "The simple believer who is used to red and green must now respond to the flashing yellow. It throws onto the believer the responsibility for personal decision-making for which his previous piety didn't prepare him."

He emphasized that the condition of "permanent flashing yellow" applied not just to the Catholic Church but to all churches and to the entire culture. "The necessity to live with shifting and changing religious symbols will be with us from now on."

Asked during the question period how to prepare children for a world of continuous change and pluralism, Cox conceded that "we don't know how to teach pluralistically either in public schools or in Sunday schools." He added, however, that he differed with the view that the public schools should not teach about religion. "I believe that we should start teaching children in the first grade that some people celebrate Christmas and some people celebrate Hannukah and some don't celebrate . . . We must find ways to teach children that some people make decisions one way and some another."

Asked about the "death-of-God" theology, Cox acknowl-

edged that for some people once-meaningful symbols of religion have lost their significance. "But when they say God is dead, they are talking more about their own experience with God than about God."

Problems arise, he continued, when experiences become institutionalized. "In Protestantism

we have had structured ways of union with God — conversion, confirmation, communion" and, he added sarcastically, "watching the sunset."

When the laughter subsided he continued seriously: "The death-of-God theologians tell us that these ways no longer touch or move many of our people."

Bishop Bayne and Hans Walz Talk About God in World

• Declarations that "the days of Christianity in human history are near their end" should not cause alarm, a leading German churchman said at the second North American conference on the ministry of the laity.

Hans H. Walz, general secretary of the laymen's German Kirchentag movement, told some 450 delegates to the National Council of Churches-Canadian Council of Churches conference that Christianity and secularism are no longer mutual enemies but partners.

"To be sure," he said, "Christian conquest either by force of violence or by the power of social and moral coercion, Christian domination and even education is something which modern society will suffer less and less."

At the same time, the churchman stressed, the "ministry of the laity is realizing the secular world by thought and action in faith, and through this, realizing the Christian faith by action and thought in the world."

He warned against any tendency for Christians to denounce the word as "alien" and which must be conquered or left alone. Instead, he said, Christians "are called upon to understand the nature and changes of this society better than secularism can do it."

"In this ministry all churches,

church groups and non-church groups, theology, the social sciences, business, intellectuals and simple people have their due and full share."

Another speaker, Bishop Stephen F. Bayne, also emphasized the role of Christians in the world.

The churchman, director of the Episcopal overseas department, declared that "rebellious" theologians who proclaim "religionless Christianity" are correct in rejecting the idea that Christians choose their own God.

"The essence of religion is to choose God," he said. "But the essence of Christianity is to be chosen by God. There is therefore genuine doubt whether Christianity is a religion at all."

American churches, the bishop declared, have been motivated by the "feeling that if we don't stick with God he won't have any friends left. He has already been kicked out of Russia and China, and we are trying to build a nest for him where he can be safe."

But, he added, "our job is to run fast and catch up with God, who is already at work out there in the world. He has chosen us, not we him; he doesn't need religion."

"The ministry of the laity in the world is not a question of how laymen can best serve the

church," Bishop Bayne said. "It is not even a question of how the laity and the clergy together can serve the institutional church in its mission to the world.

"But it is a question of what God is doing in the world and how we can identify with his purpose and serve it here and now, wherever we may be."

VAN DUZER CONSECRATED IN NEW JERSEY

★ Canon Albert W. Van Duzer was consecrated bishop suffragan of New Jersey in Trinity Cathedral, Trenton on Jan. 24 by Presiding Bishop John E. Hines with Bishop Alfred L. Banyard, Diocesan, and Bishop Jonathan G. Sherman, senior suffragan of Long Island as co-consecrators.

Bishop Van Duzer as the suffragan will assist Bishop Banyard in the administration of the diocese which consists of 177 churches in the 14 southernmost counties of New Jersey with a membership of 90,000 parishioners.

The sermon was delivered by Bishop Albert E. Swift, assistant to the bishop of Pennsylvania. Other bishops participating in the service were Bishop Charles F. Boynton, suffragan of New York; Bishop Charles W. MacLean, suffragan of Long Island; Bishop Horace W. Donegan, Diocesan of New York; Bishop George E. Rath, suffragan of Newark; Bishop DeWitt, Diocesan of Pennsylvania, and Bishop Stark, Diocesan of Newark.

NEW ORGAN AT ASCENSION IN NEW YORK

★ The Ascension, New York, is to have a new organ it was announced by the music committee of the vestry, Mr. Harvey A. Basham Jr., chairman. Installation of the new organ, built by the Holtkamp

Organ company of Cleveland, will take place during the summer and early fall and is scheduled for completion by Christmas. Bequests and gifts have already provided approximately \$70,000 of the cost of \$130,000 and the balance, together with an estimated \$20,000 cost of preparation, will be the object of a fund raising drive which is now being carried on among parishioners and friends of the church.

According to Dr. Vernon de Tar, organist at the church since October 1939, the plans call for a basic organ tonal ensemble along the lines of the great organs of the 17th and 18th centuries, characterized by brilliance and clarity. A small number of distinctive voids from the old organ will also be retained.

Services of music, a feature at the Ascension for many years, will continue during the time of the installation with programs in which a capella works will predominate, according to Dr. de Tar.

YOUTH IMPATIENT WITH OLDSTERS

★ A growing minority of younger churchmen around the world has become so completely disillusioned with the pace of ecumenical progress as the movement is guided by older church leaders that they have started to accept the "one church" as a reality, the World Council of Churches youth secretary said.

The Rev. Albert van den Heuvel of Geneva told the program board of the National Council of Churches' Division of Christian unity that in the eyes of many younger priests and ministers denominational loyalties already have been put aside.

To illustrate his point, the clergyman told the board that he knew of instances in countries throughout western

Europe where Protestant ministers and Roman Catholic priests are "celebrating the Eucharist together."

Also, he maintained, such joint practices have taken place in the United States — not only by "young firebrands" but by "serious young people who have carefully and thoughtfully read the arguments against this that we in the 'establishment' have been turning out for years."

van den Heuvel — who did not offer names of persons involved or locations of the Protestant-Catholic joint communion services he mentioned—stressed to his predominantly middle-aged audience that the upcoming generation of churchmen is seeking its own tradition as it departs from the ways of its fathers.

"There is nothing new in this," he said. "Each succeeding generation has always had to fight for its own voice."

To the older churchmen, van den Heuvel said, the development "is going to hurt and disappoint us as much as we had to disappoint our fathers. What hurts us most is the lack of respect and sympathy for the hard work we are doing."

The younger churchmen, who accept the "one church as a reality," the youth official said, see the denominations as "just a necessary evil."

"Our lives in the denominations become unendurable," he went on, "and we are ready to pray for their disappearance."

The official called on older churchmen to applaud the daring new experiments in church unity by younger people and support their efforts with both moral and monetary encouragement before judging them.

"Experimenters cannot work without evaluators," he said. "But at the same time, it is just as necessary to say 'hurrah' as it is to say 'no'."

Religious Leaders Cooperate To Spur Poverty Campaign

★ A committee to be composed of 45 clergy and lay leaders — the inter-religious committee against poverty — has pledged its influence and actions to “encourage, evaluate and coordinate efforts” in the national war against poverty.

The organization, composed of leaders of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America, conveyed its intent and pledge of support to President Johnson in his legislative efforts at eradicating poverty.

In a six-point statement by the co-chairmen, the committee outlined its purposes:

- To symbolize and communicate to the constituencies represented and to the nation as a whole the moral conviction that the “persistence of involuntary poverty in a society possessing the resources and the technological capacity to eradicate it is both economically and politically indefensible and morally intolerable.”

- To identify major issues and areas of moral concern which emerge in connection with the total effect to eliminate poverty in the U.S., and to study and evaluate current policies and experiences in the anti-poverty program under both governmental and voluntary agencies.

- To apply “the common ethical insights” of the three religions to formulation and application of goals and standards for the nation’s anti-poverty efforts.

- To “stimulate and coordinate” anti-poverty efforts of religious bodies and institutions and to provide facilities for communication and liaison between such religious groups and

the poverty-combatting activities at the community level, both from the governmental and non-governmental stance.

- To encourage formation of corporate or other instrumentalities “as it may find wise and necessary” to register the impact of the national and local influence of the religious groups upon the elimination of poverty in the nation.

- To encourage creation of instrumentalities for utilizing private and governmental resources in fighting poverty where it is evident such means are either not existent or else are proving inadequate.

The spokesmen said “the combined efforts of both voluntary and governmental agencies are required for the successful waging of a total war upon this social and moral blight.”

Last June, the general board of the NCC authorized the organization to enter into league with the other participants.

While there are already a large number of churches and their agencies involved in separate efforts in the poverty war, the new group was seen as a synthesis of force with the potential of giving all efforts a more coherent sense of direction, with a stronger cumulative impact. It also was expected to ferret out errors already cropping up in the programs.

The co-chairmen saw anti-poverty efforts as “deeply imbedded” in the Judeo-Christian tradition. Among these concepts are the idea that man has the “obligation of trusteeship” over the natural resources of earth, and that the will of God for man embraces “abundance of life, justice in human dealings and sharing of his gifts in charity and equity.”

The 45-member panel will be assisted by a professional staff assigned by the sponsoring organizations.

DEDICATE CENTER AT PANAMA UNIVERSITY

★ The first Episcopal university center in Latin America was dedicated at Panama University by Bishop R. Heber Gooden.

Located directly across the street from the campus, the \$55,000 center includes a chapel, a nave, a large general meeting room, individual study rooms and a large library. There is also a kitchen and provision for entertaining, as well as limited dormitory space for four student aides.

In charge is the Rev. Anselmo Carral who has been appointed Episcopal chaplain of the university. He said school authorities were happy about his appointment and wished that other Christian churches would follow the Episcopal pattern.

The center will be open to all students, regardless of religious affiliation. Counseling will be available from Mr. Carral.

Cost of the center was met by donations of \$37,000 from the diocese of North Carolina and the balance from Episcopal women under the MRI program.

The fact that so much of the money came from the US may have a bad effect, according to Carlos Franklin, a Panama University student who spoke at the opening. He said the radical element who are the elected leaders of the student body would probably accuse the center of being a source of propaganda.

Bishop Gooden said at the ground-breaking that “this center will not be a ghetto for our Anglican students, but will be open to all men of good will. It will be a place where students will be encouraged to develop both their academic and spiritual talents.”

In his dedicatory address Bishop Thomas A. Fraser of North Carolina said that "members of the university communities of the world possess the people and the power to move the countries of the entire earth out of the orbit of fear and poverty and war into the way of courage, dignity, prosperity and peace."

But, he added, "a university education that is not committed and put to work is nothing more than a museum piece. We must study and we must achieve with a goal in mind and that goal must be one for the benefit of all mankind in a world that can easily explode through population or bomb or by fear."

ILLEGITIMATE KIDS GET A BREAK

★ Immediate reform of England's laws so that illegitimate children may be able to acquire a legally recognized status as sons or daughters of both parents is urged in a Church of England report.

Entitled "Fatherless by Law?" the report was prepared by the Church's board for social responsibility. It follows a study of the need for new legislative provisions designed to give maximum security and protection to children born out of wedlock who are not likely to be legitimized by the subsequent marriage of their parents.

In the present state of English law, no legal relationship is recognized between an illegitimate child and its father, although the law recognizes that it has a mother. To remedy this the Anglican agency advocated two major reforms:

- That provision be made for men who father children outside wedlock to assume voluntarily the legal paternal responsibility for them — in other words, to recognize them legally as their own.

- That there be provision for social action to be taken through courts and child care authorities in the interests of illegitimate children whose fathers do not voluntarily recognize their legal responsibilities.

The board's study was led by Bishop Ronald Williams of Leicester. It included an examination of biblical and theological background which brought out this point: "Apart from all other considerations, there is one fundamental difference between the sociological conditions in Bible times and our own: that is, that then all babies were wanted; now not all babies are. Some are unwanted. Hence the totally different situation."

After examining Old Testament references to adultery and illegitimacy, the board's report commented: "The only real light to be thrown on our modern problems in this field from the Bible is the quite consistent view there that fatherless children are a necessary object of care and compassion."

AUSTRALIAN TIES TO US RAPPED BY NILES

★ Daniel T. Niles of Ceylon, general secretary of the East Asian Christian conference, charged that Australia was helping to build an image of America as "a big brother with a big stick."

He told a luncheon group of religious, business, educational and political leaders that the presence of Australia and New Zealand troops in Vietnam is "entirely irrelevant," and that most Asians see this Australian policy as "uncritical support of the American line."

"That the Americans themselves want critical support is more evident than ever," Niles said. "You do not strengthen the hand of America by simply giving uncritical support because, when you do this, you are building up their image as

a big brother — somebody you do not dare criticize because eventually you may want their help."

Niles said the current American "peace offensive" seemed "unrealistic" to Asians, who saw the Vietnamese war as a conflict between the Vietcong and the South Vietnamese government.

"Peace approaches to Hanoi implied that they controlled the Vietcong — a claim they have never made," he said.

He declared that peace could only come about through talks between the Vietcong and the South Vietnamese government. Asians feel, he said, that Australia and New Zealand are in Vietnam only "to be in the good books of the American people."

Niles warned, however, that the U.S. must not simply unilaterally pull out of Vietnam. This, he said, would "solve nothing."

BISHOP CRITTENDEN SPEAKS ON VIETNAM

★ Economic aid, propaganda and negotiation with the National Liberation Front were cited as "better ways than military to win the war in Vietnam" by Bishop William Crittenden of Erie. The bishop spoke to a capacity audience at the Carnegie Center, New York at a dinner sponsored jointly by the department of social relations and Church women of the diocese.

Bishop Crittenden is a vice-president of the National Council of Churches and chairman of the international peace advisory committee of the Executive Council. He is one of nine clergymen of various faiths who undertook a 10-day goodwill mission to Vietnam last summer under sponsorship of the clergymen's emergency committee for Vietnam.

The bishop, who states that he is not a pacifist, is not a

member of the sponsoring group.

Saying that "the Vietnamese now live in a military dictatorship under martial law," he traced much of their present misery back to the failure of American-supported Diem, who "could have been the George Washington of his country, but chose instead to become a dictator." He said that the National Liberation Front began as a good cross-section representation of Vietnamese life. Now it becomes more Communist-dominated every day the war continues, though he stated his belief that it does not yet take its orders from Hanoi.

Declaring that North Vietnam has a legitimate claim on the rice fields of South Vietnam, with the only alternative to get its food from China, the bishop pointed out that support from the villagers is implicit in such a guerilla operation as the Viet Cong's. While the American involvement has been going on since 1956, there were no Chinese armaments in Vietnam until 1963, he said. Altogether, he concluded, "we Americans have allowed ourselves to be cast in the role of the enemy to many Vietnamese who fight against us not for belief in the cause of Communism, but simply because it is their country and they want some say in what happens to it."

The bishop said that both sides in the Vietnam war are wrong when they insist on withdrawal of troops before negotiation, that any withdrawal of our troops must be "phased", and that any negotiation must be "honorable". He urged support of our fighting men by morale-lifting projects from home, and support of our objectives in Southeast Asia by such instrumentalities as Church World Service and the church-sponsored youth volunteer teams which operate much like the



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Peace Corps. He emphasized that Christians must not evade their duty to be informed on questions of war and peace and to express their opinions, whether popular or unpopular.

NIGERIAN CHURCH BEING STUDIED

★ Special committees to consider the Church of England's relations with the projected United Church of Nigeria are to be set up in Britain as a result of decisions taken at meetings of the convocations of Canterbury and York.

The projected United Church, embracing Anglicans, Methodists and Presbyterians, should have been inaugurated Dec. 11, but the ceremonies were deferred to a date still to be fixed, following difficulties over the transfer of property belonging to two Methodist congregations in Lagos, the federal capital.

There is little doubt that the new church will materialize and it was in anticipation of this that its future relations with the Church of England were raised at the convocations. In each case, full synods of bishops and clergy were asked to approve resolutions calling on the archbishops of the two provinces to appoint joint committees to "examine the constitution of the United Church of Nigeria and to consider the future relations of that church with the Church of England." Both synods did so unanimously.

The Convocation of York passed unanimously a resolution which has the effect of urging all Church of England workers to strive harder towards solving color problems in Britain.

The resolution was introduced by Bishop Eric Treacy of Pontefract, who said it was the church's responsibility to see that Commonwealth immigrants received a Christian welcome and that any attempts to ex-

ploit them or turn them into second-class citizens were resisted. He added that it was impossible to measure the shock it must be, particularly to West Indians, to come to Britain and find a way of life which was "far away from Christianity" and moral standards which seemed more appropriate to a pagan society.

Bishop Treacy conceded that problems were created by such colored immigrants as Indians and Pakistanis, who formed their own communities and preferred to retain their own cultures and languages, but this, he said, did not absolve the Church from making continuous efforts to break through to them and ensure that they were shown justice, fair play and sympathy.

CATHOLIC CATHEDRAL HEARS BISHOP CADIGAN

★ Preaching at a Christian unity service in Roman Catholic Cathedral, Bishop George L. Cadigan of Missouri called for establishment of a "Committee of 100," composed of people of various church bodies, "to tell the church about the world and the world about the church."

The Episcopal leader was the first non-Roman clergyman to

preach in the Catholic cathedral. He spoke at the closing unity prayer service of a series of eight daily services in the St. Louis area, sponsored by the Metropolitan Church Federation and the Archdiocese of St. Louis.

Methodist Bishop Eugene M. Frank of the Missouri Area read the scripture during the service, and Auxiliary Bishop George J. Gottwald of St. Louis led the Protestant-Catholic congregation in prayers for unity.

- NEW BOOKS -

E. John Mohr
Book Editor

THE REAL GOD by Alfred B. Starratt; Westminster Press, 1965. \$1.45

Through the years, in several settings, the current rector of Emmanuel Church, Baltimore, has been wrestling with the Christian faith in terms of contemporary insights and ideas. Having taught both in China and at Kenyon College, he has been made aware of the scientific and intellectual ferment of both the Orient and the Occident and, in such settings, he is aware that many classical formulations and expressions of the Christian community just have no 'communication value' in today's age. Believing that the fundamental task of the priest is to be an educator, this paperback book is a distillation of his thoughts.

He makes the judgement, largely true, that many individuals remain on a "now I lay me down to sleep" level of Christian faith and commitment, whereas they move ahead in all other realms of existence. Thus, we preach and relate to individuals who have a split personality when they come into contact with religion, since they can't — or feel they can't!

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**THE LIFE AND TEACHING OF
JESUS**, by William Neil. Lip-
pincott. \$2.95

This book seeks not to break new ground, but is a well written summary for general reading. The author, who is lecturer in biblical studies at the University of Nottingham, and also editor of the series of which the present volume is a part, devotes the first third of the book to a summary of the current methods and judgments of biblical scholarship. His final few pages seek to state briefly the meaningfulness of Jesus' life and teaching for today.

Many readers will question the numerous generalities to which this writer gives voice. Some of these fly in the face of conclusions long since accepted by the best of biblical scholarship. Few today, for example, would agree that "There is good reason to believe that much of [Mark's Gospel] is based on information derived from Peter the Galilean fisherman". Or, to take another instance, to say that "The synoptic gospels give us a series of photographs of Jesus, the Fourth Gospel provides us with a portrait", is a simple refusal to accept the facts that for all that the Synoptics — the Fourth Gospel, too, for that matter — are rooted and grounded in certain historical events, they are nevertheless — and, again, like the Fourth Gospel — not "photography", but proclamations of the meaning of those events.

Even more questionable, however, at least in the eyes of many, are such presuppositions as these: that "myth" equals "untrue"; and that there is a logical — and necessary? — equation between "miracle," in the popular sense of that word, "supernatural," and "divine." And what kind of theology is this: "The two sides of Jesus' personality as evidenced in the gospels would seem to be most adequately accounted for if he had a divine father and a human mother"?

This volume represents a viewpoint still held by many today, and one that has every right to make its voice heard. And it will reassure those who, for whatever reason, see biblical scholarship as a threat, and

believe that its conclusions are in the main unwarranted.

Those, however, who have learned that to welcome without fear the insights of historical criticism is vastly to enrich both one's understanding and living of the church's traditional faith, will find this book disappointing reading indeed.

O. SYDNEY BARR
Dr. Barr is Professor of New Testament, General Theological Seminary, New York City, and author of "From the Apostles' Faith to the Apostles' Creed", Oxford University Press.

**THE DIVIDING OF CHRISTEN-
DOM**, by Christopher Dawson;
with a foreward by Douglas
Horton. Sheed & Ward. \$5.95

Many readers will remember with pleasure and gratitude the books of Professor Christopher Dawson, English Roman Catholic historian, and first Charles Chauncey Stillman professor of Roman Catholic studies at Harvard. Several of these earlier studies dealt with the story of the Christian church in the midst of the world of barbarian Europe, at the opening of the middle ages. In the present volume, originally presented as lectures at Harvard, Dawson tells the story of the church at the end of the medieval era, and continues it down to the beginning of our own: from about 1300 to the beginning of the nineteenth century.

In this book, as before, the reader will note Dawson's keen interest in presenting the nature of the relation of religion to culture. His theme here, however, is concerned with the separation of the Catholic and Protestant communities within Christendom, of which the separation in cultural as well as religious terms between North and South America is a conspicuous example today. As a result of this separation among Christians, western culture has been secularized; religion has been "pushed out" of social life, to become simply a private affair of individuals; and Christians, in paying this price for their divisions, now realize their own responsibility therein.

Dawson's theme is stated in his opening chapter. The first half of the subsequent discussion is concerned with the loss of medieval unity among Christians, which comes to its climax in the Reformation schism. The story then sets forth the ways in which European life takes increasingly less account of the Christian faith and its cultural implications. At the same time, the Christian enterprise is not without vitality, shown in the revivals of personal religion and accompanying missionary zeal, hindered as these are by the competition among "sep-

arated brethren," and by the same unhappy lack of communication with the cultural world.

It is a vast and complicated panorama which Dawson puts before his reader. And for this reason alone one may feel that the book as a whole makes a somewhat uneven impression. Certainly a number of insights and arresting connections are brought out along the way. The story itself is well told, and the interpretations of it are often enlightening, particularly so for Erasmus and John Wesley. There is much here to inform and delight the general reader of history.

Dawson's discussion of the Protestant reformers, however, lacks the same sort of incisiveness and attention to the whole, even for a discussion as general as this one is forced to be. The point which this reviewer missed in the presentation of Luther concerns Luther's personal experience at his life's turning point, and his view of justification derived from it. Dawson apparently does not realize Luther's awareness of sin in relationship to God: he defines Luther's concept of sin as passion, and Catholicism's concept as in the will; but the agony of Luther's consciousness of having offended God, and his tremendous joy over release from penalty by God's grace, are alike not taken fully into account. As a result, Dawson's critique of Luther sets the reformer over against the Catholic faith in the "individual's revolt against Church authority" view of the traditional polemic: unfortunately so, since the book as a whole is not written in the polemic vein, and yet the presentation of a key figure seems one-sided.

Undoubtedly an historian runs certain risks of over-simplification and compression in presenting so vast and complex a story in this limited and interpretative format. At the same time, the author's wisdom and knowledge, and his overall arrangement of the material render this book both a useful and stimulating introduction for student and general reader alike.

— SAMUEL M. GARRETT
Dr. Garrett is professor of church history, Church Divinity School of the Pacific.

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