

The **WITNESS**

FEBRUARY 29, 1968

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Story of the Week

Religion-Related Units Receive Grants from Ford Foundation

★ The National Catholic Conference for Interracial Justice, the National Council of Churches, the Southern Christian Leadership Conference and a host of church-related colleges were among agencies which received grants from the Ford Foundation during its last fiscal year.

Statistics on grants made between Oct. 1, 1966 and Sept. 30, 1967, were released in the annual report of the Foundation. Allocations totalling \$228.4 million were made during the period.

The report was released by McGeorge Bundy, president of the Foundation.

No specific total of funds contributed to projects or institutions having religious connections was contained in the report since the Foundation makes grants on the merits of a proposal rather than on the basis of affiliation.

Divisions under which grants were approved during the past year were national affairs, education and research, non-commercial television, humanities and the arts and international. There were sub-categories under these.

Under social development in the national affairs division, the Catholic agency received

\$522,200 to encourage fair hiring and promotion practices among companies doing business with religious institutions.

In the same area, the interracial council for business opportunity of the American Jewish Committee was paid \$100,000 on a grant made the previous year.

The Catholic agency was also given \$50,600 for education for clergy in urban problems, and the Southern Christian Leadership Conference received \$230,000 in the same category.

A sum of \$108,000 was approved for the National Council of Churches for promoting cooperation among church-related Negro colleges. Among the Negro colleges granted funds for faculty study awards were twelve with a church relationship — none of the Episcopal colleges were included.

To help alleviate the fiscal difficulties of colleges and universities, Bundy announced the formation of a group called the committee on endowment management to study the effectiveness of the handling of endowments by those institutions.

Robert R. Barker, a partner of William A. M. Burden & Co., a private investment firm, will head the committee.

This action followed Bundy's

criticism in last year's annual report that college investments appeared to him to have been handled too conservatively, thus limiting their returns. At that time he also warned the colleges that they could not continue to expect large general grants from the Ford Foundation. Mr. Bundy emphasized the work to be done in race relations. He called white prejudice "the most deep-seated and destructive of all the causes of the Negro problem" and predicted it will be "more behind us than ahead" before the young men of today are old.

"Our society is going to solve this problem," Bundy wrote. "The white man will outgrow his prejudices and the Negro will strengthen both his sense of identity and his membership in the whole of society. This is the only possible outcome. . . . It is a colossal task, of course, because the inheritance of neglect and injustice is enormous. But it will happen. No one can tell how long it will take, and it will happen faster in some parts of our land and life than in others."

Even though Bundy promised to cooperate with Negro leaders who currently say that black separatism is their goal, he stressed the ultimate need for integration.

"There is only one bar and bench, only one system of government, only one national marketplace, and only one community of scholars," he said.

"Our great general institu-

tions — unions and universities, businesses and bureaucracies — will have to be open to all.”

As for the foundation’s part in the effort to achieve rights for all, he said: “We are far from satisfied about the quality of what we have done so far, but we know at least that we are working on the right problem.”

Bundy noted that although grants were less in 1967 than in 1966 the Foundation still made commitments beyond its income which was \$158.1 million. He said the difference was made up by using capital. At the close of the past fiscal year, the net worth of the Foundation was \$2.51 billion.

The family aid fund program of the American Friends Service Committee, the community health program of the Santa Clara County (Calif.) Council of Churches, and counseling and administration projects of the national Catholic education association were aided by the Foundation.

All of the grants listed in the annual report had been previously announced. Not all grants made are paid in the same year, according to statistical charts in the annual report. A financial summary showed that the Foundation paid grants, projects and expenses of \$189.9 million in fiscal 1967.

memberships in the group, which will represent priests only insofar as they are members of a diocesan or regional clergy organization.

Fr. Patrick O’Malley, administrator of St. Jarlath church, Chicago, was named chairman of a 29-member committee which will plan the May convention and appoint a subcommittee to draft a constitution for consideration at that session.

Average age of the priests in attendance at the initial meeting was in the mid-forties. The vast majority identified themselves as basically involved in parish work, perhaps 90 per cent.

At a press conference, five spokesmen for the federation sought to define aims. They strongly resisted any identification of the organization with trade unionism, since the working conditions and grievance procedures governing priests will be only a relatively small aspect of their concern.

They were cool to comparisons with the American medical association and American bar association, but agreed that in secular terms their federation will be closer to such professional organizations than to labor unions.

Having one national organization to embrace both the diocesan senates regulated by their bishops and the independent associations is not “mixing oil and water,” said one spokesman, since they expect the federation to smooth the differences between the two types of councils.

The federation cannot itself be considered an official part of the Catholic Church’s structure since it includes the independents, the spokesman affirmed. Actions of the federation cannot oblige the official senates of dioceses unless voluntarily accepted and ratified by a senate.

The federation has not yet approached the national conference of Catholic bishops.

National Federation Planned By Roman Catholic Priests

★ For what is believed to be the first time in the history of the Roman Catholic Church, priests have united to organize a nationwide organization, independent of the hierarchy.

A two-day meeting of some 300 priests, whose senates and associations represent more than 30,000 of the 36,000 priests in the United States, has set the wheels in motion for a convention in mid-May. The session, which probably will be held in Chicago, will formalize a national federation of priests councils.

At the organizational meeting there was nearly unanimous agreement to move toward a non-trade union confederation linking 114 priests’ senates and associations, representing 120 of the 141 dioceses in this country. The delegates voted to establish a secretariat.

“This will change the whole structure of the Church in the United States,” predicted one of the participants. He said the effect of the organization would

be as strong as that of the union movement on business.

In a major address at the meeting, Fr. John Hill, former chairman of the coordinating board of the association of Chicago priests, said: “The morale of priests in this country will be substantially improved when they understand that priests have come together in a professional organization to address themselves to mutual problems.”

Hill said that the federation would act as a coordinator of the activities of member councils. It will collaborate with bishops and laity to advance the common interests of “the people of God,” as the Vatican Council termed the Church in all its levels.

The group also will exchange information and research among the diocesan senates and independent clergy associations that affiliate with the new organization and will seek to foster professional competence of the clergy.

There will be no individual

Carmichael Tells Negro Audience About Role of the Church

★ Only the church can bring cohesiveness to American Negroes, Stokely Carmichael told an all-Negro audience of Methodist laymen and clergy in Cincinnati during an ad hoc conference considering the relation between black power and the denomination.

The former chairman of the Student Non-Violent Coordinating Committee, a Methodist, spoke to a working section of the conference. He said: "You should do as Jesus did, go into the community, seek out the poor, preach to them, administer to them and bring them together as a unit. If the Negro minister fails to bring the poor Negroes together as a unit, then he is nothing more than a hustler in the community."

One of the outcomes of the four-day gathering, attended by 250 delegates, was the establishment of a black power unit within the Methodist Church called the black Methodists for Church renewal. A stated aim of the organization is that of bringing together Negro Christians in other predominantly white denominations.

Carmichael said the Churches were uniquely qualified to unify the Negroes because it has been the one free agent in the Negro community controlled by Negroes. The Church also serves to preserve Negro culture and free expression, he stated.

"When the black man was supposedly freed in this country, his culture began and was developed in the church. The rhythmic music forms which are so prevalent today in many other types of music other than spirituals, had their beginnings in the pews of black churches.

Ray Charles sings gospels. Aretha Franklin sings gospels, the late Sam Cooke sang gospels and Brother James Brown had his beginning in the black church.

"The black man, today, sings, acts and talks like a black man when he is in his own church. We sing. We shout and we utter such common black man expressions as amen, preach on, brother; uhuh and yes, Lord."

The Methodist Church used hymns by whites, including founder John Wesley, he said, "but black people want to hear 'Ezekiel Saw the Wheel.'"

As for black power, he told the working session on black power and the ministry: "Define it for yourself, see what it means to you and move on with it."

The conference later did this, choosing a view of black power which stresses its meaning as a common experience and force that would help the Negro find "authentic identity" and would enable him to act on his own behalf in the American tradition of ethnic groups.

At points Carmichael tore into the church, saying Christianity was a white religion and might not suit Negroes.

"This white man's religion shows Jesus Christ as a white man," he said, "and this to a poor, poverty-stricken black man represents an oppressor. How can a black man really be taught to worship an oppressor?"

He concluded: "Preach to them about black consciousness, instill pride in them, tell them black is beautiful and it is so beautiful to be black."

He received a standing ovation.

FLETCHER CLASHES WITH EDITOR

★ The Rev. Joseph Fletcher, professor of ethics at Episcopal Theological School, speaking at the meeting of the division of education of NCC in Dallas, Texas, claimed that only one absolute exists: "One must always seek the good and constructive thing for the most people in any situation, even if it violates the claims of law or the claims of scriptural fiat."

Fletcher said that "standard religious moral teaching too often leads to false guilt which leads to cheap grace which leads to religious farce."

He told the group that he would "not invest \$10 in a company run by a legalist Legalism attempts to adhere to prefabricated rules of good and evil and is just what the guilt merchants want."

"Situation ethics, on the other hand, says that if you act as intelligently and lovingly as you know how—even if in retrospect it was a wrong move—you have nothing to feel guilty about."

William Arthur, editor of Look magazine, in another address, conceded that situation ethics has its points, but is not the best answer for dealing with complex decisions such as businessmen must face.

"Situation ethicists are justifiably concerned because contradictory laws — or impossible laws — encourage men to be hypocrites, and from that to despair at the possibility of ever living as consciously-striving moral man."

"But you set up just as impossible an idea, and encourage the same dilemma, by proclaiming a non-system," Arthur said.

"If your moral behavior is determined solely by your goodwill and logical reasoning abilities when working out the ultimate greatest good for the greatest number, then I can't

have the slightest idea of what you're going to do next," he told the churchmen.

"I can't trust you, even though I know you are a well-intentioned, 'moral' person. But if we can agree on a set of rules, and I know you are a person of good faith and you know that of me, then we know how we will deal with each other.

"If the rules don't work," the editor said, "then we have to, very carefully, work together to hammer out a set that will."

"Most of us today will concede," he declared, that all traditions, rules and principles, are not always right in all situations, but that does not mean the rules are "arbitrary or useless."

SAUL ALINSKY SEES TOUGH SUMMER AHEAD

★ Saul Alinsky, the urban organizer, told the division of education of the National Council of Churches that the nation is "healthier" today because of the "racial confrontation" but said that talk about repressive measures is increasing the danger of urban troubles in the summer of 1968.

He asserted that the situation is healthier because persons have become more willing to face the "iniquity and immorality" of the treatment of Negroes. Alinsky suggested that Christian preaching has caused people to hold moral ideals contrary to real feelings, but the "polarization" now taking place between races is getting genuine feelings into the open where they can be examined.

In response to one question, he said he expected incidents different from those of Detroit and Watts in the summer ahead, but he did not know what.

He expressed particular concern about conditions in Chicago. He said: "When you get Mayor Daley, almost in concert with other mayors, saying that there

is not going to be trouble because of the actions he would take — what is spelled out is a repressive military measure — you are asking for trouble."

Noting that Vietnam veterans in Chicago know the tactics of war, Alinsky warned that "President Johnson would be safer taking a submarine through the sewer system" when he went to address the Democratic national convention in Chicago's amphitheatre.

ROLE OF RELIGION IN CHANGING WORLD

★ Scientific advances such as heart transplants are pushing religion and education closer together, the Rev. Elmer G. Homrighausen, professor of theology at Princeton Theological Seminary said.

These breakthroughs and biochemical tinkering with life in the test tube are guiding religion from the cloisters to "where the action is," he told 10,000 delegates to the convention of the national association of secondary school principals.

"We're all in one enterprise," he said, "and you must not separate those who work in different sectors of the enterprise. Man is the center of the discussion. We're all seeking to bring light to the human condition."

Now that nuclear-age man can blow up the world, "the schools must educate him to exercise his responsibilities over this planet, lest he use his power to destroy rather than to build," Homrighausen continued.

"The God of our fathers" is becoming a "museum piece," he said, adding that man meets God "less in the sanctuary and more and more in the use of power" — in the office, the laboratory, the classroom.

Homrighausen, whose seminary once was picketed by civil rightsists, said he agreed with

the picket's sign: "Why pray in the chapel when we ought to march in Selma?" He commented: "We must learn to engage in a kind of holy worldliness, giving service to man."

No church will survive which concentrates on "pious talk," "building itself up" or "making a business of religion," he warned. "We cannot make religion an escape — a drug by which a man opts out of the human enterprise."

NEGRO CHURCHMEN NAME DIRECTOR

★ The Rev. J. Metz Rollins, Jr., associate chairman of the United Presbyterian Church's division of Church and race, was named full-time acting executive director of the national committee of Negro Churchmen.

Formed last November, the committee reports a membership of about 700 Negro clergymen from many denominations across the country. It recently opened national headquarters in New York.

According to its constitution, the committee seeks "to bring the strength of the Negro religious leadership to the forefront of American life, with special emphasis on public issues growing out of the continuing social upheaval." It aims "to lift the level of the Negro community economically, socially and morally."

It was also reported that the committee "is working closely" with the Southern Christian Leadership Conference in the mass demonstration planned for Washington, D.C., in April by Martin Luther King.

The committee "is moving ahead to organize black churches all over the country."

M. L. Wilson, minister of Convent Avenue Baptist church in New York is chairman of the board of directors.

EDITORIAL

Christ's Light and Human Politics

IN A RECENT ISSUE of a Church magazine, a clergyman recounted what happened to him when he preached a sermon about Vietnam in a congregation where he was supplying the pulpit. One of the least explosive things said to him at the door was "We wish you had preached the Bible to us . . . We so much need to be fed spiritually." Every clergyman who listens to his people at all will hear variations on this same theme again and again. "Stick to the gospel" is the advice many laymen would give to many clergymen.

I wonder, however, whether they mean what they say. Do they really think the Church in Russia was at its best in days of the Tsars when it raised no voice of protest against the corruption and inefficiency of the regime which allowed Russia to decline into chaos?

Was the Church in Germany sticking to the gospel when it allowed Hitler to come to power unchallenged by any voice or action from any Church group.

Do they believe Pope Pius XII was feeding the Church spiritually by refusing to make any explicit denunciation of Hitler's Anti-Semitic laws?

Is the Church at its best under Communist domination where the chief restriction is that it may utter no word of political protest or advice or rebuke from its pulpit although worship which talks about heaven and another world bothers the authorities not at all?

I would venture the opinion that when the Church deliberately chooses to be silent about politics she is usually in an advanced state of degeneration and corruption. I do not, therefore, believe these agitated laymen fully understand what they are demanding.

How can anyone separate the gospel from politics if the essence of the gospel is that God involved himself personally in the world at the first Christmas and is irrevocably involved in the world now and forever? Of course, Christ was not born into a democracy, and therefore he did not speak about the complexities of political decisions. But he could not altogether avoid political advice. Even the words that many people quote to buttress their argument that the

Church should avoid politics — "Render unto Caesar the things that are Caesar's" — were words of political advice. They were addressed to a group within Judaism that sought to stir up a military revolt against Rome, without counting the cost in human suffering. They were the kind of men who would rather be dead than Roman!

Jesus knew what a bloodbath that kind of military revolt would bring, and so he counseled his followers to accept and even support the Roman government even though it was sometimes cruel and oppressive and unjust. When one sees what happened later to Palestine when this advice was rejected, his words have a great wisdom. He was obliged because he cared about people to make political decisions and to give political advice.

And how much more is this true of Christians today in our own country who carry the burden of choosing leaders and influencing policy which will have repercussions all over the world?

"Christ is the world's true light" we sing and the consequences of that are spelled out in the verses that follow. "Freedom her bondage breaks" which must mean freedom from ignorance through better schools, freedom from suffering through medical care for all citizens, freedom from the indignity of slum housing.

"To plough-share beat the sword, to pruning hook the spear" — that is another consequence, and it involves the question of what policies and leaders of our nation are more likely to take a vigorous stand for peace and which are likely to pursue military victory at all costs.

"In Christ all races meet, their ancient feuds forgetting." Christ made it plain that all men belong together because all are part of God's concern and God's plan for human life. His own courtesy and concern for the alien and the outcast — who else would have made a despised Samaritan the hero of one of his stories? — demonstrated the universalism of his understanding of human society.

St. Paul reflects his light in the analogy of the parts of the human body. He is thinking first of all of the Christian Church, for he believed the Church was just the foretaste and the model for all human society. But how can such a society develop—how can all races meet—when housing segregation continues, condemning men because

of color to live in neglected ghettos? The streets of Harlem, the Rev. Clifford S. Lauder, rector of All Souls', tells me, have become dangerous jungles, and recently our friend, Dr. Norman W. Prichard, senior warden of the parish, was attacked in his own office, tied up and robbed though miraculously not injured.

The hopelessness of Harlem is partly the result of our own carelessness and indifference to the injustice which perpetuates segregated housing in our own neighborhood. If you see how Christianity can be concerned with people and with people in society and not be concerned with politics, please tell me how, and I promise never to mention politics again.

Having said something about the inevitability of politics for a Christian, let us go on to say at once that there is also a special agony and tension about a Christian's role in politics. Generally, the New Testament says the state deserves our support for the sake of order and to avoid chaos, and we ought to render this support even if we are in some doubt as to the wisdom or justice of some of the state's policies at the moment. But there are some things worse even than disorder and lawlessness. There are national policies which are so repugnant to Christ's law of love, so degrading to human dignity, so dangerous for the future of all mankind that our consciences require that we resist and oppose them, and when a Christian is convinced of that he must say with St. Peter — "We obey God rather than man."

This tension and this conflict have been dramatized for Americans with the arrest of a prominent Christian clergyman, the distinguished chaplain of Yale University, for breaking the law against inducing young men to resist the draft law. Chaplain Coffin is no merely impulsive or whimsical anarchist. Like any New Testament Christian, he is aware of the dangers of the breaking of the law. He represents a very large group of Christians — clergymen and laymen — who find the war in Vietnam an intolerable evil.

Christians have been taught for 1,500 years that only if a war can be justified as a lesser evil than any alternative policy may they engage in it conscientiously. It seems to me Mr. Coffin has no alternative but to urge young men who cannot see this war as justified to refuse to be involved in it, and to urge others to examine their consciences along similar lines. Whatever agreements or disagreements other Christians may have with his analysis of the war, it is

difficult to see how we can do anything but congratulate Chaplain Coffin for the courage he has shown in following his conscience on a matter that may lead to the most dangerous consequences for him. He deserves our prayers and encouragement.

What shall we say of the decision of the government to prosecute him for his defiance? We should all agree, of course, that the nation's security and well being have to be taken into account and weighed against the rights that can be allowed to private conscience. The fact is, however, that our political leaders have failed to convince a very, very large minority — at least — of the American people that our security as a nation is really at stake in Vietnam.

Despite urgings from the Pope, from large numbers of intellectual and religious leaders in this country, from our allies abroad, and most recently from the Roman Catholic bishops in South Vietnam itself, there has been no sign of readiness in Washington to deescalate the war. Even a plain indication that stopping the bombing would lead to negotiating talks has brought no encouraging response from our leaders. This stubborn determination to persist in a policy which great numbers of Americans question and disagree with will lead to more and more conflicts of conscience such as prompted Chaplain Coffin's indictment.

Is a government wise to press such a test upon the consciences of a great number of its people? Will this not lead inevitably to more and sharper divisions within our society? Is a Christian not obliged to ponder questions such as these and to make political decisions in the light of them?

— John M. Krumm

Rector of the Ascension, New York,

What Do You Think of Sermons?

This poll was taken at St. Mark's, Berkeley, California, where the Rev. George F. Tittmann is rector. Without careful assessment, it may be useful simply (a) for the fact that it was done and might be emulated, and (b) for the content of the questions. Several groups have used it for discussion.

1 If there were no sermons I would come to Church: as often as I do now (42) less frequently (23), never (3), more (1)

- 2 Sermons should be no longer than: 5 minutes (0), 10 (5), 15 (15), 20 (23), 25 (12), 30 (6), 9 blank
- 3 Sermon time is my best time of the week to tune out everything: plan dinner, read the bulletin; dream lazily; just relax. agree (6), disagree (58) 12 blank
- 4 The cardinal sin of most preaching is that it belabors the obvious. agree (19) disagree (42) 15 blank
- 5 Traditional sermons are on the way out; new forms of communicating the message must be found. agree (30), disagree (58) 5 blank
- 6 It is extremely irritating to have to sit through one man's discourse on religion, which is a subject so full of debatable theories, and never be able to disagree, or discuss on the spot, agree (8), disagree (61) 7 blank
- 7 Very seldom has a sermon actually changed my mind or forced me into new thought. agree (13), disagree (58) 5 blank
- 8 It would be worthwhile moving the sermon, combined with open, informal discussion to follow the worship in another room: once or twice (8), for trial (25), regularly (2), now and then (15), always (3)
- 9 Sermons should be on Bible subjects: always (6), mostly (32), now and then (27) 11 blank
- 10 A true sermon is so much a part of worship that it belongs only in a liturgical context. agree (15), disagree (50) 11 blank
- 11 Preaching of any kind probably has little to do with whether or not people come to church. agree (17), disagree (55) 5 blank
- 12 People generally hear in sermons only what they are convinced of anyway. agree (18), disagree (43) 15 blank
- 13 There should be more stories, anecdotes, illustrations, in sermons than there usually are. agree (29), disagree (32) 15 blank
- 14 Good preaching probably brings modern people to a given church as much as poor preaching keeps them away. agree (64), disagree (7) 5 blank
- 15 We need more sermons on Churchly matters — history, doctrines, organization, vestments, and furnishings, ecclesiastical debates and issues, etc. agree (25) disagree (38) 13 blank
- 16 Some sermons have profoundly influenced my

- basic outlook on life. agree (51) disagree (17) 8 blank
- 17 We should have visiting preachers: much more often (2), more often (9), now and then (54), seldom (10) 1 blank
- 18 Sermons should usually be about modern problems like war, sex, poverty, drugs, etc. agree (24), disagree (39) 13 blank
- 19 The fact that sermons traditionally take place in the church building and in the setting of worship affects the hearing of the message: profoundly (22), a good bit (37), not at all (8) 9 blank
- 20 Any kind of spoken message these days is pretty useless; we ought to try in place of sermons, drama, dialogues, light shows, dance, movies, music, tableaux, slide talks, etc. agree (12), disagree (56) 8 blank
- 21 It would be a good idea to transcribe the sermons of outstanding preachers on tape and play them at sermon time now and then. agree (33), disagree (39) 4 blank
- 22 There should be more variety in sermon subjects. agree (31), disagree (20) 25 blanks
- 23 Sermons should only suggest "seed" ideas for further thought: literary structure, reasoned movement and conclusions are not so important. agree (19) disagree (53) 4 blank
- 24 The disappearance of the sermon would be a profound loss to our civilization. agree (41), disagree (18) 17 blank
- 25 The pulpit puts the preacher at a distance; he should talk from: the chancel steps (2), center aisle (1), walking up and down among the congregation (1), other (42 "pulpit" — 17 other suggestions)
- 26 Politics and social issues should be dealt with directly in sermons; after all what is said is only one man's opinion. agree (32), disagree (17)
- 27 Short "children's sermons" are preferable to the usual kind. agree (14) disagree (42) 20 blanks
- 28 Sermons should not be read; the preacher should look right at us, all or most of the time. agree (39), disagree (21) 16 blank
- 29 If you are really trying to listen to God's word to you, even the dullest sermon can be a help. agree (41), disagree (30) 5 blank
- 30 The subject about which opinions are requested here is not important enough to spend time on (ie, this is a waste of time). agree (1), disagree (64) 11 blank

P.S I think our present Rector's preaching is:

- (3) about all that we can expect of him
- (11) too often not connected with my problems
- (18) absolutely great
- (3) no worse than most
- (19) not likely to be changed by my suggestions
- (2) generally boring, unintelligible, or irrelevant
- (19) too theoretical and intellectual

- (4) not a significant item in church attendance for most people
- (34) what I wish my unchurched friends would come to hear
- (6) a good effort, but not very effective in guiding people's ideas
- (8) usually too long
- (19) too full of questions
- (25) blank

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*TEILHARD DE CHARDIN'S THE-
OLOGY OF THE CHRISTIAN
IN THE WORLD*, by Robert L.
Faricy, S. J. Sheed and Ward. \$6

How to heal the breach between nature and man occasioned by an exaggerated emphasis on the discontinuity between the two, which goes back at least to the thinking of Descartes in the seventeenth century, is one of the fundamental questions in modern theological discussion. The quest for an underlying continuity between nature and man has been pursued in many different ways. Two come immediately to mind: first, the process metaphysics of Alfred North Whitehead and the naturalistic theological speculation of Charles Hartshorne; and second, the emergent evolution theories of Lloyd Morgan, Jan Smuts, Charles Raven, and Teilhard de Chardin. Fr. Teilhard is the most popular representative of the "emergence" school, and his writings have contributed much in the attempt to heal the breach.

In *The Vision of the Past* Teilhard is concerned with the theory of

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Transformism. This theory attempts to clarify the change from one species to another through evolution. He discusses the early stages of the theory, the developments that led some thinkers to reject it, and the resistance to it found in some theologians. The author describes Transformism as follows: "It is the particular expression, applied to the case of life, of the law which conditions our whole knowledge of the sensible universe: the law that we can understand nothing, in the domain of matter, except as part of a sequence or collection." This book is another excellent addition to the growing collection of Teilhardian works in English.

Fr. Robert Faricy's book is a splendid contribution to the literature about the Catholic scientist and theologian, particularly because it is an introduction designed for the layman and seminary student. Many of the difficult areas of Teilhard's thought are outlined in a clear, concise, and lucid manner. Those persons who have not yet attempted to tackle Teilhard will find Faricy's work a good place to begin.

— JOHN E. SKINNER

Professor of Philosophical Theology, Philadelphia Divinity School

PARTNERS IN PREACHING.

Clergy and Laity in Dialogue.

Reuel L. Howe. Seabury. \$3.50

This book has some valuable insights into the state of preaching to-day, and some helpful things to say about the "dialogue" between clergy and laity that should go on in order for monologic preaching to become the "preaching of the Church." I am not sure that it says anything much of which clergy, in general, are not already quite aware, but it does point out some constructive measures that might be taken to produce a more effective preaching.

Unfortunately Howe has a tendency to make up a story and then make it again, as if reluctant to let go, like a dog carrying a bone. The book is not large but it seems to me it could be condensed into a good article. And

the price of the book is high. Unfortunately also, the author seems to have a tendency to fall into the trap from which he is trying to extricate monologic preachers. It is didactic, even a bit "preachy" in its insistence on what we "must" do, and often bogs down into vague generalities as to what most preachers do or fail to do. Its style and language are undistinguished, but in the main it is a helpful book, I should think for laity as well as for clergy.

— THOMAS V. BARRETT

*Professor of Pastoral Theology,
Church Divinity School of the Pacific.*

AND I LOOK FOR THE RESURRECTION, by Kay M. Baxter. Abingdon. \$2.25

This series of Good Friday addresses was once read as such, by their author, in an Anglican church. One would like to have been there. One hopes they will be read under such conditions again. Those who have become discouraged, suspicious or hardened by so many typical ruminations on "The Seven Last Words" will find this book a joyful and superb surprise.

The author, who for many years headed the Religious Drama Society of Great Britain, who has acted professionally and lectured constantly before theatre study groups in Britain and abroad, has illustrated the eternal themes of Good Friday by references to a broad array of current "secular" drama.

One is immediately moved to an interest in and respect for that talented group of people, so many of them outside the organized Church, who before our very eyes and in our own day, are bringing the gospel to the Church, if he who runs will read. One sees Jesus and one indeed "looks for the resurrection" as one uses this book. The devotions and prayers at the end of each chapter are magnificent.

— LESLIE J. A. LANG

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

HAS CHRISTIANITY A REVELATION? By F. Gerald Downing. Westminster. \$6

Mr. Downing, an Anglican pastor in Lancashire, England, has attempted an answer to the question "Has Christianity a Revelation?" by a thorough study of the word and the concept, tracing it through Old

and New Testament usage, and also such related literature as the Septuagint and the Dead Sea Scrolls. He also considers the usage of the word in the history of theology, and completes his work with an analysis of what he considers to be the misleading way the word "revelation" has been used in contemporary theology.

The conclusion of the book centers around the assertion that to say that God has revealed himself involves so many qualifications of the word "reveal" that the statement is thus radically misleading. It is his thesis that most contemporary theologians — H. Richard Niebuhr is an exception — feel that Christianity stands or falls by its claim to have received a revelation of God, but it is Downing's contention that if God had intended to make himself plain, he has failed.

All of this, however, is said within the framework of a fairly traditional and orthodox point of view. The author has difficulties with this one word and its current usage. He prefers to substitute the word "redemption" or "salvation" and to reserve the word "revelation" for the Parousia when all will be clearly revealed in the Lord.

It is highly doubtful whether many theologians will adopt the conclusions of Downing's book, although they should profit by many of the criticisms in it. The value of the work rests in the fact that the author has demonstrated how helpful linguistic analysis can be in uncovering the "cash value" of hallowed words such as revelation.

It is hoped that this study will provoke many more focusing on the basic words of our theological vocabulary.

— JOHN E. SKINNER

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