

The **+** WITNESS

NOVEMBER 16, 1967

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Story of the Week

Influence of Luther Praised By Christians & Communists

★ Tension and hostility between Christianity and communism simmered without boiling in Wittenberg, E. Germany with the two forces carrying out simultaneous celebrations in tribute to the continuing influence of Martin Luther.

Both sides gave prominent attention to the same historic event — the posting by Luther in 1517 of 95 theological propositions questioning practices, and some teachings, of the 16th century Roman Catholic Church.

On the Christian side, the celebration in Luther's town was a demonstration of ecumenical unity which participants indicated was more auspicious than those they could recall in many years of reformation anniversaries.

Two famous churches in the heart of the city were filled with worshippers. The Castle church and the City church are both important in Luther-lore. The two sanctuaries accommodate slightly more than 1,000 persons each. Several hundred additional persons attended services in the third of the city's Protestant sanctuaries, Christ church. There were flecks of red, the liturgical color used on festive occasions, on some of the clerical vestments in the three churches. But the color had another meaning outside the buildings, where flags were dis-

played. Unadorned red Communist banners flew with flags of many nations, including the U.S., among the decorations along the streets. Tourists were numerous, yet the number fell short of expectations. The city had prepared for 60,000 visitors.

The Christian and Communist celebrations were paralleled in many respects. There had been official liaison on the plans, though Church and state groups had agreed to give their own interpretations without pre-determining the other's. The two celebrations involved sermons, addresses, scholarly lectures, drama, film festivals, concerts and communicating arts. Emotional expressions took the forms of prayer and sacramental worship on one side; street dancing and fireworks on the other.

In the Communist presentation, the life and work of Luther reflected an early revolt against bourgeois ability and "the establishment." The reformer was quoted widely in support of social revolution of the Marxist kind.

Events sponsored by the German Democratic Republic were climaxed on October 31 with a public address by Gerald Goetting, vice-president of the East German government, and president of the state's anniversary committee.

Goetting claimed that the anniversary essentially contributes to an understanding of the historic connections between the reformation and the Russian revolution which inaugurated a new development in human history and completed all the hopes and dreams of the great humanist leaders of the past.

The state ceremony was attended by Church leaders including Eugene Carson Blake, general secretary of the World Council of Churches; Fredrick A. Schiotz, president of the Lutheran world federation; Marcel Pradervand, general secretary of the world alliance of Reformed and Presbyterian Churches; and Metropolitan Nicodim of Leningrad and Ladoga, head of the Russian Orthodox Church's foreign relations department. Goetting and Hans Seigewasser, East German state secretary for Church affairs, attended the religious services.

Preaching at the formal services of worship at the three churches were Bishop Johannes Jaenicke of Magdaburg, in the Castle church; Bishop Gottfried Noth of Dresden in the City church; and Dr. Jan Michalko of Bratislava, Czechoslovakia, at Christ church.

In each service, the sermon emphasized a theological position which related Christian concern to contemporary human need but included the teaching of God as a living reality revealed in Jesus Christ.

"Righteousness which is grounded only in humanism is a

way of death rather than a way of life," Bishop Noth said.

Bishop Noth warned against viewing the reformation as a "victory festival" of the Protestant Church. Believers must always review critically the ways they can witness to the gospel among their fellow men who hunger for justice, he said.

Bishop Jaenicke declared that God's grace and justice personified in Christ was more comprehensive than any humanist program, yet the Church must ask itself why the cry of the masses for social justice has been sounded through the atheistic ideology of communism?

were many ecumenically-minded people in almost all the member Churches of the WCC who believed the Council's only hope was to press forward in leadership of the ecumenical movement.

On the other side, there were many who were pressing the WCC, "Please go slower." They said that already the leadership of the denominations had gone so far ahead of the rank and file membership of the Churches that they were threatened with new divisions while they were still busy healing the old.

To both, Blake said: "The WCC will continue to press forward as far as you will enable us to do. We will not move as rapidly as some desire. We will sometimes seem irresponsible to conservatives among you. But you may be sure that behind our decisions will be the attempt to serve the purpose of Jesus Christ in this ecumenical movement."

● The second major issue arose from the crisis of faith which was being so "widely publicized" today. "The issue before the WCC and before every council and Church is how seriously does one take this new theological challenge to the faith," he said.

● The final issue was the question how the WCC could become a truly important instrument to serve the new worldwide community that was so quickly coming into being. The world is already a neighborhood and must become a community before it was too late, he declared.

LARGE ENROLLMENT AT GENERAL

★ General Seminary has an enrollment this academic year of 191, a slight increase over last year. There are 71 entering students.

Major Issues Currently Facing WCC Outlined by Secretary

★ Means of increasing dynamic cooperation with the Roman Catholic Church is one of four major issues currently facing the World Council of Churches, its general secretary, Eugene Carson Blake declared in London. He addressed the British Council of Churches at its fall meeting. Both the WCC, embracing 23 Anglican, Protestant and Orthodox Churches, and the Roman Catholic Church, he said, were committed to cooperation and the issue before the WCC was the measure and the means of increasing this.

"'Dynamic' cooperation was the word approved by the Roman Catholic authorities and the WCC this summer," he added. "We are taking this word seriously. From one point of view there is hardly anything the WCC does that could not be better done if the Roman Catholic Church was fully involved in it . . ."

Blake added: "The change on all sides from polemical authority to dynamism gives promise of new understanding, new unity, ripening as the warmth of the new atmosphere makes it grow each day."

But there were issues which he termed "abrasive." "I take it for granted," he said, "that our responsible leadership will continue to work on the abrasive issues such as religious liberty, mixed marriages, and so on."

He did not foresee that the attitudes and habits of centuries would quickly give way to harmony, and he suggested that these might be handled better country-by-country in such matters as mixed marriages, rather than by some canonical law.

But apart from theological differences there was an area for cooperation between the Roman Catholic Church and the WCC — the area of service to mankind, he said. In this context he mentioned contributions by the Churches to economic justice, and in the political field such as the avoidance of nuclear war.

Blake was welcomed to the platform by the Council's president, Archbishop Michael Ramsey of Canterbury. He was followed immediately by Father John Coventry, S.J., first secretary of the recently appointed Roman Catholic ecumenical commission for England and Wales, who explained recent ecumenical developments in England as they concerned Catholics.

Blake led up to the four major issues now facing the WCC after defining its current role in the ecumenical movement generally. The three other issues, apart from relations with Rome, were:

● Whether the WCC should move forward faster or slow down. On this, he said there

Leaders of Science and Religion Ask Challenging Questions

★ Will humanity drift into and out of "the future" without making any choices about that future? Or will the choices made lead to creation or destruction?

These questions were raised in the first of a four-part series on the CBS television network's "Look Up and Live" program on Sun'ay, Nov. 5.

Called "Choice, the Imperative of Tomorrow," the series was produced in consultation with the National Council of Churches and with the cooperation of 25 national religious, educational and civic groups.

The telecast, moderated by CBS news correspondent Marvin Kalb, explored the dimensions of the creative and destructive potentials of modern science and technology. It set forth a variety of alternatives for the future.

The possible uses of atomic energy, with both positive and negative implications, were discussed by Glenn Seaborge of the U.S. atomic energy commission.

Particularly cited by the scientist was the effect on society of low-cost electricity produced by atomic power. He noted that such energy could be used for the "re-cycling of waste" which currently pollutes air and water and clutters the landscape.

Seaborge's proposal that atomic power be used in excavation needed for construction was challenged by William Davidson of Haverford College, who expressed the opinion that the use of nuclear fission in construction was one of the destructive alternatives.

The advances in chemistry and space exploration, with the promises for human betterment which they contain, were pre-

sented, but it was pointed out that chemicals themselves have destructive potential and that the same ability which can put a communications satellite in orbit can beam a nuclear warhead.

Sketching the presence of dire poverty in this age of scientific and computerized miracles, the cameras focused on a roach scurrying across a floor.

What, the moderator asked, will be the choices about the alleviation of poverty, unemployment and the other conditions which now send persons rioting into the streets?

It was observed that the world is "in conflict on deadly conflict itself."

The choice which society faces was illustrated by reference to the hippies and other drop-outs from the structures of present forms of life. The frightening statistics on suicide, mental illness and deaths from automobile accidents were quoted.

The Rev. Myron Bloy, Episcopalian of Cambridge, Mass., declared that the youth, who are asking many of the questions about alternatives, are struggling to deal with the possibility of meaning. There is, he said, "a wild growth of course in religion" while the traditional-type religious clubs are declining.

The problem, according to Hermann Kahn of the Hudson Institute, is "an achievement oriented culture" burdened with "the problem of success." In contrast to the addage "nothing succeeds like success," he stated that perhaps it has come to be true that "nothing fails like success."

What kind of world will tomorrow be, the moderator

asked — if there is a world tomorrow.

The series of programs was produced and written by Ben Flynn of C.B.S. with economist Robert Theobald as special consultant.

NEW RELATIONSHIP IN ST. LOUIS

★ Bishop George L. Cadigan of Missouri announced that he will permit the Rev. Walter W. Witte and the Rev. William L. Matheus to continue in the ministry of St. Stephen's, St. Louis "for the present" (Witness, 11/9).

In his statement Bishop Cadigan said that no further elaboration of the issue would be made by him, or by Witte or Matheus. Both clergymen were present when the announcement was issued.

The statement said in part: "The clergy of St. Stephen's church and I have met for several hours of discussion and negotiation this week. We have entered open and honest confrontation of issues which have divided us. We have reached understandings whereby we expect a new working relationship is possible."

VARIED REACTIONS IN PHILADELPHIA

★ The Rev. Arthur E. Woolley, in a letter to the standing committee, suggested that Bishop Robert L. DeWitt step down from his position as head of the Pennsylvania diocese. "I feel that for the welfare of the diocese," the rector wrote, "Bishop DeWitt ought to resign, as it will be impossible at this juncture to be an effective chief pastor or to heal the wounds."

The "wounds" to which Fr. Woolley referred are associated with an incident reported here last week, when the bishop declared that "civil disobedience

is not the official policy of the diocese."

Bishop DeWitt, although an ardent opponent of U.S. military policy in Vietnam, had defended the Rev. David Gracie's work in the peace groups, but conceded that the priest's action at the rally in commending youth for burning draft cards "seems to have been the exceeding of authority."

In reaction to the anti-draft incident, one parish announced it would withhold \$700 in mission funds to the diocese, but a dozen predominantly Negro parishes in Philadelphia said they would make up the deficit as a demonstration of their support for the bishop.

The standing committee, to which Woolley sent his letter, does not have the power to remove a bishop, only to give advice.

ANGLICAN CURATE POSTS NEW THESES

★ On the 450th anniversary of the reformation, an Anglican curate emulated Martin Luther's nailing of his 95 theses on a church door in a dramatic gesture demonstrating his opposition to South Africa's racial segregation policies.

He was the Rev. Gray Featherstone, curate of St. Mary's church, described as one of the "angry young men" in the Anglican communion.

Featherstone ceremoniously nailed what he called "95 theses for 1967" on the massive front door of St. George's Cathedral in the center of Capetown.

In his theses, Featherstone said they had been drawn up by himself and young members of his parish "out of love and concern for the truth and with the aim of eliciting it from others."

His theses raised strong objections to the country's racial policies and attacked Christians

who accepted or supported them. He explained later that he had acted because of the rejection by laymen of three anti-discrimination resolutions at the recent Capetown synod. The resolutions were approved by the clergy, but defeated by the laity.

"I and other young people of St. Mary's felt very depressed about this and on this anniversary of Luther's action, it seemed appropriate to do something about it," said the curate.

LUTHER AND MARX BOTH PRAISED

★ Bishop Kurt Scharf of Berlin, told 13,000 persons that connections being made in East Germany between the Protestant reformation and the Marxist revolution were not entirely erroneous. The bishop of the divided city spoke to a reformation anniversary rally in West Berlin's huge Germany Hall.

He said that Martin Luther and Karl Marx were the two Germans who had brought about the deepest and most lasting historic changes.

In Frankfurt, Gustav Heine-mann, a member of the council of the Evangelical Church in Germany, said that East German attempts to present Luther as a part of the Marxist and Communist development were not accurate.

Heinemann was one of the West German churchmen refused visas to attend the celebration of the 450th anniversary of the reformation at Wittenberg in East Germany.

Joachim Beckmann, head of the Evangelical Church in the Rhineland, told a gathering in Bonn that "we cannot commemorate the reformation here without feeling that we actually should be in Wittenberg and it is with deep sorrow and pain that we put up with the bitter reality that we cannot."

A reformation day service was held by Catholics and Protestants in West Berlin's Ludwig church. Some 600 persons joined in a common text of the Lord's Prayer which is expected to be officially introduced for all German-speaking Christians soon. Joint Catholic-Protestant services were held in other West German centers.

A declaration issued by the Catholic diocese of Hildesheim called on Catholics to avoid everything, in thoughts, words and deeds which would solidify or deepen Church divisions, but rather to promote everything which serves Church renovation and unity.

BREAD TO THE POOR OF DUBLIN

★ Every Saturday morning, a bread van drives up to the Church of St. Ann in Dublin's fashionable down-town section.

Five loaves of bread are taken from the truck and placed on a shelf. By Sunday evening or Monday morning, they have disappeared. Nobody at the church knows who takes them, but an inscription under the shelf explains why the loaves are there.

More than two centuries ago, an Irish nobleman, Theophilus Lord Newton of Newtonbutler, County Fermanagh, left the church the sum of 13 pounds per year to be used forever to buy bread for the poor of the parish. Five shillings of the sum are used each week.

The pound and the shilling have lost much of their purchasing power since 1723, when the bequest was made. Today, the five shillings will buy only five loaves, but they are purchased each week, and left for the poor.

"The loaves disappear anonymously every weekend," says S. G. Poyntz, vicar of St. Ann's. "Anyone is free to take them. We make no distinction in the matter."

EDITORIAL

Communists and Luther

COMMUNISTS take a convenient view of history. Talks between party members and Christian leaders, including Roman Catholics, are taking place both here and overseas. Some say it is one aspect of the search for a more peaceful and just world and if so we are all for it.

But it takes a lot of doing to make a social revolutionary out of Martin Luther. Yet the East German government, in connection with the 450 anniversary of the reformation issued a biography written from a Marxist point of view. Luther was presented as a supporter of revolutions, with Gerald Goetting, vice-president of the government, stating in a public address that there was a historic connection between the theses of Martin Luther and the Russian revolution.

Communists, we assume, are not particularly interested in Church liturgies. Nevertheless in the century preceding the reformation there were many enlightened and moderate-minded churchmen who might have brought about a reform of existing liturgical abuses. But the Protestant revolt put an end to any hope of moderate reform. Luther with all his piety and courage was a person of violent temper, a believer in strong-arm methods, and as great a hater as Hitler. Thus the movement he led was protestant, controversial, and negative from the start.

Calvin adopted Luther's ideas, and built them into a theological fortress from which his followers could contend earnestly for the new faith. The papal forces, under the lead of the Jesuits, carried on a relentless counter-attack. Of this whole period an English historian, Professor York Powell, said "It is a pitiful tale of bigoted ignorance, a long-drawn-out reign of terror." It was no time for liturgical reform.

But, as in every period of Church history, the good and the bad were mingled. We tend to make the reformers responsible for the low standards of Protestant worship which prevail today. But this liturgical deterioration reflects the pietism and the humanism of the 18th and 19th centuries rather than the spirit of the earli-

er Protestantism. Luther was far from being a liturgical iconoclast. His eucharistic doctrine, the so-called "consubstantiation" theory, exactly reproduced, contrary to the general belief, the Catholic doctrine in which he was reared. "The High Mass celebrated by the papists is right," he said. And the Lutheran chorales were surely one of the most sublime contributions ever made to liturgical worship.

Of Calvin a contemporary eulogist said "His was a character of great majesty." And in the Calvinistic worship there inhered a majestic element. Nowhere has the eucharist been more highly regarded than among the Scotch Presbyterians. And both Luther and Calvin wanted it to be the chief act of worship on every Lord's day.

The worst features of Luther's liturgical system came to him from the XVth century. Several points may be noted:

Individualism was a characteristic development of the late medieval Church. It found expression in mysticism, self-introspection, sentimentality, and extra-liturgical devotions. Individualism has its merits, but eucharistic worship is essentially corporate. The greatest weakness of modern worship, both Catholic and Protestant, is its exaggerated individualism. Much of the responsibility for this must rest with Luther.

The medieval Church fell into sacerdotalism, that is, it set the priest apart from and above the people. Luther called the common people "swine," he fought the peasants, he made himself a Protestant pope. And the reformed worship was not something which the pastor did with people, but what the pastor — or the preacher — did for the people. This was the old sacerdotalism in a new but not an improved form.

The offering was from primitive times an essential eucharistic feature. But in the late middle ages the Mass had become a propitiatory sacrifice which, endlessly repeated, brought vast incomes to the clergy. So Luther threw over the whole idea of eucharistic offering and sacrifice.

St. Thomas Aquinas had developed a theory of "transubstantiation" to refute a carnal con-

ception of the sacramental body of Christ. It was a metaphysical definition and a fit subject for scholastic debate.

Unfortunately the problem of the presence became under Luther's influence a battle ground

upon which the different sects of Protestants concentrated their efforts and warred against the old Church and among themselves. These metaphysical pre-occupations are, alas, still with us.

THE RETURN OF THE LOVE FEAST

By George W. Wickersham II

The Tamworth Associated Churches

Chocorua, New Hampshire

A GOOD EXAMPLE OF HOW IMPOSSIBLE IT IS TO WRAP UP GOD IN A NEAT PACKAGE

ONE of the most interesting developments in the Church today is the return of the agape, or love feast, of apostolic times.

All of us are aware of the fact that the earliest Christians, those contemporary with the New Testament letters, celebrated the Lord's Supper in conjunction with a communal meal. This practice is referred to by St. Paul and by St. Jude.

As the number of adherents to the Church grew, the observances of the agape diminished. Practical considerations would be sufficient to account for this. It was a matter of numbers. One might suspect as well that a growing institutionalism and a parallel loss of lay initiative also had something to do with the disappearance of the love feast.

The agape, however, never would quite die. It reappeared in the early days of the Reformation, always, we note, in groups which tended to be small and also to be loosely organized: the Hussites, the German Anabaptists, the Moravians. Since 1708 the Church of the Brethren in the U. S. has been holding love feasts regularly.

Now the agape has burst into the headlines because it has reversed its form and made a determined appearance in the ranks of the largest and most highly organized Church in the world: the Roman Catholic Church.

A group of Catholic young people in Obijk, Holland, sponsors a love feast every Friday evening. The participation of Protestants is one of the objectives of this group, which, appropriately, is impatient with all forms of exclusiveness. A typical meeting consists of a meal,

Bible reading, discussion (how important!) prayer and the partaking of bread and wine. Marvelous.

A French pictorial publicized these Dutch gatherings, thereby eliciting an unfavorable reaction from Pope Paul, who seems to be having some trouble in the family these days.

A similar group of restless Catholics in Highland Park, N. J., has been much in the news just lately because of the leadership given it by the Rev. George Hafner, a Catholic priest.

The New Jersey group places much emphasis on the eucharistic nature of the love feast. The rite is held in a member's home and observed with utter simplicity and total disregard for established forms.

Illegal Services

CELLS of this nature are reported to be springing up in many sections of this country. Some are vaguely connected with parishes, some are definitely "on the quiet," but most of them are predominantly Catholic in origin. Many of them are said to include Protestants, Jews and the unchurched.

I must confess to a certain malicious pleasure—heaven forgive me—at the squirming and scowling which the emergence of these groups has occasioned among the proper and the pious of the organized Church.

Father Hafner is currently under suspension by his bishop for conducting "illegal worship services." Imagine! "Where two or three are gathered in my name" there you may have an "illegal worship service."

Even the highly liberal World Council of Churches is resisting a suggestion by youth leaders that an agape be held in conjunction with its general assembly in Sweden next summer. Council officials are afraid that a love feast might upset delicate negotiations between Church bodies now seeking a measure of unity, bodies which include Catholic, Protestant, Orthodox and Anglican churches. Almost funny, is it not?

It appears to me that this resolute little issue, so obviously annoying to officialdom, is a first-rate example of how impossible it is neatly to wrap up God in a package and ship him across state lines. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit."

As soon as we have everything nicely worked out and agreed upon, a voice is heard from heaven saying, "Yes, but"

The organized Church? It has to be. Save for the institution, there would be no cells celebrating love feasts. At least I assume this. The Church, as we know it, collected and preserved the scriptures. The Church propagated the faith. Infallibility can hardly be claimed for the Church or for the Bible, or, indeed, for the faith itself, but their effectiveness few will deny.

Further: we are, we trust, the people of God. A united body, rising above all distinctions — national, racial, social — must forever remain the objective of such as follow the Master. A brotherhood embracing humanity, teaching, healing and gently leading mankind into the ways of peace — this is the unavoidable aim of those committed to the gospel of love.

An End in Itself

A CERTAIN AMOUNT of organization is inevitable, necessary and even desirable. Christian bodies which have endeavored to dispense with it have either languished or reverted to it with a vengeance. Anyone who has championed a neighborhood cause knows that there is no escape from committees, officers, meetings and, heaven help us, by-laws and money. The organization just has to be.

"Yes, but"

It is when the institutional Church becomes an end in itself, when it tends to demand that its people serve the Church rather than vice versa, when it endeavors to dictate what is to be thought and to prescribe what is to be done

and who is to do it — at just that stage you can look for the appearance of love feasts, or similar signs of spontaneous combustion, at the grass roots.

Personally, I would prefer to see the agape encouraged at all times. It has much to convey, much to preserve.

Our Lord, facing his disciples in human flesh and blood, commanded them to partake of bread and wine in remembrance of him. "This is my body," He said, "which is broken for you. This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." Just exactly what did he have in mind? Solemn high mass? Informal love feasts?

The important thing, obviously, is to do it. High mass is all right with me, carrying with it all of the implications of ceremonialism, implications of the involvement of the whole world. We must not absent ourselves from public worship. Equally valuable, however, is the lowly love feast, bringing our Lord's sacrifice right down to the two or three gathered in a living room. What? Is one congregation going to brand the other false?

Thanksgiving

AT YOUR next Thanksgiving dinner — what if the head of your household began the meal by breaking bread? What if he were to declare that in the night in which Christ was betrayed he broke bread and passed it saying, "This is my body which is broken for you. Do this in remembrance of me"? What if the head of your household were to pass the broken bread? And then, taking the cup, what if he were to recall that Christ took the cup and said, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me"? What if the cup were to be passed and all were to conclude by saying the Lord's Prayer? Believe me, you would be moved. There would have been "a happening" in your family.

I wonder, would this be what our officially minded friends like to call an "illegal worship service"? Or an "invalid communion"?

I would be inclined to say that of your Thanksgiving dinner you would have made a true eucharist — which means "Thanksgiving". You would have followed implicitly both the letter and the spirit of our Lord's command, "Do this, as often as you drink it, in remembrance of me."

I have little doubt that Christ had the family

meal very much in mind, consequently I rejoice in the time-honored etiquette of breaking one's bread before eating it. Truth is, our Lord simply took the ancient Hebrew thanksgiving for food and drink and turned it into a thanksgiving for his broken body and shed blood. Can it be "illegal" for us to do likewise?

I thank God for the organized Church. I also thank God for the unorganized love feasts. The latter are actually signs of the success of the

former: the gospel has been conveyed across the ages. They may also be signs of the institutional Church's limitations, its stuffiness, its lack of warmth.

The love feasters of Obijk and of Highland Park, the Father Hafners and their non-Roman counterparts—all of these earnest young people are rubbing Catholic and Protestant sticks together. Horrified high officials are bound to howl. Somebody is liable to start a fire.

NEWARK RIOT: BI-RACIAL CALL TO ACTION

By Louis H. Berry

Honorary Canon of Trinity Cathedral

SERVICE AGENCY OFFERS PROGRAM TO MEET EXISTING CONDITIONS AND TO PREVENT FUTURE EXPLOSIONS

IN EVALUATING a race riot, such as the one which we have witnessed in Newark, and in mobilizing the efforts of all of us to prevent further race riots, a definite attitude of mind must be cultivated. It is a natural tendency for a community experiencing such turmoil, to be angry, incensed, and disgusted with the rioters.

But to be constructive, it is recommended by authoritative experts in the field of crowd psychology, that we give thought to the psychological behavior of the rioters. To accomplish this we must assume an attitude in which we shall find ourselves free from heat, passion, and excitement. In other words, we must proceed with a balanced judgment, with level heads, and with a sincere desire to search for the deeper causes of a race riot.

Obviously, a riot is a community upheaval. Certainly, our first impression of those who participate in a race riot is to characterize the offenders as being pathological, senseless and guilty of atrocious acts which are devoid of reason. Such an interpretation omits much that should be considered. The race riot, in question, has a more involved explanation. This involvement denotes the causes as deplorable living conditions, social unrest, sheer desperation. Truly, these conditions delineate the people of a ghetto.

What makes it so difficult to evaluate a race riot is that we are unable to place ourselves in the social environment of the rioters, to experience life as they experience it, to feel the bitterness which is theirs, and to share the despair of the down-pressed. It is because our lingering reaction to a race riot is a remembrance of senselessness that we strive to understand this phenomenon.

In our quest for an understanding, recognition must be given to the fact that for three generations the subconscious mind of the American Negro has been the repository for the stings of discrimination. Only too well has the Negro known what it means to be cut off from the main stream of culture. He has had to submit to second-class citizenship. He has been driven by these deprivations to the slums of rat-infested houses, to a section of the city where taverns are too numerous, and where hopelessness is widespread.

Real Complaints

FROM CONVERSATIONS which I have had with a number of residents of the ghetto in Newark, I have learned something of the nature of their complaints. In numerous instances rents have been exorbitant. It is alleged that frequently there has been dishonesty on the part of certain merchants in computing the final payment of an article which was bought on the

installment plan. Furthermore, a more serious complaint is the sale of tainted meats and fish in some stores. This practice I know personally. Late one Saturday evening my wife and I purchased a roast of beef in a butcher shop which was located in a block geographically convenient for the people of the ghetto. We placed the parcel of meat on the rear seat of our car. However, before we reached home the odor of the meat became so offensive that we were compelled to throw the meat in the first refuse receptacle we saw. Later we learned that the particular butcher shop had no scruples about selling tainted meat.

Surely, the continued similar experiences affect the thinking and convictions of those who are made to suffer. Both in individuals and in groups, the major role of the subconscious mind has been stressed by Freud and other psychologists. In general, in the subconscious mind of the Negro there is a festering discontent. Those Negroes, in the so-called privileged categories, as far as education and opportunity are concerned, are motivated by a subconscious discontent to achieve genuine accomplishments in spite of obstacles. Conversely, it so happens that those of the race who are in dire circumstances, become most sensitive to this festering discontent. It takes only a minor incident to ignite this frustration into an explosion. The incident, however, is not the cause of the race riot. Rather, it is the occasion of the riot. What intrinsically generates a race riot is the psychological eruption from the fuel of degrading conditions.

Subsequent to the race riot in Newark, Negro leaders were criticized for not being able to stop the devastation. The critics failed to realize that when a mob is bent on pillage, plunder, and violence they are unresponsive to argument. For the rioters, themselves, life is cheap. The risk of being killed is out-weighted by the hurt of being ignored. The rioters, in turn, become adamant if not hostile to those who would persuade them not to ravage and burn.

During this aftermath of the riot, the question arises as to what we can do. First, we must be conversant with the facts. Second, we must study and discuss the facts in and out of our homes. Third, we must be willing and

eager to engage in some action directed toward resolving the problems which have been cited. We must minister to the people whose nerves have been strained, whose emotions have been shattered, and whose hopes have been squelched.

What Can be Done

INDEED, this must be a bi-racial effort. I remember very vividly a statement made by the Reverend Dean Kelly Miller when I was a student at Howard University. He said, "The Negro knows the white man better than the white man knows the Negro. The Negro must know the white man better in order to survive." This was a justifiable affirmation in those years and in those decades but since then times have changed. Our American society has so evolved that there is a decided interdependence of the two races. Neither white people nor Negroes can be relieved of the mutual responsibility of removing the threat of violence in our country. The ultimate objective is survival for all. Just as there must be heroic cooperation between whites and Negroes who are fighting in Vietnam so there must be unstinted sharing in facing the perplexities which confront us at home.

Fortunately, in Newark there are individuals and organizations that are grappling with these perplexities. I will mention just one organization. The Essex County Urban League, a bi-racial service agency, is focusing its attention on the following objectives:

- There is need for middle-income housing based upon a decent apartment for a family of four at a rental of \$28 to \$30 per room.
- Housing for large families, Negro and white, is almost non-existent.
- Despite liberal civil rights legislation, discrimination in housing is still widespread in New Jersey, both in the urban and suburban centers.
- Small business administration has done very little to assist the non-white business operator.
- Discrimination in employment in the upper job classification is still the rule rather than the exception.
- The unemployment rate of Negro teen-agers is still more than twice as high as that of white teen-agers.

As we read our newspapers and periodicals these days we cannot escape observing the countless articles describing the steps that are being

The writer is a member of the Department of Christian Social Relations of the diocese of Newark.

taken to rebuild and revitalize the riot-torn cities of Los Angeles, Detroit, Newark, Syracuse, New Haven, and elsewhere. Emphasis is being placed upon jobs, housing, education, health, recreation, and other needs. Throughout the land there is a growing belief that there must be communication with those in the ghettos. Where there is no communication there is danger of misunderstanding. Where there is communication there is opportunity for the growth of mutual confidence and mutual courtesies. In all probability there never was a time in our national history when there was more unanimity in speeding emergency activities for our ghettos. No one can feel that he is not related to this issue.

Whether we are optimists or pessimists, whether we are extremists or conservatives, we must admit that in our urban communities and in our country, in general, there is an upsurge of concern for the people who live in the neglected areas. Hence, the call for a bi-racial action of the people, by the people, and for the people to ensure the survival of our American economy.

The Daily Problem

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE COLLECT for 22nd Trinity sounds a bit stuffy to our sophisticated ears. The godliness for which we pray makes one think of all the pious pretensions of the prudish and straight-laced. Who wants to be godly, anyway?

This prayer also raises the question as to whether a touch of adversity isn't good for the Church and the Christian as well. For over ten years following world war two the Church never had it so good. It was prosperous, respectable, and successful. And it was that comfortable Church which got into trouble.

A third irritation created by this prayer is its repetition of the hope that we may serve God in good works. Again and again in the weekly collects of the Christian year this same petition is made, as though the compilers of the Prayer Book had some doubt as to our capacity for performing good works.

Frankly, I think they did!

They know perfectly well that a man may be

exalted in mind and spirit at a service of worship, and then for the next six days give little or no indication that he has ever darkened a church door.

Yes, closing the gap between believing and doing is the daily problem of each one of us. It always has been so. You know it. I know it. The Christians of the past who wrote the collects knew it and steadily, with annoying persistence, refuse to let us forget it.

The epistle for the day, particularly in Philippians 1:9, clarifies the meaning of true godliness. The New English Bible puts it this way: "This is my prayer, that your love may grow ever richer in knowledge and insight of every kind, teaching you by experience what things are most worthwhile."

Here we see that the first mark of godliness is intelligent love. Love, even as practiced among Christians is not always intelligent. It is more apt to be sentimental, backward looking, "loving only those who love me", thus giving rise to factions within God's household.

Intelligent love, on the other hand sees things as they are, and the worse they are the greater the need for love. It is more interested in the future than in the past. It sees potential rather than actuality. It is able to discriminate between loving and liking, and thus overleaps the human tendency to prefer some people to others.

The second mark of godliness coming out of intelligent love, is the desire to discover and strive for the highest standards of excellence. Therefore it is often disappointed by the mediocrity and baseness of those whom it loves. Sometimes it has to condemn these things, for godly love is firm and strong.

But godly love takes a more positive tack most often. It looks for signs of excellence amidst mediocrity and baseness. It seeks to discover the hidden goodness within the heart of man. It is patient in the quest for higher things, and believes in man's capacity to follow excellence when he sees it operating in the life of another.

The kind of goals we set for ourselves and help others to find do matter greatly in the business of living. We never achieve them completely, but approval of them and striving toward them is the measure of godliness.

Finally, the godly person is real and sincere. He does not have to pretend to love or to proclaim from the housetops his devotion to high standards of excellence. He just does all these

things simply and quietly and lets his life speak for itself.

There is, then, a clear relationship between true godliness and significant good works. True, we must be involved in the world of our day far beyond the sacred walls of this cathedral. But first of all we must be involved with God, must know his power in our lives and his light in our minds if our good works are to bring any unique contribution to the solution of the world's ills.

Come and Get It!

By W. B. Spofford Jr.

Dean of St. Michael's Cathedral, Boise

ON THE 4TH OF JULY this year, I had a miserable time. It started out well, but the recreation committee of the S. S. HOPE had planned a beach-party for the displaced Americans in Colombia for the evening. We went to La Boquilla, which is on a Caribbean bay and, ostensibly, has all the outward charm of an old Dorothy Lamour movie, or for the younger generation, one of the those Elvis Presley opuses about Hawaii. We had a few roman candles and sparklers and the usual type 4th of July picnic food — potato salad, beans, hot dogs, potato chips, salads of tomatoes and cucumbers and all of the rest.

So what's so miserable about that, you ask? Well, we loaded our plates, smorgasboard style, and sat on our blankets to eat, to the tune of some guitar music which a couple of the nurses and technicians on the S. S. HOPE had worked up. Then, suddenly, we were aware that, just

outside of the beach-fire light, there were Beings . . . standing quietly, and slowly massing into groups. They were the kids and then the adults of the village of La Boquilla, standing just outside of the range of the flames, watching us eat. Thousands of pair of white eyes, staring out of black faces, caught the flickering of the flames and all of us could tell that they were following each fork-ful that we moved towards our mouths. These were people, you see, who did not know — not even once in their lives — what it means not to be hungry. The kids, for the most part, had the protruding bellies of the chronically hungry; the adults were obviously older than their time.

Slowly, all of us stopped eating and, again slowly, began to encourage these, our brothers, to approach — and to give them the food. They got it all.

And a useless gesture it probably was, since it was just a once-for-now thing.

And this is why the stewardship of service is important, and why UNICEF is important, and why mission is important! It is why you and I have to think long, carefully and prayerfully whenever we add something to our cathedral — we have to ask whether it helps us do a better job of mission, here and there, or whether it is just a convenience which would be nice to have. This is why, whenever, we in the Church develop programs, locally or diocesan or national, we have to ask does the means fit the purpose and does the giving and the energy get to where the need is or does it get drained off in some extraneous way.

As for me, I don't want to feel the pain of those eyes ever again nor, by God, do I want to feel the coldness of the eyes which indicate that they don't give a damn! St. Matthew 25:34-46 says something about it.

The Family Service

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

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BOOK REVIEWS

E. John Mohr
Book Editor

EVOLUTION AND CHRISTIAN HOPE, by Ernest Benz; translated from the German by Heinz G. Frank. Doubleday. \$4.95

This is an attempt to get theologians off the dead-center of "demythologizing" and onto a new bearing, viz. the new science and its views of evolution. The book traces "man's concept of the future from the Early Fathers to Teilhard de Chardin." The difficulty with it is that too much of its background is presupposition from long ago; the author takes Nietzsche seriously; his account of Jesus and his views and teachings in chapter I is sketchy and one-sided and not very probable.

In brief, the scholarship is too much scented with sweet breezes of Lago di Maggiore and its summer seminars, with vast, sweeping generalizations, and profound affirmations on "philosophy of religion" that move the hearers but are only skin-deep. Much learning is a dangerous thing, unless it is ballasted with sound judgment. Unfortunately the history of religions is plagued with sketchy and superficial comparisons that shift over into laws of development! The sketchy use of quotations is illustrated on p. 161 where "*In Memoriam*" is attributed to Carlyle! — Carlyle, of all men!

— FREDERICK C. GRANT

Professor Emeritus of Biblical Theology, Union Theological Seminary, New York City.

THE DEATH OF GOD CONTROVERSY, by Thomas W. Ogletree. Abingdon. \$1.45

Thomas Altizer, a layman, and Paul van Buren, a priest, both Episcopalians, and William Hamilton of the Colgate-Rochester Theological Seminary are the chief proponents of the "death of God" idea. Ogletree has given a constructive evaluation of their writings. Van Buren contends that contemporary Christianity is so permeated by secularity that the Christian message must be understood in secular terms which have rendered the term "God" meaningless. Deeply committed to analytic philosophy, he says that Christianity is really about man anyway. Hamilton's approach is to isolate meaningful thought-fragments and to deal with them in terms of everyday life without attempting a comprehensive systematic approach to the Christian faith. Both van Buren

and Hamilton emphasize the person of Jesus while Altizer goes a step further in speaking of the Incarnate Word in the midst of profane existence, a concept which can hardly be understood apart from Oriental mysticism and Oriental ideas of transcendence. The three "death of God" theologians — van Buren says the term is meaningless — have delivered their shock, but they are young men and still writing and will be heard from in the future. Ogletree has summarized the thought up to date, has delineated the problems with which they are dealing, has pointed out the weaknesses in their arguments and also the strong points, and points to areas that need further exploration.

— LEE A. BELFORD

Chairman, Department of Religious Education, New York University.

THE ACTS, by R. P. C. Hanson. (The New Clarendon Bible) Oxford at the Clarendon Press. \$5

Clergy who are aware of the enthusiastic interest of many Church people to learn more about the Bible and Christian origins, and are concerned to do something about it, will find the various volumes of *The New Clarendon Bible* series extremely helpful. Without being over-technical, each volume introduces readers to excellent biblical scholarship so that they may see for themselves that complexity and corresponding richness of the biblical text which are hidden from over-simplified approaches to scripture. These commentaries are chiefly historical rather than homiletical. For a first serious introduction to biblical study under guidance these volumes have much to commend them.

The present volume, written by R. P. C. Hanson, who is presently professor of Christian theology and head of the department of theology in Nottingham University, incorporates investigation of the Lukan writings which has taken place since the publication of the commentary in 1923. Prof. Hanson has not come up with anything startlingly new. He seeks to demonstrate that the author of Acts was one who wrote in the seventies or eighties of the first Christian century, but with considerable knowledge as to primitive Christian thought and life in the fifties and sixties.

Whether or not "St. Luke" was the

same person mentioned by St. Paul in his letter to the Colossians cannot be determined. He was, however, a travel companion of the Apostle, and himself responsible for the famous "We" passages in the Acts text. Puzzling questions as to apparent contradictions between Acts and St. Paul's own words in his letters as to his movements and activities, and the problem of the seemingly abrupt ending of Acts, remain unsolved. Hanson's guess that the book ends in a manner appropriate to the author's particular purpose in writing is as good as any.

This volume is highly succinct and packed with valuable information for the introductory student. The decision of the editor of this series to place the commentary on the same page as the biblical text — in contrast to the old series — is a happy one.

— O. SYDNEY BARR

Professor of New Testament, General Theological Seminary, New York City.

NOT ONLY PEACE, by Alan Booth. Seabury. \$3.50

This small volume of less than one hundred and fifty pages is a study in depth of the assumptions and premises which lie behind approaches to the problem of achieving a peaceful society. Dr. Booth writes out of a long experience with the Christian Student Movement in the United Kingdom and with the World Council of Churches' Commission on International Affairs. He does not claim to have all the answers, but rather is concerned to fill in the "gap" between committed Christians and those who disavow any religious affiliation but are dedicated to the attainment of World Peace, by giving guide lines or "clues to possible solutions."

Fundamental to the achievement of World Peace, according to Dr. Booth, is that of providing men with an adequate meaning for their lives, while at the same time recognizing the danger of succumbing to ideological imperialism "whereby a frame of unity is found for the purpose of achieving peace by the imposition of one particular orthodoxy about the meaning and values of human existence." Even though we can never possess a completely adequate understanding of meaning "at least

(Continued on Inside Back Cover)

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'9.5' THESES CHARGE CHURCH HAS FAILED

★ A national organization of Lutheran young adults charged the Christian Church with "failure" as it issued its "9.5 theses," described as a modern counterpart of Martin Luther's 95 theses launching the reformation.

Asserting that the Church has failed "to truly serve the world, specifically to work for racial justice and the end of war," the Lutheran action committee declared: "A Reformation as radical as that of the 16th century must occur in our day if the Church is once again to become truly the people of God."

Addressed to "our fellow Christians," the theses read:

1. Jesus Christ, our Lord, desires that the entire social

political, economic and spiritual life of this world be a revolution of freedom and love.

2. We have failed in our trust and love of God and consequently have denied love and freedom to our brothers and to ourselves.

3. Christians should be taught that lavishing praises and riches on ourselves through such programs as traditional fund raising campaigns should not be preferred to the prophetic acts of love performed by the peace movement and the black revolution.

4. Christians should be taught that he who sees his black or Vietnamese brother in need and neglects him crucifies his Lord and gains the wrath of God.

5. Christians should be taught that he who works with the Woodlawn Organization or the

Clergy and Laymen Concerned About Vietnam does better than he who chairs the building fund committee.

6. Christians should be taught that these dissenters who refuse to bear arms in a cause that exploits others for our benefit act morally, and we are called to join in dissent against the immorality in which our government is now engaged.

7. In the face of injustice they who counsel the people of Christ, "patience, patience," are false prophets.

8. Blessed be those who prophetically say to the selective service system, "We won't go!"

9. Christians should be exhorted to follow Christ in their witness against racism and war despite rejection, prison, and threat of death.

9.5. Let us then leap into trust in God and allow the Holy Spirit to create new courage in us, and thus through much tribulation enter into the Kingdom of Heaven rather than be made confident of the security of false peace. (Acts 14:22)

COVENTRY TO HAVE DIOCESAN MISSION

★ One of the largest evangelistic projects to be undertaken by the Church of England in modern times — as it is officially described — will be launched in 1968 to mark the golden jubilee of the re-founding of Coventry as a diocese.

This was the description used by Bishop Cuthbert Bardsley when he announced the project at a press conference. He said the project would be entitled "Call to Mission" and its impact would be felt far beyond the County of Warwickshire, of which Coventry is the cathedral city.

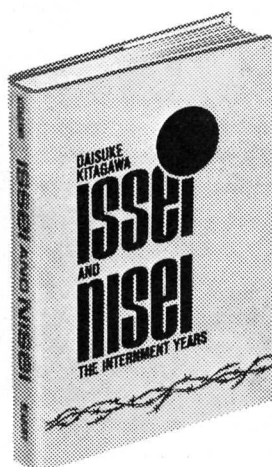
"Call to Mission" will be the feature of the diocese's re-founding celebrations. The golden jubilee is seen as more than

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—*Publishers' Weekly

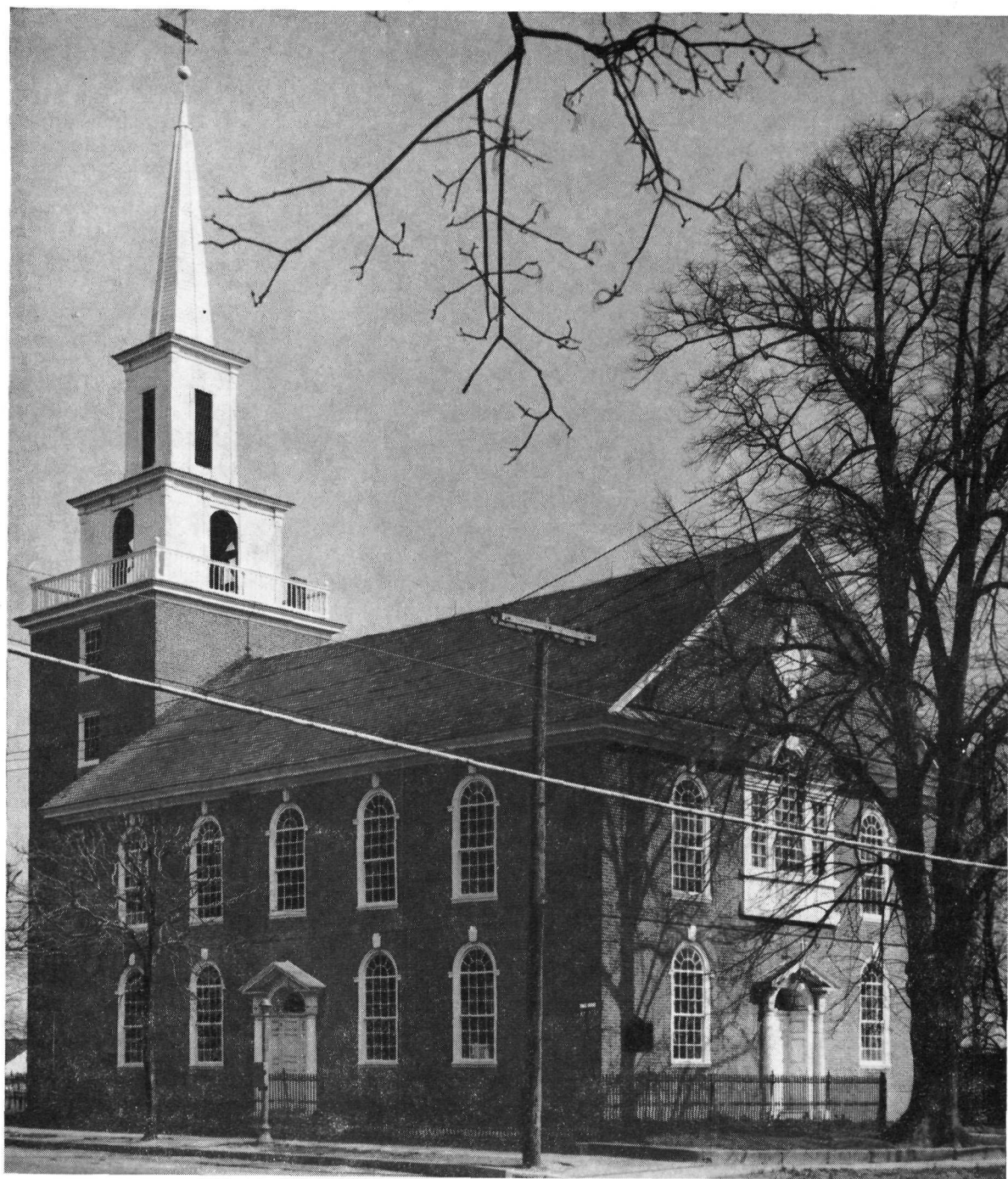
Dr. Kitagawa, a staff member of the Executive Council of the Episcopal Church, is Chairman of the Advisory Committee of the Secretariat on Racial and Ethnic Relations, World Council of Churches.

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an occasion for thanksgiving, and has been accepted as a challenge to every church and every committed Christian in the diocese to examine their faith, to recognize the need for Christian action in the world, and to act positively.

The main part of the celebration program will begin on July 21 with a "Preparation Sunday" in what will amount to a great diocesan mission. It will be led by Bishop Bardsley and will involve the visitation during September of every home in the diocese by members of local congregations. Coventry city has a population of more than 300,000.

NORTHERN CALIFORNIA CONSECRATION

★ The Rev. Edward McNair will be consecrated suffragan bishop of Northern California, on November 30 in Trinity Cathedral, Sacramento.

The Presiding Bishop will be the consecrator. Co-consecrators will be Bishop Clarence R. Haden, diocesan of Northern California, and Bishop Francis E. Bloy of Los Angeles.

COLLABORATION URGED IN RELIEF WORK

★ Christians should collaborate in their relief work in India in order to allay suspicions of proselytism, the Anglican Bishop of Calcutta said in an interview.

Bishop H. Lakdasa J. De Mel, here to receive an honorary degree with other world ecumenical leaders from the General Seminary, declared that Christians enjoy "a great deal" of religious liberty under the constitution of independent India. He is Bishop of Calcutta and Metropolitan of India, Burma, Pakistan and Ceylon.

"At the same time," he declared, "there is some criticism growing up regarding certain

happenings in North East India, and in some of the relief areas, where charges of proselytism have been made."

Investigation has shown that these cases have in general been found to be "exaggerated," he said, adding: "I think the best way of disarming the suspicion is for Christians to do their relief work not only in unity with other Christians, but also together with fellow citizens of other faiths. This should remove a good deal of the tension.

"We do not wish to repeat the old errors of making 'rice Christians' by producing 'milk power Christians' in our own age."

Bishop De Mel will lead one of the three major sections — on Christian unity — at next year's Lambeth Conference of 500 Anglican bishops. At the meeting, he predicted, Asian and African churchmen will continue "to be listened to" as never before.

With the mushrooming of Church union plans throughout the world, he said, "a great deal of understanding" has grown up about the quest for the reunion of Christendom. He has not studied in detail the 10-denomination Consultation on Church Union in the U.S., he said.

The "excellent example" given by the Vatican's secretariat for promoting Christian unity has given impetus, he observed, to "the indifferent, the timid and the lethargic" in the Church unity sphere.

He commented that the ecumenical situation has "improved beyond all imagination" between Roman Catholics and Anglicans.

"My experience is that the Roman Catholic laity are extremely open and cordial," he declared. "The episcopate discloses varieties of temperament, from distinctly warm to rather chilly. But this is perfectly natural — what we need is a little more of the supernatural."

JOINT SUNDAY SCHOOL IN BALTIMORE

★ Six inner city churches in Baltimore, representing four Protestant denominations, have combined efforts in a single Sunday school program.

The project, one of the first of its kind in the U.S. involves local Methodist, United Presbyterian, Presbyterian, and Episcopal congregations.

Sponsors said the joint effort is aimed at eliminating duplications in manpower and expense. It was noted that in the past ministers of the individual churches had given a great part of their time to separate church schools.

The union school has a professional director, Mrs. Edward B. Rutledge. She directs seven trained, salaried teachers and a staff of volunteers including consultants in art, music and audio-visuals.

More than 100 pupils in grades 1-8 enrolled on the opening Sunday. There are individual classes for grades 1-6 and one class for 7th and 8th graders, according to the Rev. David H. Pardoe, organizer of the project and assistant pastor at Emmanuel Episcopal church, one of the participants.

Meeting time is at 11 a.m. on Sundays. A full hour of instruction is followed, Pardoe said, by a worship service for the children. Meeting place is the Mount Vernon Place Methodist church. The curriculum used is that published by the United Church of Christ.

In addition to Emmanuel Episcopal and Mount Vernon Methodist, other churches involved are the Franklin Street Presbyterian (U.S.), the First Presbyterian (United) and the united ministry of Christ and Grace and St. Peter's Episcopal churches.

All of the congregations are located in downtown Baltimore.

- BACKFIRE -

Alfred W. Price

Rector of St. Stephen's, Philadelphia

For the 800 or more Episcopal Churches that are now using the Service of Holy Communion as a basis for their weekday healing services, the New Liturgy will be a distinct disappointment. The 24 references to healing in our Prayer Book Service are reduced to 12 in the New Service. The 17 references to the "body" have been reduced to 5. Thus Christ's redemptive concern for the whole man, body and soul, is seriously compromised in the New Service. Those who are endeavoring to obey Christ's command to preach, teach and heal will find little comfort in relegating the Penitential Order to an option, for healing is forgiveness, forgiveness is healing. The substitution of "The Body and Blood of our Lord Jesus Christ keep you unto everlasting life" for "The Body and Blood of our Lord Jesus Christ which was given for thee, preserve (heal) your body and soul unto everlasting life" is disappointing to say the least. The healing of grief or the Communion of Saints is not helped, it seems to me, by substituting "Grant them mercy, light and peace" for "Grant them continual growth in Thy love and service".

Our Liturgy has always been a healing Liturgy. Why should it be changed at this late date? Why must we go back to the Hellenistic soul-body cleavage, the Gnostic and Manichean down-grading of matter which so profoundly influenced early Christian thought? Why must we go back to preaching a truncated Gospel with its message of redemption applied to the forgiveness of sins without the logical extension of that message for the making whole of

the mind and body, and for the full integration of personality? In Jesus, the Christ, God reconciles and restores lost persons, bodies as well as souls, when conditions are met. Renewal of life, the power of the Resurrection, is experienced by the total person, here and now.

For those who use the New Liturgy for the weekday healing service, I would suggest that the logical order would be a service for the ministration of the laying-on-of-hands followed by the Thanksgiving Service, the Eucharist, for the healing received through the laying-on-of-hands.

- NEW BOOKS -

(Continued from Page Fourteen)

we have certain highly important glimpses into its nature" and can recognize how frequently in the pursuit of meaning we destroy meaning. "In a tragic and ironic sense", observes Dr. Booth, "the indescribable offences of the wars of religion and ideology were a perverse tribute to the conviction that there is something terribly important about getting right answers to ultimate questions."

In a world which has moved from the first "primitive stage" of relying entirely on force to the second stage of "parleying" the United Nations Organization represents a very practical and essential third stage of providing basic facilities for a world which hopefully will be governed by international law. But to achieve this latter without which there can be no World Peace, Dr. Booth is certain that there must exist a minimum of "common conviction about fundamentals within which the system can work."

Shall I Be a Clergyman?

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While recognizing that social and political problems involve serious moral ingredients, the author is convinced that the choice on the international scene is never purely moral. Moralism is a blanket covering and protecting our own cherished prejudices and political opinions. As one concerned for the United Nations, I was particularly interested to note that Dr. Booth believes that one of the great tasks before it is "the agreement on the formulations of human rights." At the same time he realizes that no laws, covenants etc. can survive unless the present gigantic imbalance of power is diminished. "It is power which has to be shared, not simply goods".

Readers of this book will not find panaceas for the problems of peace, but he will be stimulated to re-examine the presuppositions in his own thinking about approaches to peace.

— GARDINER M. DAY

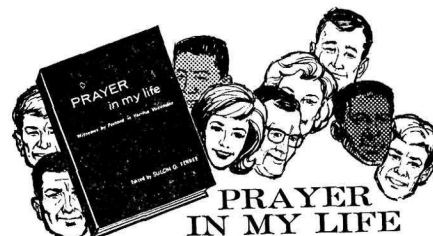
A *HAUNTED HOUSE*, by Holt M. Jenkins. Morehouse-Barlow. \$3.50

A friend of this reviewer has said that he refuses to have sent to him the published copies of the weekly sermons of one of our great contemporary preachers for fear of not being able to resist preaching them! The rector of All Saints' Church, Atlantic City, has provided us with fifty well nigh perfect brief addresses for the family service, with sound theology, literary grace and meeting people where they are and as they live.

One cannot recommend plagiarism, but one can urge preachers to try to learn from these sermons how to speak the word of God to young and old gathered under one roof, briefly, solidly, and to the point.

— LESLIE LANG

Vicar, Chapel of the Intercession, Trinity Parish, New York City.



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