

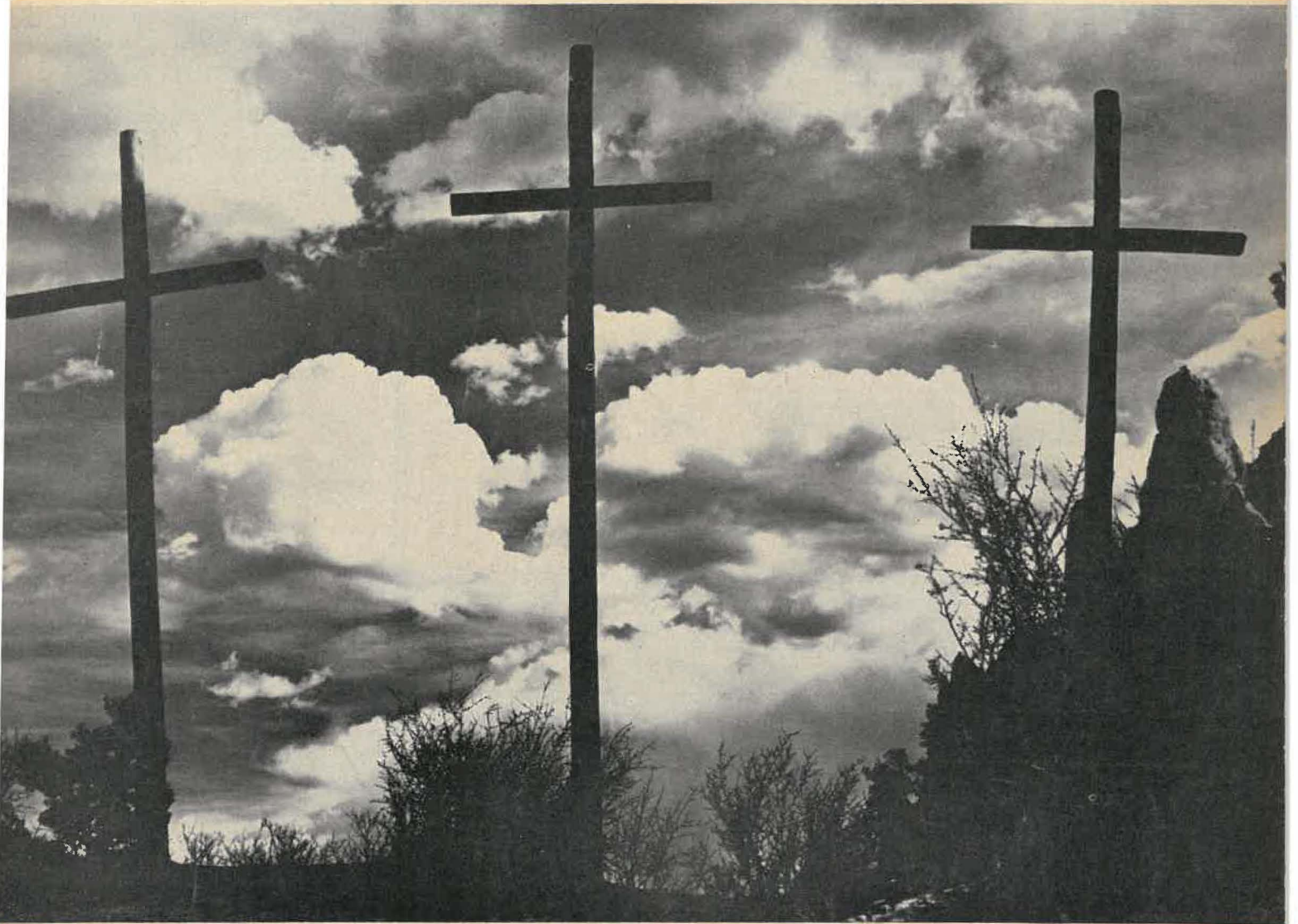
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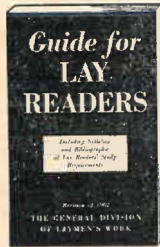


"What do you do while you are waiting for the world to end?" [page 6]

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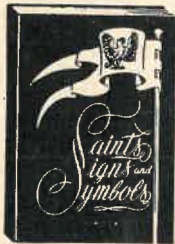


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Foreword by the Rt. Rev. Richard S. Emrich, Bishop of Michigan

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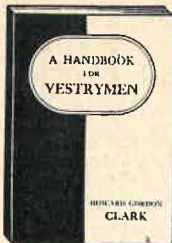
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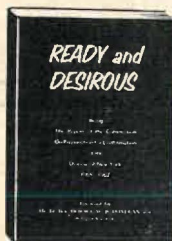
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Foreword by Horace W. B. Donegan, Bishop of New York

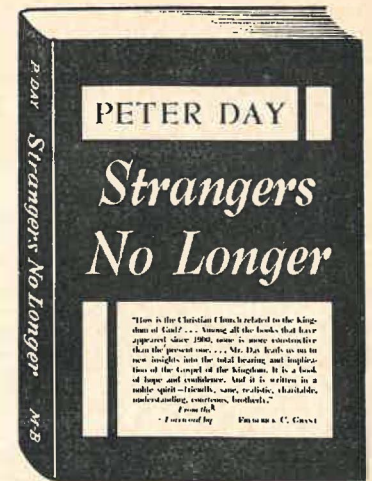
This commission (28 in number) was composed of Bishops, Parish Priests, and Laymen — leadership well versed in the theological, pedagogical and parochial disciplines of the Anglican Communion. Clergymen and laymen in every diocese of the Episcopal Church will be interested in this report.

Price, \$2.50

## STRANGERS NO LONGER

By Peter Day

Editor of The Living Church, Author of  
*SAINTS ON MAIN STREET*, and Member  
of the Commission on Approaches to Unity.  
Foreword by the Rev. Frederick C. Grant



This is a lively discussion of the foundations for Church Unity. Mr. Day sets forth his discovery of these foundations through an historical approach to the emergence of the Church and the logic of his approach carries the reader behind the establishment of the Church to an encounter with the Kingdom of God. "It is a book of hope and confidence. And it is written in a noble spirit — friendly, sane, realistic, charitable, understanding, brotherly. I am glad that Mr. Day's book appears at this particular time, and I rejoice that it is filled with so fine a spirit of friendliness and good will."

— *Frederick C. Grant*

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# The Living Church

Volume 145      Established 1878      Number 19

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.*

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## THINGS TO COME

### November

4. Twentieth Sunday after Trinity
11. Twenty-first Sunday after Trinity
18. Twenty-second Sunday after Trinity
22. Thanksgiving Day
25. Sunday Next before Advent
30. St. Andrew

### December

2. First Sunday in Advent
9. Second Sunday in Advent
16. Third Sunday in Advent
19. Ember Day
21. St. Thomas (Ember Day)
22. Ember Day
23. Fourth Sunday in Advent

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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— *Records and Recording*

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## MEETING THE CHALLENGE OF RAPID GROWTH



St. Michael's, Orlando, Florida

THE CONGREGATION of St. Michael's Parish in Orlando, Florida, has worshipped in a variety of buildings. In the photograph above, a Sunday service is being held in the Parish Hall. Previously, services were held in a public garage and, for a time, in a store.

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## BOOKS

### Union: Its Hard Realities

**STRANGERS NO LONGER.** By Peter Day. Foreword by the Rev. Frederick C. Grant. Morehouse-Barlow. Pp. 174. \$3.95.

An active and concerned Episcopal layman — who spent his teens at one of our finest Church schools and has taught Sunday school for the past several years — recently asked me, "What is this word 'ecumenical' that keeps popping up in the newspaper stories on the Vatican Council?" When the term was explained to him in both its old and precise and its new and vaguer meaning, he said firmly, "I never even heard the word until this week."

#### To See the Issues

Such all-too-numerous episodes show bluntly the need for Peter Day's *Strangers No Longer*, and point up starkly the problems he faced in writing it. He wanted to provide a book which would give laymen — who are more than 99% of the world's Christians — a firm and fundamental understanding of both the difficulties and the challenges raised by the various modern movements toward Church unity. As Mr. Day, the editor of *THE LIVING CHURCH*, notes in his preface, he wants the "responsible laymen" who, in the next few years, "will have the job of making decisions and influencing the decisions of others on questions of Church unity . . . [to] see the issues involved in these decisions clearly and honestly."

Thus Episcopal laymen—who probably participate more in making important ecclesiastical policy than their counterparts in any other major branch of the world-wide Anglican Communion — may soon have to play their full part in determining the outcome of the talks on possible Church union now being conducted by Methodist, Presbyterian, Congregational, and Episcopal representatives.

Mr. Day has succeeded in his arduous task to an impressive and heart-warming degree. This is the best book I know, either for helping the layman grasp the hard but necessary realities to be faced in any effective Church union, or for helping the layman grasp the still more complex nature of the Church itself. Peter Day displays not only the diplomacy and the love required in presenting religious differences and negotiations which are as prickly as any being carried on at the United Nations, but also displays the penetrating perceptiveness required. He is as searching as he is charitable.

The book is full of fine insights well expressed. Scores could be quoted; two

must suffice. While vividly analyzing the Church's defects, he wisely notes:

"The fact that we can still recognize after twenty centuries the gap between our Lord and our lives is a good indication that the Church has managed, somehow, to transmit the image of His perfection untarnished."

And which one of us will not wince at his forceful truth in writing:

"In the typical congregation of the Episcopal Church, Church unity has a rather low place on the agenda. . . . And when it comes to the question of unity with the Presbyterian, Methodist, or Congregationalist church in the community, candor compels us to admit that we even have difficulty feeling united with the other Episcopal churches in the community. . . . We are like the farmer who refused to consult the county agent because he already knew how to farm better than he was doing."

In a real sense, this is a book of adult education and Peter Day has largely fulfilled one basic precept in that vital field: Never overestimate people's information, never underestimate their intelligence. However, he is somewhat inconsistent on the former. Inevitably, he must use a great many technical and semi-technical terms. Often he provides good definitions at once — and we laymen need to have every key term defined the first time it appears, so that we can properly follow the exposition.

However, the pendulum swings back and forth — especially in his first two chapters — between explaining and not explaining. Among the terms defined in these two chapters are: "wheat and tares," "ecclesiology," "incarnationalism," and "visibility." Among those not defined are: "liturgical movement," "polemical," "corollary implication," "ontological," "hierarchs," "charismatic," and "Pentecostalism." One passage he quotes admiringly from a theologian of deserved renown has these three unexplained phrases in the first four lines: "propositional form," "doctrine of redemption," "doctrine of crea-

#### ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

#### November

4. South Carolina, U.S.A.
5. South China
6. South Dakota, U.S.A.
7. Southern Brazil
8. South Florida, U.S.A.
9. Southern Ohio, U.S.A.
10. Southern Virginia, U.S.A.

tion." Also, in his first two chapters, Mr. Day's own writing includes occasional sentences such as: "St. Paul's figure of the Church as the Body of Christ, and more specifically as the Body of which Christ is the head, provides a safeguard against absolutizing the Church as it exists on earth which is not equally well provided in the term, 'extension of the Incarnation.'"

What Peter Day is trying to do is admittedly very difficult, but he has succeeded so well in so many places that he ought to try again in the others. And at the start of chapter three his style becomes simpler and more vigorous; nearly all the rest of the book is clear, stimulating, and informing.

Only a few statements need questioning. Mr. Day observes: "Both the Scriptures and the Creeds bear emphatic witness to the Virgin Birth." Since he uses the Revised Standard Version as his customary source of biblical quotation and also often cites the New English Bible, surely he should tell his readers that some recent scriptural translations (notably the N.E.B. but including the R.S.V. in Isaiah 7:14) often say "young woman" where the King James Version says "virgin." And one might argue with his reference to "the vastly improved and purified Roman Catholicism that grew out of the reforming Council of Trent." Purified, doubtless — but has the Roman Catholicism that grew out of Trent "vastly improved" itself by officially proclaiming the Immaculate Conception, the Assumption, and papal infallibility?

#### Standard for Decades

Perhaps Mr. Day should have put his last two chapters first. These are aimed right at the mind and heart of men and women today, and at once meaningfully involve them in what he has to tell. The other chapters would then follow, from my viewpoint, in an even more natural and effective flow than at present. But, in whatever sequence, *Strangers No Longer* should be read as widely as possible, for every Episcopalian and a lot of other people can both enjoy it and profit greatly from it.

When a book is this good, it ought to have every conceivable shortcoming in it improved in later editions. By relatively minor revisions, *Strangers No Longer* can be a standard book for decades to come and be reprinted often. No religious book I have read this year deserves as many readers — or will more richly reward each one of them.

SAM WELLES

*Churchman Welles edited Life's book, The World's Great Religions, and is now editing Life's forthcoming six-volume history of the U.S. He is also writing a history of the Anglican Church from Roman Britain to the present. He has been a reporter at many of the inter-Church meetings of the past 25 years.*

November 4, 1962

## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

#### Information Used

In taking this opportunity of thanking you for publishing my "information please" letter on September 2d, urging rectors and relatives to send me early commendation of freshmen and new students coming to Stanford, I would like now, if I may, to give you the following interesting information. First, I received 30 commendations from either rectors or relatives, and this enabled me to write to the students to their home addresses a word of welcome to the Episcopal community within this academic community. I received appreciative personal thanks from these students after they arrived. Second, I received a windfall of information from a source I had not counted on when I wrote to you. No less than 70 names of additional Episcopal freshmen were given to me, prior to their arrival, by the non-denominational chaplain of the university who had mailed cards to all incoming freshmen providing them with an opportunity to signify their religious preference on a reply card. The university chaplain received a little over 50% replies.

The following information should be of interest to readers of THE LIVING CHURCH as shedding light at once on the difficulty, the challenge, and the opportunity of college work. It is a fair estimate that Stanford University has 170 Episcopal freshmen this year, and only 30 of these were commended to the Episcopal chaplain by their home parishes! The result of the early information from the two sources was that 100 Episcopal freshmen were visited by the chaplain and his team of student officers during the three days of pre-registration orientation. And 60 students came to a special freshmen Communion Service held at 8 a.m. at St. Anselm's Chapel, Canterbury House, on the Sunday before registration, and others promised to come the following Sunday.

It is not for nothing that we ask for "information please"!

(Rev.) JOHN W. DUDINGTON

Episcopal chaplain, Stanford University  
Palo Alto, Calif.

#### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

#### November

- Trinity, Ossining, N. Y.
- St. Elizabeth's, San Diego, Calif.
- St. Leonard's House, Chicago, Ill.
- St. James', Griggsville, Ill.; Church of St. Edmund the Martyr, Arcadia, Fla.
- St. David's, Glenview, Ill.
- Grace, Louisville, Ky.; St. Saviour's, Old Greenwich, Conn.; Church of the Saviour, Atlanta, Ga.
- St. Barnabas Brotherhood, Gibsonsia, Pa.

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Twentieth Sunday after Trinity  
November 4, 1962

For 84 Years:

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## EDITORIALS

### On the Brink of Disaster

As it was in the days of Noah," said Jesus, "so will it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all."

The ominous international developments of the past week cut across our daily lives and ordinary concerns just as the flood swept away Noah's unheeding and unprepared contemporaries. The theological revolution, the subject of this 84th anniversary issue of THE LIVING CHURCH, seems so remote from the anxieties and agonies that face every American — indeed, every civilized man and woman — as to incur the same condemnation for foolishness and futility.

What do you do while you are waiting for the world to end? This is precisely the question our Lord sought to raise in the minds of His hearers by His reference to the story of the flood. And it is a question which the Church must continue to ask the world — in times of crisis like the present, and in times between crises when we eat and drink and buy and sell without considering that this night God might require our souls.

Actually, however, the whole movement of thinking about God and about man's relationship to Him which is indicated by the phrase "the theological revolution," springs from a renewed awareness that mankind lives, and always has lived, on the brink of disaster. The overturn to which it refers is the abandonment of the optimistic liberalism of the period before World War I, which counted on science, education, and progress to bring in the kingdom of God.

The leading figures of the theological revolution, as Dr. Moreau points out in his article [page 10], are continental Protestant theologians, and such were the leading spokesmen for the theological liberalism against which they rebelled. Is this intellectual struggle — non-Anglican on both sides, as Fr. Bunday points out in his trenchant article [page 14] — irrelevant to the more balanced and evolutionary temper of Anglicanism? Can we afford to ignore it as a passing fashion which will be disposed of by some new German professor dedicated to a battle for some new hypothesis?

Actually, we believe that Anglicanism was profoundly influenced in good directions by the German development of what used to be called the "higher criticism" of the Bible, and even by the theological liberalism which followed in its wake. We are glad that Anglicanism found within itself means of balancing these innovations because of its peculiar twofold temper — one an insular and provincial satisfaction with the Church as it is; the other a cosmopolitan confidence in the wisdom of the Church in other times and places, resulting in loyalty to the doctrine and practice of the Church as a whole.

But we are also glad that 20th-century Anglicans do not have to defend the literal inerrancy of the Bible. We are glad that the social message of the great prophets has been made audible to Anglican ears. We are glad that social caste and ecclesiastical hierarchicalism have been criticized and reduced to functional relationships. We are glad that the laity has been rediscovered as an order competent to proclaim the Gospel and participate in the ordering of the Church's life. We are glad that the conditions in which men live have been found once more to be directly relevant to the Church's Gospel, its worship, and its mission. And much of the impetus for these things came from thinkers outside the Anglican tradition.

The explosive developments in the natural and social sciences of recent centuries — explosive both figuratively and literally — have presented man with a radically altered view, both of himself and of the world in which he lives. Indeed, our basic ideas of what truth is and how it is arrived at are inevitably influenced by those intellectual principles which, applied in one area, show us how to colonize the moon and, applied in another area, how to bring a child out of the prison-house of mental disease.

Liberalism's attempt to rethink religion in terms which related God and Christ and salvation to this great outburst of human energy made long-lasting contributions to the life of the Christian Church. But as we face, right here and right now, the demonic uses mankind makes of its new powers and freedoms, we may be glad that profound thinkers have already blasted out the rough beginnings of a road back to an understanding of the sovereignty of God and man's dire need for the Saviour whom the Scriptures reveal to us as Jesus Christ, the incarnate Word.

Catholicism, whether in the Anglican tradition we know or in the Roman tradition, is in need of the contributions of the theological revolution — not to fortify its grasp on the dogmas of the Creed or its reverence for the Word of God in the Bible, but to explain the apparent futility and irrelevance of religion in the

several crises of our times. An ever-widening Christendom in which colonial nations are nurtured to maturity by Christian nations under the benign moral and spiritual guidance of the Church simply does not describe the turbulent developments in Africa and Asia and Latin America about which we read in our newspapers from day to day.

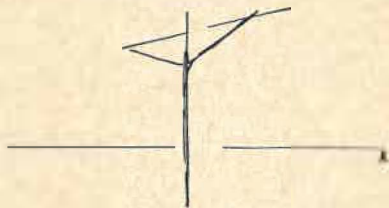
The Church must reconsider what it is and what it is here to do, and in doing so will find much insight and enlightenment from those continental theologians who, under the impact of Nazism, and in direct confrontation with Communism, have already been between the hammer and the anvil.

#### Obstructing Traffic to the Kingdom

The constructions of the theologians are not easily put to use as Sunday school textbooks. The new physics of relativity and quantum mechanics was in existence for a full generation before the school textbooks caught up with it, and the time-lag is no less in the science of theology.

To return to the road-building metaphor, the theologians are leveling hills and filling up valleys, breaking up old, inadequate roads in the process, and to the ordinary traveler they sometimes appear to be obstructing rather than helping the movement of traffic to the kingdom of God. As Dr. Price's article points out [page 8], many things have to happen before theology becomes doctrine, and there are times when theology and doctrine appear to conflict. Nevertheless, the work of the theologian is to organize the data of religion in such a way that men may receive the teaching (doctrine) which brings them to salvation.

Dr. Price's illustration of the struggles of some contemporary theologians with the credal affirmation of the Virgin Birth is a vivid example of the way in which theology sometimes breaks up old roads before it relays them. In our opinion, this dogma, together with the other dogmas of the Creed, stands as one of the permanent affirmations of Christianity; it is one of the points through which the road not only has always gone in the past but must always go in the future. Dr. Price is, of course, quite right in saying that the Virgin Birth is not found explicitly in the writings of either St. Paul or St. John (although some interesting indirect hints of it may be found in both); but it remains as the Church's



earliest and only answer to the question, "How did Jesus' life on earth begin?" Neither the question nor the answer is found in the first proclamation of the Gospel, which based itself on the words and deeds of the adult Jesus, and even today we believe in Him first and then believe in His birth of a virgin. Yet, it is important for Christian faith to know (as Dr. Price develops the truth of the dogma with the aid of a quotation from Karl Barth) that Jesus was born, not of the will of the flesh nor of the will of man, but of God — which, of course, is the Johannine statement of His earthly origin. It is

also important to know that this came about with a positive human act of response to God's gift by a simple young woman whose "be it unto me according to thy word" impels all generations to call her blessed. The act of faith (which, as Dr. Moreau says, seeks to understand itself via theology) was present in the very conception of the Saviour.

Fr. Bunday's criticism of the theological revolution from the standpoint of Catholic tradition is interestingly balanced by Ruel Tyson's criticism [page 15] from the standpoint of the ways in which Americans encounter the things of God. Such words as "value," "aspiration," and "experience" suggest the dynamism of our culture which regards everything, including religion, as something you do something with or else simply ignore. The "revival of religion" may not in itself be based upon a profound theology but it can hardly be dismissed as theologically irrelevant.

Our consideration of the theological revolution is rounded out by Fr. Lightbourn's article on a 19th-century Anglican theologian, Frederick D. Maurice, whose incarnationalism is apparently exerting a growing influence upon the present generation of theologians [page 17]. Not a fully committed follower of any of the divergent schools of thought into which Anglicanism has traditionally been divided, Maurice is newly appreciated — not only by Anglicans but by others — in the present period when our schools of thought are drawing together.

The revival of theological interest among the laity, as described by Dr. Clement W. Welsh [page 18], completes the story. This is a theological revolution in itself, and one of no little significance for the health of the Church. We hope that this special number of *THE LIVING CHURCH* will help lay people to recognize the greatness of the theological period in which they live and will encourage them to participate in the debate and exploration and discovery that are going on around them.

## A Time to Pray

When the United States refused to give what was euphemistically called "air cover" — i.e., direct military support — to the attempt by Cuban patriots to initiate a rebellion against the Castro regime, we felt that the right decision had been made even though the result was defeat for our nation's friends. We now feel that the President's decision to embargo the shipment of offensive arms to Cuba was also the right decision, even though an embargo is a warlike act, and even though this particular embargo intensifies the likelihood of a fateful armed clash between the United States and the USSR.

At the moment of writing, it is too early to say how Russia will react to the embargo; even if no vigorous action is taken immediately, the danger of such action after some weeks of preparation is not to be discounted. But the alternative of permitting Khrushchev to build what he calls his "fishing port" in Cuba into an offensive military base against the United States would lead even more surely to the atomic war the whole world fears.

The statement of the officers of the Central Com-  
*Continued on page 25*

# THEOLOGY, DOCTRINE, AND DOGMA

As a teacher of theology, I find myself not infrequently called upon to explain what theology is. Without explanation, the word has a strange and forbidding sound, and the popular image of the theologian is compounded of incomprehensibility, pride, and undue concern over trifles. I'm afraid that there are elements of truth in the caricature. Yet it does seem worth while to bring into better focus the theologian and his work.

Two comparisons will be helpful. From one point of view, theology is a science like physics, biology, or psychology. As physics covers our rational knowledge of inanimate nature, as biology covers our rational knowledge of living things, and psychology our knowledge of the mind, so theology has as its province our rational, orderly knowledge about God. A physicist observes nature, tests, classifies his results, thinks about them, and sets them forth in an ordered form. As a result of his work, we can say that we understand nature better. A biologist observes the manifold forms of life, tests, classifies data, thinks about them, and produces a rational theory to explain what he has found. A psychologist considers the mind, tests it, classifies his results, and produces a theory to account rationally for what he has discovered. By the same token, a theologian considers the revelation of God, thinks about it, and orders his thoughts to produce to the best of his ability a rational, orderly account of his encounter with the divine. Theology is thinking about revelation. Christian theology is thinking about God's revelation of Himself in Jesus Christ. Throughout the rest of this article, theology means Christian theology.

Theology is not an empirical science.<sup>1</sup> "No man hath seen God at any time," says St. John (I John 4:12); and it is obvious that revelation is not perceptible to any one of the five senses or to any of the measuring instruments which extend our sensitivities. Theology differs from empirical sciences in the nature of the data with which it works. But theology is like an empirical science in the way it handles its data, processing them in a rational, orderly fashion. Scientific theories can be found wrong or incomplete without calling into question the data which gave rise to them. Theology may be found wanting without calling into doubt the revelation which it attempts to articulate.

<sup>1</sup> For a different point of view, cf. e.g., Macintosh, D. C., *Theology as an Empirical Science*, Macmillan Co., New York, 1919.

Because the process

of re-evaluation continues,

theology may often seem

to be opposed to doctrine

by the Rev. Charles P. Price, Th.D.

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If it is possible to understand some aspects of theology by comparing it with other sciences, it is also helpful to compare theology with poetry. Both theologian and poet aim to give an articulate account of reality. A theologian, perhaps, is more exclusively concerned with *ultimate* reality than most poets are; but many poets are concerned with the ultimate and ought to be considered as theologians. A survey of English theology would surely include Donne, Milton, Blake, Tennyson, T. S. Eliot, and W. H. Auden, as well as Hooker, Taylor, Butler, Maurice, Gore, and Temple. I venture to think that names in the first list are better known than names in the second.

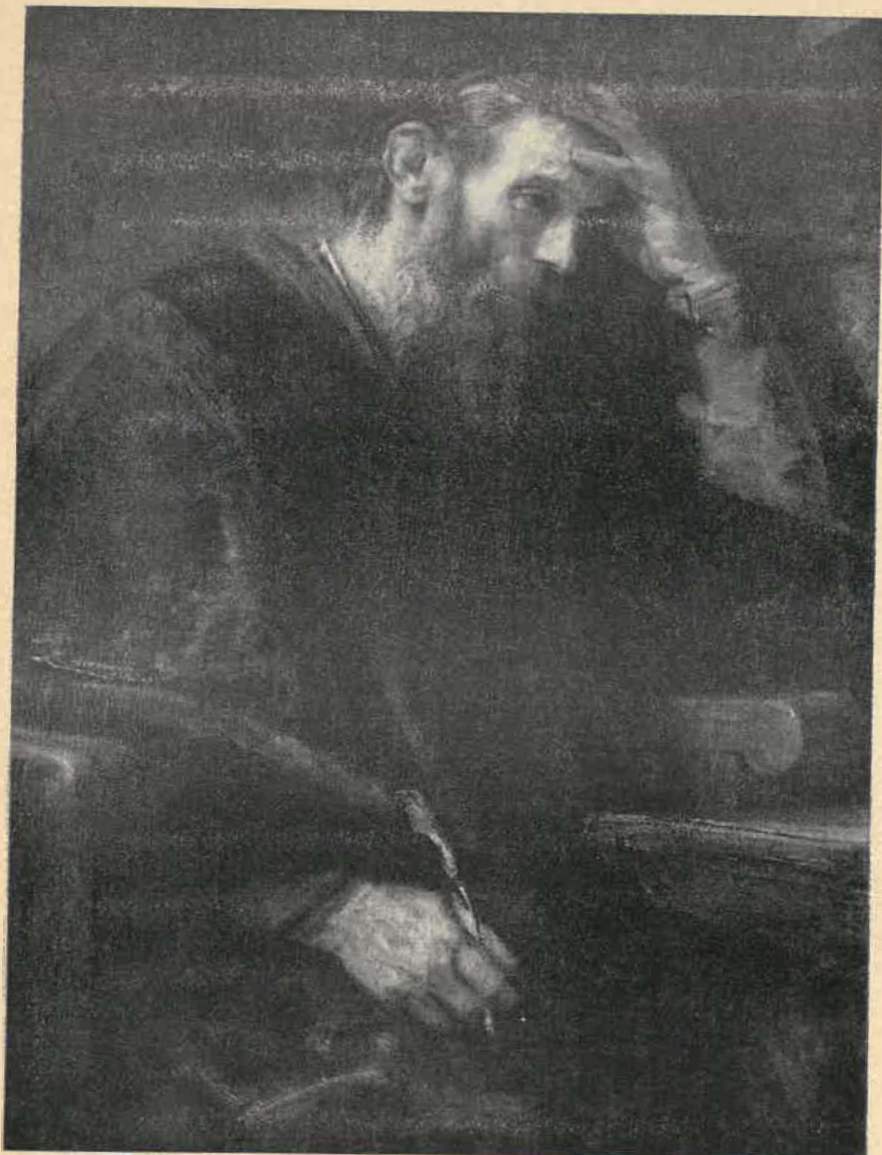
Comparison of poet and theologian can be suggestively extended. For one thing, everybody is a poet. Poets write poetry for the poet in every one of us. A poet would, or should, deny that some men are poets and some are not. All of us have our place at some point on a continuous spectrum of poetry. Some speak, some listen. Some express, some appreciate. All are poets. By the same token, everyone is a theologian. It is simply not true to hold that some men are theologians and some not. All of us have our place on a continuous spectrum of expressing or appreciating theology. We all think about the ultimate.

As there are all kinds of poets, so there are all kinds of theologians. Robert Frost is a great poet because he feels so deeply and says so eloquently what many of us would like to say about American life. He confirms our grasp of reality. T. S. Eliot is a great poet because he penetrates so keenly into the desolation and hollowness of modern life. He criticizes and shakes our grasp of reality. And so it is with theologians. It is part of the task of theology to defend and confirm the truth which we have received. It is also part of the task of theology to criticize and shake previous formulations of doctrine.

Thus, Athanasius stood alone against the world during most of his lifetime, *contra mundum* (against the world), for pressing upon the Church a doctrine of God which we now regard as the *sine qua non* of orthodoxy. Thomas Aquinas' great *Summa Theologica* was on the papal index of forbidden books for a generation after his death for daring to state Christian teaching in the categories of Aristotelian philosophy rather than the Platonic categories of earlier times. Theology, like poetry, may be an unpopular business. It has lived in the past by shaking preconceptions and destroying idols. It will do so in the future.

Whether Christian theology is popular





National Gallery of Art, Widener Collection

"The Apostle Paul" by Rembrandt Van Ryn  
True thought is the gift of God before it is the work of men.

or unpopular, whether it is simple or laboriously difficult, it is always an activity done in the Church and undertaken for the Church. When St. Paul describes the gifts of the Spirit, he surely includes the theologian as one to whom is given "the utterance of knowledge by the same Spirit."<sup>2</sup> St. Paul knew better than most of us that true thought is the gift of God before it is the work of men. Like all those on whom some special charismatic gift is bestowed by the Spirit, the theologian is to use his gift "for the common good" (I Cor. 12:7). Every Christian should be able to give as reasonable an account as possible of the faith that is in him. Ignorance is no virtue, especially in our day and age. A theologian undertakes to clarify what faith means, to formulate it succinctly, to free it from contradic-

tions, and this he does for the sake of the Church, for the common good.

To be sure, he can never remove the abiding mystery of faith. God is at the end wrapped in a cloud of unknowing. But, as C. E. M. Joad once remarked of philosophy, there is considerable difference between the "expression of obscurity" and "obscurity of expression." A theologian accepts the former obscurity. In his case, it is the Being of God. But he aims to eliminate the latter obscurity. Theology, so understood, is one of the functions of the Spirit in the Church. It exists for the well-being of the Church. The theologian is a charismatic man.

We should recognize the difference between dogma, doctrine, and theology. Dogma is theological teaching which has received the official assent of the Universal Church. Doctrine simply means *teaching*. There are any numbers of doctrines, teachings, which do not have such wide-

spread recognition. The doctrines of the Trinity and Incarnation are dogmas. They were hammered out at ecumenical councils, and they have been reaffirmed at significant junctures of Church history ever since. The doctrine of the Atonement, however, has never been officially formulated. That is, there is no one universally recognized explanation of *how* God in Christ reconciled the world to Himself, although there are several commonly held theories. Theology is the extended rational work attendant upon explaining a doctrine or dogma, or perhaps upon criticizing it. Doctrines and dogmas can usually be stated quite briefly. The theology which underlies them is lengthy and always presupposes some philosophical framework to which most people in any given age give their intellectual assent. Until the 13th century, Christian theology was stated, by and large, in Platonic terms. In the 13th century, *avant-garde* intellectuals at the universities began to use Aristotelian categories because they afforded a better grasp of the world as they understood it. Ideas about reality changed. Theology then had to change, or Christian truth could not have been really understood. The change was painful, but it did not alter the Christian revelation. It altered men's understanding of revelation. Today most of us are neither Platonists nor Aristotelians in philosophy. Therefore theology has had to criticize older formulations of doctrine and dogma again and to offer new ones, lest for a second time Christian truth should not be really understood. We have to come to terms with the reality sense of modern science, the modern study of history, and knowledge about personality in depth. The process of reevaluation and restatement continues. It always will.

For this reason, theology may often seem to be opposed to doctrine. We may find it difficult to believe that some theologians have in mind anything short of the destruction of the faith once delivered to the saints. I have in mind the uproar which followed Bishop Pike's statement on the Virgin Birth. How are we to evaluate such work? I should like to suggest some points of departure.

(1) It is quite possible to criticize doctrine, even the most venerable, without denying it. A fresh theological statement of an old teaching may reveal new power and profundity.

(2) Charity is always in order. Theologians may not always be right, but they rarely act in bad faith. They rarely intend to break the bonds of peace and love which bind the Church together. They deserve the benefit of the doubt. We have already mentioned Athanasius and Aquinas. These examples alone should make us see that Christian truth does not always lie with the easier or older doctrine. We don't have to agree with every new brand of theology in turn. Theologians don't even agree with each

*Continued on page 26*

<sup>2</sup> I Cor. 12:8. Cf. Dr. Tillich's sermon, "The Theologian," in *The Shaking of the Foundations*, Scribner's, New York, 1948; pp. 118-121.

# The Theological Revolution

John Calvin

RNS



by the Rev. Jules L. Moreau, Ph.D.

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The quantity and quality of religious and theological publication in our day is one clear indication that something must be "going on" in Christian thought. It is all the more arresting when we realize that this period of history is distinctively marked by prodigious scientific advancement and achievement.

On the one hand, we are confronted with astounding results in man's contest to unlock the secrets of nature and to control its processes for his own betterment. On the other hand, there has hardly been a time since the Reformation when there have been so many noteworthy theologians as the contemporary period has produced. Barth, Brunner, and Niebuhr are names which bid fair to outlast many if not all the intellectual and theological descendants of John Calvin. Much the same kind of judgment could be made of those stellar figures, Bultmann and Tillich, who stand in the spiritual tradition which can be traced to Martin Luther.

We need not stop with them, however, for there is a brilliant rank of stars of lesser magnitude, many of whom would have dominated the firmament in a less dazzling generation. In this rank, one could name the Baillies (John and Donald) and T. F. Torrance, all Scottish Calvinists; Bishop Nygren and Gustaf



Niebuhr



Brunner



Barth

RNS

Aulén, both Swedish Lutherans; as well as three exceptional Anglicans, Leonard Hodgson, the late Archbishop Temple, and Fr. Thornton. And there are numerous younger men who may well, in time, supplant some of those already mentioned.

Admittedly, this is a chorus of voices limited to the Western European Church, and it excludes not only Roman Catholics but the Orthodox as well. There is no bias intended in this selection, however, for there is an ambiguity among spokesmen for Roman Catholicism which becomes all the more apparent when such names as Gabriel Marcel, Fr. M. C. D'Arcy, and Pierre Teilhard de Chardin are brought into focus. That ambiguity is due in no small measure to the radical restriction placed upon Roman Catholic theologians by the language of the Papal Encyclical *Humani Generis* (August 12, 1950), which not a few Roman Catholics believe to have been aimed at condemning the efforts of such men.<sup>1</sup> Despite this reaction of the Holy See or perhaps just because of it, these thinkers deserve mention in this company. As for the Orthodox, we are in less favorable position because this branch of Christendom has only recently begun again to get back into the main stream of theological thought. One could point to Nicholas Berdyaev, but he is more a philosopher than a theologian and while he has had profound effect upon many of the important contemporary theologians it is from his philosophical work that the influence has come. Promising encounters are in process between Orthodox theologians, who are laymen almost exclusively, and other theologians of the World Council of Churches, an organization in which Orthodoxy is beginning to play a large role. As well, their growing associations with Roman Catholic theologians will no doubt mean that the isolation of Orthodoxy is at an end.

All this frenetic activity may indicate no more than a revival of old ideas in new and popular dress as a kind of counterpart to the religious revival which characterized the decade or so after World War II. There is a world of difference between these two movements, however. The religious revival is almost strictly an American event, and it has been largely popular and energized from below, as it were.

The theological revival, on the other hand, began as a minority movement on the continent of Europe and was confined, in its early stages at least, to academic theology. The spread from the ivory towers of *academia* was slow at first; the Churches were affected only as the students who had prepared for the ministry under those immediately involved in the movement began to appear as pastors in various churches.

It is noteworthy also that some of the most biting criticism of the American revival of religion came from those American pastors and teachers who had themselves studied abroad in Switzerland or Germany. These men, in turn, were responsible for a new generation of indigent American theologians who found themselves out of sympathy with the American revival of religion and frequently they were the object of much hostility from those who in official positions of the Churches were prepared to exploit the revival.

It is this cleavage which dramatizes the radically different approach to the whole question of the meaning of the Gospel taken by those involved in the theological inquiry, and it suggests that the *theological* revival partook of the revolutionary character which marks so many new enterprises led by a dedicated few. How revolutionary the new theology was can be appreciated only if we try to see how it came into being.

The watershed of the new era in theology is Karl Barth. In spite of the fact that almost as many people diverge from him as accept him, it cannot be doubted that Barth stands at a kind of crossroad through which all responsible theological thought must pass.

It is perhaps more surprising to see that Barth is being taken seriously by an increasing number of Roman Catholics in Europe. Hans Urs von Balthasar, one of the leading exponents of the "New Theology" in Roman Catholic circles, took up in 1951 (*Karl Barth: Darstellung seiner Theologie* [Cologne: Hegner, 1951]) the challenge which he saw presented by Barth. Although he does not embrace the totality of Barth's theological construction, he is at pains to show that on the issue of natural theology (i.e., the philosophical "discovery" of God, of which more will be said later), which Barth asserts to be a big barrier between Roman Catholicism and Protestantism, there is no essential difference between what Barth says and the true Roman position. A somewhat similar and rather more startling testimony to the centrality of Barth in the new theological perspective is a book on justification by a young Roman Catholic, Hans Küng of Tübingen<sup>2</sup> who is best known for his book on the forthcoming Vatican Council. It is a presupposition of Küng that there is no difference in principle between the doctrine of justification of the Roman Church and that of Barth; this becomes all the more significant because it is generally held that Protestantism is to be identified by its contention that justification is through faith by grace alone (*sola fide — sola gratia*). In the same year as Küng's book, 1957, there appeared in French a three-volume (almost 900 pages!) study of the origin and development of Karl

Martin Luther



RNS



Tillich

Bultmann

Barth's theology by Henri Bouillard, a Roman Catholic theologian who earned the doctorate for this work at the Sorbonne. The extended review of this book in *Nouvelle Revue Theologique* (LXXXI [1959], 376-391) testifies once again to the centrality of the theological construction made by Barth. Bouillard in fact disagrees with the construction of Balthasar, holding that the neglect of natural theology by Barth is the serious deficiency of his entire dogmatic synthesis, and goes on to present a view of justification which

<sup>1</sup> *Commonweal* 1950, pp. 628-30.

<sup>2</sup> *Rechtfertigung, die Lehre Karl Barths und eine katholische Besinnung*; Johannes Verlag, 1957.

in essentials is almost diametrically opposed to that of Hans Küng. Whether in agreement or in disagreement the point at which we find the touchstone of the new look in theology is in the vicinity of Karl Barth.

The genesis of the theological upheaval is to be found in the publication by Barth in 1918 of a commentary on the Epistle to the Romans. What made this book so significant was its quite violent protest against the fundamental premises of "liberal" theology, and its quiet but nonetheless insistent call for a radical reconsideration of the basis of Christian thought. The preface to the first edition bore witness to the fact that he rebelled against the pervading theological outlook of his day because it was inadequate as a theology. Now this rebellion against liberalism was not a pessimistic return to biblicism nor was it a simple return to orthodoxy. As a thoroughly schooled pupil of liberalism and a grateful student of one of the greatest exponents of liberalism, Wilhelm Hermann, he entered the pastorate in 1909, fully aware as he tells us that graduates of the liberal schools of theology often had greater difficulty in dealing with the practical work of the ministry than their colleagues who were graduated from "orthodox" schools. The point is that the liberals really had no Gospel to offer at all because their preaching was simply the sharing of religious experiences. At the risk of oversimplification, we ought to sketch the main lines of this liberalism which had achieved such predominance by the beginning of this century and from which Barth intended an advance.

The epitome of liberalism was achieved by Adolf Harnack in his Berlin lectures of 1899-1900, entitled *Das Wesen des Christentums* (the Essence of Christianity). In them he set forth the essence of Christianity, stripping away all the outer covering and laying bare the nugget of the Gospel "which, under differing historical forms, is of permanent validity." This essential core was to be found after divesting it of the "husks" including the dogmatic assertions of the conciliar period, the ecclesiastical organization which emerged in the second and third centuries, and even the formulas of Paul, who began the speculative ideas about the person of Christ. This left him with the Gospels, but he was not yet through with his stripping knife, for again he would take away the framework of the Gospels — miracles, demons, and talk about the end of the world — to free the essential Gospel which he found in the teaching of Jesus. This Gospel Harnack summarized under three captions:

(a) The coming of the Kingdom of God, i.e., the rule of God was destined to reside in men's hearts as a presence of God Himself in His power.

(b) God is the Father whose providential care embraces the world and partic-

## "The Liberals really

## had no Gospel to offer"

ularly all mankind as His children. Thus worship is directed only to God as Father and from it flows a reverence for all humankind.

(c) The higher righteousness as the commandment of love which makes the Gospel an *ethical* message as distinguished from the ritualistic and ceremonial.

While Harnack was too reductionist to be considered as *typical* of liberalism, his summary of what is essential in the Gospel shows by exaggeration the point toward which liberal theology was moving. The former sharp distinction between natural and supernatural was eroded, producing a change in the attitude toward miracles. One does not believe in Christ because of "miracles," but rather sees events as miraculous because he apprehends God at work in them. A similar change with regard to revelation came about. It was now seen to be universal though focussed somewhat more clearly in the insights of religious men and seen supremely in the life and teaching of Jesus; this revelation was not qualitatively different but was rather the "fullest" manifestation of a universal revelation of God.

Its *Christology* was a decided criticism of traditional conceptions. By its emphasis upon the divinity of Christ traditional Christianity had, in the eyes of the liberal, so neglected His humanity as to deny even the central affirmation of Chalcedon (451) that in one Person the two natures were united without altering or destroying either. Liberalism sought to redress the balance by concentrating upon the humanity of Christ. Spurred on by the critical approach to the biblical documents, liberalism made a sharp distinction between the "Jesus of History" and the "Christ of the Creeds," contending that the historical facts of His life and teaching were the touchstone of Christian faith. One serious result of this position was that, despite its rediscovery of the humanity of Jesus, it could not make any sense of His divinity, and thus it fell into the opposite trap of altering or destroying the other "nature" affirmed by Chalcedon. In turn this made difficulties for an understanding of Christ's work of redemption.

It was in its *doctrine of man* that one can see the culmination of liberalism. Its emphasis upon the dignity of man (opposed to his sinfulness and degradation), upon the ideal man (as opposed to the actual man), and upon the essential good-

ness of man reflected the trading of the biblical view of man for romantic humanism.

The themes stressed by liberalism represented a long neglected side of the Christian faith, but by themselves they could not sustain the absoluteness which Christianity had traditionally affirmed. Liberalism had contributed factors which *responsible* Christian thought could not abandon — a liberal spirit which recognized that all truth is one, the critical approach to Holy Scripture and the Christian tradition, acknowledgement of the humanity of Jesus, and a social concern born of the conviction that God is concerned for all or concerned for none. Nevertheless, this theology had glaring inadequacies. Acceptance of the modern world view had progressively forced the unique content of Christianity into the background until it was no longer identifiable. The question posed by Barth and his followers to this theological viewpoint was how to maintain the uniqueness of the Christian proclamation without denying the validity of the insights achieved by a century or more of serious historical and critical study.

Barth *began* to answer that question in his *Commentary on Romans*, and the answering process has carried him through nearly 8,000 pages of a work called *Church Dogmatics*, as yet far from completion, and out into all the channels which lead from there, a truly amazing bibliography! The size and extent of Barth's revolt against liberalism resembles an iceberg, the major portion of which is below the surface. The contrast between Barth and Harnack, taken as a spokesman for liberalism, is dramatized by their different starting points. While Harnack had sought for the "essence of Christianity" in the teaching of Jesus, as found in the Gospels, Barth began in Paul who was for liberalism already outside the core of the Gospel. This is much more than a mere change of scene, for it meant an entirely different approach to the Christian faith. The Bible became once again the center of Christian concern, but the way in which it was interpreted involved no mere denial of the critical approach; instead, the historical method was pressed to show that the New Testament was the witness to the earliest Christian faith. Liberalism had sought the definitive motif in the life and teaching of Jesus, stripped of all its miraculous

character, but the new theology looked to the apostolic age as the formative period of Christian faith. Historical study of the biblical documents thus revealed that what liberalism had sought to discard was, in effect, the distinctive Gospel, for the proclamation of which the Church came into existence. Working, therefore, from the writing of the most prolific representative of the apostolic age, Barth began to probe what Paul meant. Thus it can be said that the new theology is primarily biblical theology. It has been said that this is precisely Barth's notion of theology: "It is the act of faith striving to understand and explain itself, seeking to think and say after God what antecedently He has said in revelation."<sup>3</sup>

One of the earliest labels attached to the new theology which began to emerge in the 1920s was "neo-orthodoxy." This name came about because it was apparent that Barth, his contemporary and frequently his critic, a fellow Swiss, Emil Brunner, and the American Reinhold Niebuhr were in many respects quite similar to the orthodox theologians against whom the liberals had revolted. However, their refusal to abandon the critical approach to Scripture and tradition made it quite clear that if they spoke of the primacy of the act of God in Jesus Christ and the necessity of a response in faith, they did so with a distinct awareness of the intellectual and cultural situation in which modern man finds himself. Another label applied to this theological movement was the "theology of crisis." The term "crisis" has two different meanings in this context. One of them has to do with the position of modern theology and modern civilization while the other refers to the continual situation in which man is involved when he tries to solve his problems by his own powers. In the former sense, crisis meant that crossroad where liberal theology found itself; with nothing distinctively Christian to say, it was a real question as to whether there was any future at all for theology or whether it would simply disappear. In the latter sense, crisis is referred to its original Greek meaning of judgment; here is to be seen one of the chief characteristics of the new theological outlook, for with the recovery of the biblical dimension of the doctrine of God, the whole

theme of judgment to be found in the prophets of the Old Testament as well as in the preaching of Jesus became a prime ingredient and raised a theme practically forgotten in liberal theology. This theology has also been called "dialectical theology" and this term refers to its method. Liberalism, in emphasizing the immanence<sup>4</sup> of God, had acted as though it were possible to proceed directly from human thought and experience to God; the new theological thought construed God's relation to His world differently. For the sake of simplicity, we could say that liberalism viewed God as on a higher but parallel plane to man; the step from one plane to the other could be made by man as he progressed upward. For dialectical theology, with its emphasis upon the transcendence or "otherness," of God, this figure would not do. Instead, it envisioned the eternal reality to be related to our temporal reality like another dimension or plane intersecting the earthly or temporal plane at right angles.

A corollary of this viewpoint was the primacy of the act of God. That is to say, God sought man and this was the chief direction of the knowledge of God which man got. This was opposed to the viewpoint of liberalism wherein man's search for God was the primary direction. The method employed by dialectical theology was not the simple process of thesis-antithesis-synthesis which was characteristic of Hegel; here the dialectical theologians showed their debt to a thinker practically unknown in his own mid-19th century time but rediscovered in the 20th century, Soren Kierkegaard. To every affirmation made there had to be a negation; every "yes" was to be balanced by a contradictory "no." This means that man's knowledge is limited and that he cannot ascend the steps to a higher knowledge — a knowledge of God. The dilemma posed by the affirmation coupled with its negation is the condition of man as man; the only way in which that dilemma is resolved is by a revelation from God, an act of grace. But the peculiar thing is, according to this dialectical method, that the word of revelation that comes into this dilemma to solve it is itself wrapped in paradoxes and anomalies when it appears in the human plane. In other words, the word of revelation is an ambiguous

word that is discernible only to the ear of faith. Nor is it to be thought that this word of revelation is something that can be possessed.

The designation which Barth prefers for his theology is "theology of the Word of God." His preference for this designation arises out of the theological orientation which has emerged as we have tried to describe Barth's thinking. For him, there are three forms in which the Word of God comes to us and is known: Christian preaching, the Bible, and Jesus Christ; these are not alternate ways, however, for they stand in a distinct relation to one another. Preaching for him is *kerygmatic*, which is to say that it proclaims the acts of God as they center in Christ. The Christian preacher bears witness to what has been done by God in Christ. Therefore, the office of preaching is itself central to the Christian faith; the preacher is one to whom God has spoken, one who stands within the community, and one who is empowered to speak for the community. This centrality of preaching is not, however, to be construed as leaving the liturgy to the side or neglecting it altogether. In fact, a long paragraph in Barth's Gifford Lectures speaks eloquently of the unity of Word and Sacrament as the only real "service."<sup>5</sup>

Preaching, then, is the first level on which the Word of God reaches us; however, this preaching has a given content and it is intended to proclaim again what God has done. The second level at which the Word reaches us in the Scriptures, and here again we can see that the new theology is no mere return to an infallible Bible, for the Bible is understood as the witness of fallible human beings to whom God has spoken. Thus, while the Bible is "normative" in the sense that it is "the supreme criterion of Church proclamation and thereby also of dogmatics"<sup>6</sup> it must also be subject to the analysis and criticism of the historical sciences as they explore, describe, reconstruct, and interpret the milieu out of which the Bible arose.

But yet beyond even the Bible there is the Word of God which came to apostles and prophets, the Word which gave them the impetus to write as they did. It is ultimately this Word which gives validity to Scripture as Scripture gives validity to preaching.

When we come to this point we are reminded again of what was said earlier about this theology: "It is the act of faith striving to understand and explain itself, seeking to think and say after God what antecedently He has said in revelation." It is, in effect, a complete about-face. It begins in acknowledgement that God

<sup>3</sup> H. R. Mackintosh. *Types of Modern Theology* (New York, 1937), p. 273.

<sup>4</sup> The indwelling presence of God in the world.

<sup>5</sup> *Knowledge of God and the Service of God*, London, 1938, p. 211f.

<sup>6</sup> *Doctrine of the Word of God*. (ET: Edinburgh, 1936), p. 302.

## ***"The new theology looked to the apostolic age"***

*continued on page 31*

# VOGUE *vs.* VERITY

by the Rev. Roger Jack Bunday

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**What Christian scholars**

**of old thought out in rigorous logic cannot**

**be discounted**

**by us, says**

**the author**

Risking condemnation as a frowzy mumpsimus,<sup>1</sup> I take issue with what is variously called the new theology, neo-orthodoxy, and the theological revolution, particularly as its exponents would apply it to the life and teaching of the Episcopal Church.

Granted, theology must be lively, developing and changing as learning progresses. Christianity cannot be a fossilized set of propositions without relevance to modern man. The task of theology is so to understand anew and reexplain the eternal verities of our faith that they can be comprehended, discussed, and accepted by rational human beings living in the age in which we live. As such beings we are of course stimulated by new ideas. For instance, some of us could not get our fill of Kierkegaard when his writings were first in vogue. Later on, we found that we could get our fill of him, and had had it.

In the year of THE LIVING CHURCH's founding, practically all Anglicans believed that the first five books of the Bible were penned by Moses, that David personally composed all the psalms, that the same St. John wrote the Fourth Gospel and Revelation, that St. Paul was the author of the Epistle to the Hebrews. In 1962 educated Episcopalians do not believe any of these things. There has occurred a peaceful but thorough revolution in our understanding of the Bible. Few thoughtful people would deny that it has provided us with a more profound appreciation of the Apostolic Church than we could have had from the verbal, matter-of-fact reading of the Scriptures which prevailed 84 years ago.

None of us, least of all High Church clergymen, who have been far and away the most persistent innovators any Episcopal parishioner could imagine, will wish to stifle new ideas in the Church. On the contrary, we know that the Catholic Church, just because it is a living Church, is always receptive to new thought. How-



In Karl Barth's Church the chief act of worship is the sermon.

ever, it will test the new by the old: Scripture, tradition, reason.

So what's wrong with the current theological revolution? Briefly, that its zealous advocates have made a fad of it, and lost a sane perspective. So impressed have they been by the intellectual resilience, the rugged faith in God, the fortitude in suffering of contemporary German and Swiss Protestant biblical theologians, that they have forgotten that we Episcopalians do not (or ought not to) receive these continental contributions in a vacuum.

The situation here is quite different from that in Europe. Such a man as the great Karl Barth, and other lesser lights, are members of Churches in which the chief act of worship is the sermon, the

great sacrament is the written and spoken and proclaimed Word of God. Their normal ministry will be one of preaching, reiterating, weighing the impact of this Word on congregation and minister alike. The Bible and the Bible alone is their book. This will lead some of them to an exhaustive, well-nigh fantastic mystique of individual key words, or key phrases. Others will tend to a denigration of all forms of non-biblical learning.

Furthermore, the Germano-Swiss system of theological professorships must be understood. If he hopes for a career in the system, the theologian has to produce a highly original, minutely documented, ironclad thesis, and be prepared to defend it without flinching against all comers. Naturally enough, this has led to an endless series of startling volumes about Christ, the Bible, and theology in general, all worked up to the most extreme point of one side of an issue. The theory must fit all the cases, or the evidence must be ingeniously twisted into conformity with the theory.

Such has been the constant method of Germanic theology in modern times. So the Tübingen School of the last century explained the entire New Testament as a battlefield of Pauline and Petrine forces — a ridiculous theory, now ignored. So Schweitzer read the Gospels as eschatological dreams of a frustrated Messiah. So Barth says that what religion we learn from the spacious firmament on high apart from the Word of God is diabolic; or that all the passages in the Old and New Testaments which show the reward of good deeds are written for the specific purpose of teaching us that it is impossible to perform good deeds. So Bultmann will have us believe that the historical, human, local elements in the Gospel can be peeled away like layers of an onion till we finally reach the saving truth, the Christ, and that this irreducible factor may have no essential connection with anything that actually happened in the Holy Land — unless the Crucifixion — or any person who actually lived there.

I hope I have not misrepresented any of these learned men by summarizing their positions so hastily. It is difficult to outline the new theology in any other

<sup>1</sup> A Renaissance anecdote tells of a priest of the New Learning who corrected a senior priest for saying *mumpsimus* instead of the proper Latin *sumpsimus* in the recitation of Mass. The old-timer retorted: "My old *mumpsimus* is as good as your new *sumpsimus*."

way, as there is no agreed statement of the innovators. In fact, they consistently disagree on the most crucial points — such as whether or not Jesus rose from the dead — and are generally in doubt about what each other means and about attempting, without notable success, to understand each other.<sup>2</sup>

Although these men are brilliant scholars, and their works rightly command the attention of Anglican students and teachers of theology, we Episcopalians have a point of view of our own, which is not negligible. Distasteful as the term must be to devotees of the theological revolution, we possess and are possessed by a holy tradition which is not the tradition of German Protestantism.

This holy tradition is a way of life, the life of the mystical Body of God's Son, the blessed company of all faithful people. While we revere the Holy Scriptures as the source of doctrine and record of revelation, we must reject the proposition that the Scriptures are to be tackled anew in each age as if no Christian had read or commented on them before. It is all very well to stress our immediate, existential responsibility and the insistent demands the living Word of God makes on us through His written Word today, for we live in 1962, not 962. Yet in 962 as 1962 there has been one Family, and the Spirit in speaking to our fathers has spoken to us.

"Change and decay in all around I see," but I refuse to accept change and decay in the Christian faith at the behest of these new theologians. What God accomplished in the lives of apostles, martyrs, holy monks, soldier saints, and shepherdess saint, is to Episcopalians a present treasure of the faithful, not a dead archive of the past. What Christian scholars of old thought out in rigorous logic, nurturing themselves with meditation on the Scriptures, cannot be discounted by us. No doubt in some respects these writings, whether of the fourth century, the thirteenth, or the nineteenth, are out of date, but their substance is not ephemeral. It has stood the tests of time and universality, which is more than can be said for the revolutionary theories that engross many priests and laymen today.

If this is true of the writings of the Fathers generally, how much more of those solemn declarations and definitions of the faith which the whole Church, gathered together under the aegis of God the Holy Ghost, put out in early times — e.g., the Nicene Creed and the definition of Chalcedon. God forbid that we should jettison this heritage to accommodate some weird irrational philosophy of this confused era.

Those of us who are not members of

*Continued on page 27*

<sup>2</sup> Cf. "Rudolph Bultman — *Ein Versuch, ihn zu verstehen*" ["an attempt to understand him"], von Karl Barth, Evangelischer Verlag, A. G. Zollikon-Zürich, 1953.

# The American Experience

*Can the Christian faith be communicated to 20th-century Americans in their own language?*



Harold Lambert

**We live in a type of society which has never before existed.**

by Ruel Tyson

Assistant Professor  
of Philosophical Theology,  
Seminary of the Southwest,  
Austin, Texas

Advocacy for revision of contemporary theological tasks has been an important part of many forms of Christian life and thought. Revisers and reformers within the wooded gardens of theology are uneasy with some of their colleagues who understand theological activity to be the transmission of tradition, churchly lore, and doctrine. Advocates of reform, however, are themselves a part of diverse reformatory traditions. They receive their inspiration from the partial successes and the many failures of forebears as they perform their work under the pressures and among the opportunities of contemporary experience.

The logic of reformation demands of

Theological construction geared  
to Christian faith  
in contemporary America should  
be reformatory  
and must be in constant revision,  
says the author

reformers that they question not only their co-workers who conceive of the theological pursuit differently. Reformers, in allegiance to their own critical principles, must question the perpetuation of those traditions on which they depend — traditions which they foster in the present. They are uneasy with their own understanding of the theological enterprise: respect for tradition and necessity for innovation are mixed forces in theologians as they try to see the shape and hear the tone of immediate historical experience.

An advocate performs his task best when he serves one party to a litigation. In the present instance, however, there are many parties to the action. Many have been heard and many will be heard again. Their counsels are learned. They speak with the accents and vocabulary which display cosmopolitan theological learning, hard won in the academies of Europe and in many ecumenical conferences. Hopefully others will be heard with more native accents before any summations are made.

The present advocate does not enjoy the clarity which can result from representing one party. He seeks to enter pleas on behalf of two clients. These clients are, in many ways partners, but their partnership is unsteady and unclarified. Both at times tend toward breach of contract.

#### Unique Constellation

The clients represented by the present counsel are contemporary American society and the mission Christian faith bears toward the creators and recipients of this unique constellation of movable parts we call American life in the 60s of the 20th century — the duty, that is, of communicating our message to the society in which we live.

The American historian Henry Nash Smith has spoken of "an irruption of

novelty into history" in referring to the settlement of the American continent. Irruption and novelty continue to characterize life in America today. Note will be taken of this in the plea now entered.

The crux of the advocacy is this: for a renewal of attention to the data of religion and life in America as an imperative for any theological inquiry which attempts to render its proper service to the mission of the Churches in America.

#### Sharpened Concern

A sharpened theological concern with the forms and formlessness of religion in emerging American society on behalf of this Christian mission requires a newly self-conscious and self-confident provincialism in American theological activities.

Theological construction geared to the mission of Christian faith in the province of contemporary America means that such theological inquiry must be occasional, flexible, and without international or ecumenical pretensions. It should also be reformatory, and it must be in constant revision.

The reasons for this proposed theological revisionism issues from facts of our national life. These facts are familiar to economists, businessmen, investors, urban and regional sociologists, students of population and some journalists; namely, the rate of change, the movement of capital and personnel (and their families), and the many other forces of mobility in our national life which make for a constant redefinition of experience among Americans. If theologians are to serve the mission of faith in their own society they must credit contemporary experience in that society as being richly productive of possibilities for theological reflection and construction. This cannot be done if the office of the theologian is seen to be the servicing of an internal consensus in existing Church structures or aspiring to pro-

duce or maintain an "ecumenical theology" for the universal Church. Fulfilling universal aspirations and sanctifying internal churchly arrangements are alternatives which distract attention from the interrelations between our mission and our province.

What are the concerns obscuring thoughtful attention to the relations between mission and province in American theological activity?

A highly productive, and, in many ways, an exceedingly corrective fascination with "Church dogmatics," definitions of "right belief," and studies in polity and liturgy has weakened the theologians' sensitivity to contemporary experience as a source for theological reflection. This qualified accusation lines up the advocate with those who are seeking reform or reappraisal of prevailing fashions in contemporary theology. And this carries a slight irony. For the dominant trends in present day theology are themselves the fruits of the great theological reformation associated with the contributions of Karl Barth. The reform of the reformers appears inherent in the reformatory traditions of theology.

A zealous apologetic concern to detect, denounce, and defeat a discordant host of "secularisms" often denies to theological critics the insights which the movements called "secular" have contributed to our perception of the human condition. Oddly enough the attacks on "secularism" are made with the confessed intention to be "relevant" to the contemporary situation (which is usually construed in its most universal dimension).

#### An Alienated Standpoint

Increasingly, studies by sociologists, especially those with Christian identities, are written from an alienated standpoint. Too often studies of American religion are carried out by sociologists who are not basically interested in making appreciative (which does not mean uncritical) perceptions of the ways religious groups and discontented persons attempt to express and meet their need to be in contact with the sacred or with holy beings and things. The phenomena of religion in an emerging American society are not viewed as important data for a reading of our contemporary experience of hope and quandary or for clues to the pervasive activity of spirit in our province. Heavy intonations of disapproval about the "American Way of Life" and the Church's involvement in this ethos have become the expected ritual from these writers.

A related theme, represented by sociologists of Christian persuasion as well as by theologians, is the critique of religion which forms an important element in the thought of Barth and Bonhoeffer and their followers. Counter to this trend is the plea that a return to the data of religion merits serious theological attention,

*Continued on page 28*



# MAURICE—

## the Disproportionate Anglican

A theologian of a past generation, mentioned with surprising frequency in present-day theological writings, is Frederick Denison Maurice (1805-1872). Who was he? What was his theological position? And what accounts for the upsurge of interest in him a half century or so after his death?

Maurice was born in Normanston, Suffolk, in 1805. His father was a Unitarian minister, and it was under such influence that his early years were passed. The family was one in which there appears to have been a good deal of religious dissension. Frederick's three elder sisters became Calvinists when he was still a child, and his mother abandoned Unitarianism a few years later.

After a distinguished record first at Cambridge, then at Oxford, and a period of religious unsettlement, Maurice was baptized in the Church of England in 1831. Proceeding to read for Holy Orders, he was ordained to the curacy of Bubbenhall, near Leamington, in 1834. His subsequent career included such positions as that of professor of English literature and history, King's College, London; professor in the theological department of King's College; and finally professor of "casuistry, moral theology, and moral philosophy" at Cambridge, which chair he held at the time of his death in 1872.

Maurice was a man of many opposites. Described by Kingsley as the most "beautiful human soul" he had known, and by another contemporary as the "most saint-like" (he gets, by the way, a Collect in the Liturgical Commission's proposed Propers for the Minor Holy Days), his life was not unmarked by sharp controversy on theological issues. The truth is that Maurice belonged to no definite party; at various times and on various scores he was at odds with High Churchmen, Low Churchmen, and Broad Churchmen alike. Traditionalists considered him too liberal; the liberals regarded him as too conservative. His catholic mind could see the truth in apparently conflicting opinions, and his irenic spirit sought to reconcile these. Yet he abhorred anything savoring of a neat theological system.

It is not surprising, then, that Maurice's style is obscure. From certain of his contemporaries he earned the epithet "muddy mystic," or some such similar description.

**Why does a man  
who died 90 years  
ago appeal to men  
and women of today?**

**by the Rev. Francis C. Lightbourn, S.T.M.**

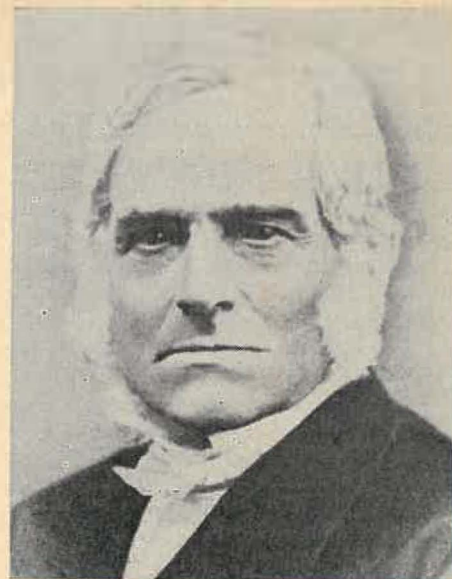
**Librarian, Seabury-Western Theological Seminary, Evanston, Ill.**

Yet despite this obscurity, there are in his writings sudden outbursts of unlabored rhetoric.

Alec R. Vidler, in the Preface to his *Witness to the Light: F. D. Maurice's Message for Today* (Hale Lectures 1947), says that before embarking upon that undertaking he had from time to time read one or more of Maurice's works, but had never been able to discover what he was driving at. H. G. Wood has probably hit upon the right answer when, in his *Frederick Denison Maurice* (1950), he says:

"Martineau made the effort to understand Maurice and found the effort to be worth while. In the light of his tribute we may discern the inadequacy and impatience of the estimates of J. B. Mozley and Leslie Stephen. We may suspect that we shall not appreciate Maurice ourselves without being able to make a strenuous exercise of the mind" (p. 8).

Maurice's theology is commonly described as "Incarnational," with a leaning toward the Johannine emphasis rather than toward the Pauline. It is not surprising, then, to find his philosophic position described as Platonist rather than Aristot-



Thomas Y. Crowell

Frederick Denison Maurice

telian. On the other hand, he had a strong sense of the importance of the historical element in revelation. Yet his critical view of the Bible was on the conservative side; so much so that he was shocked by the (then) radical views of Bishop Colenso on Pentateuchal criticism — views which in principle would today be accepted and taught in any Anglican seminary.

Why the appeal of Maurice to men and women of today? Edward F. Carpenter, in his Introduction to the reprinting (1957) of Maurice's *Theological Essays* (first published 1853), gives four reasons:

(1) Maurice writes out of the depths of his own experience. The *Theological Essays*, for example, even though written with Unitarians in view, "answer the writer's own questions."

(2) Maurice tries always to keep close to human experience. In line with this, he regarded revelation as given through facts rather than through propositions. "Had he been living today, Maurice might have said that revelation is 'existential' in character."

(3) Maurice recognized the unique character of the Christian revelation as given in terms of history.

(4) He was able to welcome rather than

— as did some of his contemporaries — retreat from the new science, with the questions posed by Darwinism, that was then emerging.

One of the highest estimates of Maurice as a theologian must be that of the well-known Anglo-Catholic priest and scholar, A. G. Hebert, who, in his *Liturgy and Society*, says:

“Because he refused to identify any doctrine of man with the truth of God, and because he always rushed to the rescue of any whom he believed to be unjustly attacked, he was a storm center of controversy. Because he criticized the current notions about hell and eternal life, he came to be labeled as a Broad Churchman: but there never was a theologian more radically opposed to the spirit of liberal theology, or a more thorough dogmatist. It is his teaching which will form the basis of the constructive theology of the future” (p. 108).

This was written in 1935. Whether the forecast in the last sentence has in fact been fulfilled is perhaps a debatable issue. Nor is it easy to say how far the influence of Maurice extends beyond the confines of Anglicanism. H. G. Wood, in his work already referred to, mentions his influence upon Congregationalism; and Horton Davies — a Congregationalist — in his *Worship and Theology in England from Watts and Wesley to Maurice, 1690-1850* (1961), devotes what an editorial in the Anglican *Theology* (September, 1962) regards as “a disproportionate amount of space” to Maurice “in view of the fact that other influential figures . . . are practically ignored. . . .” One might gather then that Maurice’s influence beyond Anglicanism has not been an exactly negative one.

The work by which Maurice is chiefly known is one which has become something of a theological classic: *The Kingdom of Christ, or Hints to a Quaker Respecting the Principles, Constitution and Ordinances of the Catholic Church*. It is available in a two-volume edition, edited by Alec R. Vidler (1958). One other work about Maurice ought to be mentioned: *F. D. Maurice and the Conflicts of Modern Theology*, by Arthur Michael Ramsey — now Archbishop of Canterbury and at this time on visit to America.

A librarian may perhaps be pardoned for ending on another bibliographical note: The *International Index to Periodicals*, which lists the articles on all subjects appearing in a select number of periodicals in the English language, contains exactly no entries under the subject heading “Maurice, Frederick Denison” for the years from its inception in 1907 to 1927, but for the years 1928-1961 the number rises to 13, and with fairly even distribution. This may be of some slight interest in relation to Fr. Hebert’s forecast of a quarter of a century ago: “It is his [Maurice’s] teaching which will form the basis of the constructive theology of the future.”

# What To Do

## About A Nestorian

### Rector

Theology is moving

from seminarians to salesmen

An old story tells of a saintly and scholarly clergyman preaching in England in a village church to a small congregation of farmers’ wives. As he concludes the middle section of his discourse, he leans over the edge of the pulpit in a confiding way and says, “I know what you are thinking! You are saying to yourselves, ‘That’s Nestorianism!’”

Now the point of this jest is that lay people in country villages (or anywhere else) are not supposed to know when the vicar is skirting the edges of ancient heresies. The point of retelling it here, however, is that the tables have been turned. Many a lay person can now recognize Nestorianism or Arianism or Eutychianism or a host of other heresies,

ancient and modern, in their rector’s sermons, and the rector himself may not be as theologically acute! For the laity have rediscovered theology, just as some of the clergy were about to lose it. If the situation continues, some clergymen (present readers excepted) may have to resume the reading they discontinued when they were graduated from seminary.

It should be added at once that our churches are not filled with such lay theologians — and that ignorant clergymen are rare. A thorough canvassing of the biblical, theological and historical learning of confirmed Episcopalians would still reveal a level of ignorance that would cheer the heart of Wormwood and Screw-tape. But we speak of new trends, of new interests. The evidence is to be found in

by the Rev. Clement W. Welsh

Editor, Forward Movement Publications, Cincinnati, Ohio



Luoma

Evidence of new trends is found in many places: In prayer and study groups, in a return to Bible reading, in conferences and retreats.

many places: in prayer and study groups, in a return to Bible reading, in the adult classes at the time of the family service, in conferences and retreats. Perhaps we should also cite the paperbound book racks in stores and public places. Theology is moving from the seminaries to undergraduate college courses to parish book tables to the brief cases of salesmen. Not as a tidal wave, but significantly enough to be noticed.

Have laymen until recently been ignorant of theology? Not completely, of course. It is one of the strengths of Anglicanism that it has a biblically centered, historically derived, theologically expressed liturgy, and Anglicans are exposed to it again and again. A certain awareness of theology results. The Col-

lects, for example, instruct the praying congregation as its prays. The people know the words, at least, of the Creeds. (Of the theology of the Hymnal, discretion suggests reticence.)

Lay people can also report that they have attended Church school. Did they learn any theology there? Yes, for theology ranges from the simplicity of "Christmas is whose birthday? That's right! Christmas is Jesus' birthday!" to somewhat higher levels of analysis. Confirmation classes seldom press very deeply into Christology and the like but at least an awareness of the existence of technical theology, a learned Christian reflection upon the faith, may be implanted in a few of those restless minds.

When adulthood comes to those con-

firmed as children, a natural law goes into effect: No one resists education as much as (some) adults. The denominations vary greatly on this, but we speak of Anglicans and we speak with despair and shame. Perhaps it is because Anglicans tend to be well educated: The graduate of an Ivy League college may be tempted to think that an adult class can hardly improve on what Harvard has done for him. Perhaps, in these days of chaos in the schools, adults have been exhausted by helping, evenings, with homework.

It is therefore news that can be reported with joy that some adults have rediscovered theology. Not, please note, the theology of those popular writers whose books are just too, too divine. The theology being rediscovered is best estimated by indicating where, at its best, it is found: in lay schools of theology. Several of these have been set up as extension departments of theological schools. In fact, courses for lay people are now being offered in seminaries of many denominations, or, like the Berkeley School of Religion in the San Francisco area, by several in coöperation. To cite only one example: The Episcopal Theological School in Cambridge offers courses for lay people who must qualify for admission in quite the same way as the undergraduate students themselves. Only college graduates are admitted (or those with equivalent preparation), the seminary faculty do the teaching, and the lay students read and do classwork at approximately seminary level.

Even in lay schools of theology where the demands are more relaxed, these schools are clearly a new thing: They are *schools of theology*. They are not weekend conferences, nor series of inspiring lectures, nor discussion groups. They meet, of course, at times and places to fit the schedules of busy lay people: for example, a two-hour evening class every

*Continued on page 30*

# The Living CHURCH

THE CARIBBEAN

## Sympathy

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, said on October 24th that he was sure that Christian peoples throughout the free world "are in sympathy" with the United States in its quarantine of arms bound for Cuba.

According to an Associated Press report, he said that he had no direct word from England on the matter, and so didn't feel qualified to comment further. The Archbishop was on a three-week tour of the United States [L.C., October 28th], which was to include an address before the House of Bishops of the Episcopal Church, meeting in Columbia, S. C., late last month.

## Concern and Regret

Three officers of the Central Committee of the World Council of Churches have issued a statement expressing regret for actions which the U.S. government has felt necessary in the Caribbean Ocean. Dr. Franklin Clark Fry, president of the Lutheran Church in America, and chairman of the committee; Dr. Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, vice chairman; and Dr. W. A. Visser 't Hooft, general secretary of the WCC, said:

"Taking their stand on statements made by the World Council of Churches Assemblies, committees and officers of the WCC have on several occasions expressed their concern and regret when governments have taken unilateral military action against other governments. The officers of the WCC con-

sider it therefore their duty to express grave concern and regret concerning the action which the U.S. government has felt it necessary to take with regard to Cuba, and fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tensions."

Dr. O. Frederick Nolde, Lutheran, director of the WCC Commission of the Churches in International Affairs, in an address delivered at the Cathedral of St. John the Divine on October 21st (before President Kennedy's announcement of plans for a naval quarantine of Cuba), said:

"Let me first make clear my view that the transformation of Cuba into a Soviet-supported enterprise is a danger to this hemisphere. However, action by the United States may well become more effective if the effort is made to look at one's self as one appears to others.

"1. The United States, as it claimed at the time of the Suez crisis, must submit its actions to the rule of law and avoid unilateral military measures.

"2. The United States has military bases on foreign soil closer to the USSR than Cuba is to the United States.

"3. In both instances the assistance which is being given is with the consent of the government in power.

"4. If certain leaders in the United States, supported by rather vocal public opinion, call for military action against Cuba . . . they should reckon with the possibility of similar action by the USSR against countries where the United States has bases. Only if Cuba becomes a military threat against other countries — aggressive in action, rather than defensive — is military reprisal justified, and it should be undertaken in accordance with the provisions of the United Nations Charter.

"Where then is a solution to be found. . . ? First, combat more effectively poverty and injustice in other lands, both because that is good in itself and because dictatorship, whether Communist or other, thrives on discontent. Second, the presence of military bases on foreign territory should not be only by consent of the government in power but by the will of the people as evidenced in a popular referendum under United Nations supervision."

## Prayer for Crisis

As the U.S. set up a quarantine on shipments of offensive armaments to Cuba, Bishop Carman of Oregon had this to say:

"The Church has a prayer which has a phrase that keeps running through my mind as we face the stern realities of the present crisis in the international order: 'Grant us grace fearlessly to contend against evil, to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations.'

"God is a God of truth and justice. . . . The Church will never do anything to cause war — she prays for peace. She knows, however, that all of our troubles are caused by man's sin and stupidity."

UNITED NATIONS

## Source of Strength

"What can the Christian citizen do to strengthen the United Nations?" was the theme of a United Nations seminar held October 16th to 18th at the Church of the Incarnation and the World Affairs Center, New York City.

The seminar, designed for Churchmen, and under the auspices of the National Council's Division of Christian Citizenship, was planned to strengthen interest in the United Nations and to inform Churchmen on current issues.

The keynote address was given by Dr. Frank P. Graham, U.N. arbiter. He emphasized that Christians should encourage the development of a world U.N. police force and a long-range economic program.

Dr. Vernon Ferwerda, consultant for the National Council of Churches and soon to join the Washington, D. C., office of the NCC, commented that Christians must take a responsible view of Red China's admission to the U.N. and that Americans should oppose any moves by the United States to break with the United Nations. Dr. Ferwerda anticipates a strong move by United States Senators to drop out of the U.N.

The Hon. Marietta P. Tree, special adviser, U.S. mission to the U.N., asked, "What is the one thing that each Episcopalian could do in the parish that could help the U.N.?" She explained that we should work for civil rights in our own communities.

The Holy Communion was celebrated each morning in the Church of the Incarnation, and was followed by discussion groups, a panel discussion titled "What Christian Churches are Doing in World Affairs," and visits to the U.N. The Rev. William S. Lea, rector of Christ Church, Winnetka, Ill., and an associate editor of THE LIVING CHURCH, gave the final address, titled: "The Christian Citizen's Responsibility to Advance the Rule of Law."

Dr. Lea explained that we live in a tremendously critical period, caused by the rapid growth of technology which has made every international problem a global one. He said that the development of nuclear weapons indicates that another war would be so destructive that it could leave every victor, in Mr. Churchill's phrase, "an empty victory in a universe of ruins."

Dr. Lea told THE LIVING CHURCH:

Aggressive nationalism is such a threat to the peace of the world that the conscience of the Christian world must oppose it. There is no half-way point between world anarchy and a real world community under law. But we must not think that the creation of such a system of world law will be easy. World government cannot be created by fiat, nor can we wish it into existence. A code of law has meaning only when it represents the will



RNS

Archbishop Ramsey: Sure of support.

of the community. The function of the Church, therefore, is to demand the application of the moral law to the relationships between nations. It is not within our competence, just as Churchmen, to draw up a system of law. It is our duty, however, to help create an atmosphere among peoples which will give the moral strength to back up international law. Until the nations of the world are willing to give more than lip service to the rule of law, and so long as they are willing to break all the rules when their own self interest is at stake, then rules will continue to be feeble and ineffective.

## OREGON

### "Stormy" Convention

The heavy winds of a severe storm swept through the Pacific Northwest last month, and harrying delegates preparing to attend the convention of the diocese of Oregon, held at the Church of the Good Samaritan, Corvallis, Ore., October 21st to 23d.

The storm, on October 11th and 12th, caused the following damage to Church properties in Oregon:

- ✓ St. Paul's Church, Salem: The steeple was blown down and the sanctuary was damaged.
- ✓ St. Christopher's Church, Port Orford: The steeple was torn off and the sacristy was destroyed — nave windows were blown out, the parish house was damaged, and the roof destroyed.
- ✓ St. Aidan's Church, Portland: The entry was destroyed.
- ✓ St. Barnabas' Church, Portland: The nave windows were damaged by flying debris, and the shingles were "going like cards from a deck," during the storm, according to a report.
- ✓ Diocesan headquarters (in Portland): Heavy damage to trees and shrubs. Windows received some damage, and for a week after the storm there was no electricity for lights or operation of the heating controls.
- ✓ The house trailer dwelling of Captain Wesley Janke, Church Army, at Hillsboro, was completely destroyed by a falling tree. Captain Janke was not in the trailer at the time.



Oregon diocesan headquarters: Before, after.

November 4, 1962

No storm deaths were reported among Churchmen, and services of thanksgiving were held in all Oregon churches on October 14th.

Guest speaker for the convention was Bishop Kennedy of Honolulu, who was greeted by several Hawaiian students of the University of Oregon, at Corvallis. There are some 27 Episcopal students from Hawaii attending the university. The Canterbury House at the university and the Good Samaritan Hospital in Corvallis held open house for the delegates.

Delegates authorized construction of a home for elderly Churchmen of moderate income. The plans are to be developed and a site selected by a board of directors, with Bishop Carman as chairman. Passage of the resolution authorizing the home came after two years of careful study by the diocesan department of Christian social relations.

In other action, Bishop Carman asked for and received a vote of confidence for the work of the department of Christian social relations in looking toward the establishment of an Episcopal service center in a depressed area of Portland.

## VATICAN COUNCIL

### Moscow, Yes; Athens, No

The Russian Orthodox Church, contrary to expectations, has sent delegate observers to the Second Vatican Council of the Roman Catholic Church, but the Greek Orthodox Church has turned down the Roman Church's invitation to send such observers.

According to an account in the *New York Times*, Greek Orthodox bishops decided, "after due deliberation in agreement with other Orthodox Churches, that it is not feasible to send Orthodox observers to this Council." They expressed the hope, however, that progress might be made toward the unity of all Christianity.

When announcement was made that the Russian Church had decided to send observers, the *Times* reported, His Beatitude Chrysostomos, Archbishop of Athens and Primate of All Greece, said: "This is a serious blow to the unity of Orthodoxy." Some Greek bishops reportedly felt that the Russian Church's action "badly exposed" His All-Holiness Athenagoras I, Archbishop of Constantinople, in his position as Ecumenical Patriarch, the "first among equals" position in the Orthodox Communion.

A Greek Orthodox theologian, however, reportedly claimed that the failure of the Greek Church to send observers to the Vatican Council was "an inexcusable historic blunder." Dr. Hamilcar Alivisatos, professor of theology at the University of Athens and vice chairman of a joint Church-state committee drawing up a new Constitutional Charter for the Greek Church, made the charge in a letter pub-

lished by *To Vima*, an Athens newspaper, according to Religious News Service.

Dr. Alivisatos also is a member of the Central Committee of the World Council of Churches. He reportedly said:

"The refusal of the Orthodox Churches, and chiefly that of the Church of Greece, to send observers to the Vatican Council [has resulted] in the derisive feelings of all the Christian world.

"I don't know who the responsible ones are, but it is a fact that poor Orthodoxy, and especially our Church of Greece, has been irreparably exposed in the eye of the Christian world, and because of that, it has been burdened with a tragic, comic shame at a moment when a unique — and not to be given again — opportunity was given to her to present in the eyes of the whole Christian world her indisputable majestic prestige, which she herself has humiliated through the policy of hesitations and irresolution until the last moment.

"The matter has become more serious and more tragic since the Russians changed tactics and policy. This should have been foreseen and, as I had suggested from the very beginning, the Ecumenical Patriarchate and the Church of Greece should have sent observers in time.

"Now it is too late. Thus we will remain all alone, enjoying our Orthodoxy and our ecumenicity, and we will be informed of the happenings from the newspapers, while other Churches are taking unquestionably our rightful place — and these energetic Christians will courageously and decisively march forward, leaving behind the lifelessly walking ones. . . ."

Archbishop Chrysostomos, said RNS, has pointed out that the Orthodox Churches agreed at the Pan-Orthodox Conference on the island of Rhodes last summer that a united front would be taken in response to Vatican invitations to the Council. RNS reports that some Orthodox are attending the Council, as guests of the Vatican Secretariat for Promoting Christian Unity, and not as representatives of their Churches. They enjoy the same prerogatives as do official representatives.

### Appeal to Humanity

"It is our ardent desire that, in this world which is still so far from the desired peace because of the threats engendered by scientific progress itself — marvelous progress, but not always intent upon the supreme law of morality — the light of the great hope in Jesus Christ, our only Saviour, may shine."

So the members of the Second Vatican Council of the Roman Catholic Church closed their recent "Message to Humanity," an appeal to all men. [The translation from the Latin original is unofficial, and was printed in the *New York Times*.] The appeal was issued on October 20th. It said, in part:

"There is no man who does not detest war and who does not ardently desire peace. But this is the greatest wish of the Church who is the mother of all. Through the voice of

the Roman pontiffs, she has never ceased to proclaim not only her love for peace, always ready to give herself whole-heartedly and effectively to every sincere proposal. She tends, moreover, with all her strength to unite all peoples and to create among them a mutual esteem of sentiments and of works. Is not this, our conciliar assembly — admirable for its diversity of races, nations, and tongues — is it not a testimony of a community bound by fraternal love which it bears as a visible sign? We proclaim that all men are brothers, irrespective of the race or nation to which they belong. . . .

"The doctrine outlined in the encyclical letter, *Mater et Magistra*, clearly shows how the Church is today absolutely necessary to the world, to denounce injustices and shameful inequalities, to restore the true order of goods and things so that, according to the principles of the Gospel, the life of man may become more human.

"We have neither the riches nor the powers of the earth, but we place our faith in the strength of the Holy Spirit, promised by Jesus Christ to His Church. Therefore, we humbly and ardently invite all to collaborate with us to establish in the world a more ordered way of living and great brotherhood. We invite all, not only our brothers of whom we are the pastors, but all our brothers who believe in Christ and all men of good will. . . ."

#### SEMINARIES

### Study of War

A conference on "The Christian Understanding of War" has been scheduled for November 9th and 10th at Nashotah House theological seminary.

Major General Edward G. Farrand, U.S. Army (ret.), president of St. John's Military Academy, Delafield, Wis., is to address the group, and short addresses are to be given also by Bishop Hallock of Milwaukee; the Rev. Robert P. Taylor, of St. Leonard's House, Chicago; and Chaplain (Captain) Alister C. Anderson, U.S. Army. In addition, the Rev. J. V. Langmead Casserley, of Seabury-Western Theological Seminary, is to lecture on "War in Christian Theory and Practice." A panel discussion, on "Our Ministry to the Armed Forces" is to be led by the Rev. Worthington Campbell, Jr., associate secretary of the National Council's Armed Forces Division.

The conference, according to a report from Nashotah House, is "designed primarily for diocesan armed forces chairmen," but all interested in the work are welcome.

#### ACU

### Reorganized, Refinanced

The American Church Union was reorganized at the 1962 meeting of its annual council, held at the Church of St. Mary the Virgin, New York City, on October 10th and 11th.

Between meetings of the council and the board of directors, the ACU will be governed by a 16-member executive com-

mittee which was elected with a view to securing representation from all parts of the country. In the words of an ACU news release, "Heretofore, the ACU has been directed by governing bodies whose members were drawn from the New York, Philadelphia, [and] Washington areas, largely because this is where the ACU work began in the late '30s and . . . because of the prohibitive travel costs for representatives from distant areas."

Bishop Lickfield of Quincy was re-elected president of the organization.

Not only was the governing structure of the ACU revised at the council meeting, but the organization's financing also was changed. With a mortgage loan, a capital funds account was established and existing obligations were consolidated. A special savings account was set up to receive monies for use in paying the principle on the mortgage.

The Rt. Rev. W. Glyn H. Simon, Bishop of Llandaff, Wales, was the speaker at the council banquet. He traced the history of Anglicanism as affected by the ecumenical movement, and said it was "the duty of those who believed the Anglican Communion to be part of the One, Holy, Catholic, and Apostolic Church to hold fast. They must press for more resolute action for a Prayer Book revision which would secure the moderate, tolerant, but essentially Catholic character of the 1662 Book. They must insist on regarding episcopacy as not just an historic phenomenon which might be dispensed with, but as a part of that whole organism which we call the Catholic Church, without which the whole organism would be defective."

A solemn high Mass was sung in the presence of Bishop Lickfield on October 11th with special intention for the Vatican Council which opened on that day.

The council passed resolutions of appreciation for the work of the Rev. Henry C. Beck, former editor of the *American Church News*, and the Rev. Robert L.

Pierson, former assistant to the ACU executive director. The full time work of both of these men with the ACU recently ended because of a lack of money to pay them. Both are remaining active with the ACU on a voluntary basis.

By action of the council, the ACU statement of eligibility for membership was modified so that now membership is open to one who "believes *ex animo* the Nicene Creed in its entirety in the sense that the Church has always held it."

#### CONNECTICUT

### Youthful Convocation

More than 3,300 young people of the diocese of Connecticut gathered in Bushnell Memorial Hall, Hartford, Conn., on October 21st, for the third triennial "Episcopal Youth Convocation." The young people, from the diocese's 201 parishes and missions, were of junior and senior high school age.

They began assembling at 3:00 p.m. in the National Guard armory, and at 4:15 they marched up Broad Street, past the state capitol, to the accompaniment of the Westbrook, Conn., Fife and Drum Corps and the Stewart Highlanders from Rockville. Police cruisers of the city of Hartford preceded the parade, and the marchers were led by the American flag and the cross.

Combined choirs of St. Margaret's School for Girls, Waterbury, and Kent School, Kent, led the procession into Bushnell Hall, which had been converted into a chapel. Others in the procession included the Rev. Harry B. Whitley; Mr. Morton O. Nace (diocesan youth advisor); the archdeacons of the diocese; representatives of the young people; the Rev. Canon Frederick H. Arterton, of the National Cathedral, Washington, D. C. (preacher); Suffragan Bishops Esquirol and Hutchens of Connecticut; Bishop Gray of Connecticut; and Presiding Bishop Lichtenberger.



Connecticut young people in convocation: An offering for Cuban refugee work.

Lectors at the Evening Prayer were Miss Nancy Kilbourn, president of the diocesan Young People's Fellowship, and Robert Vagt, vice president of the diocesan youth council. Frederick Odell, president of the diocesan youth council, greeted those in attendance, as did Bishop Lichtenberger, whose greetings were both official, as Presiding Bishop, and personal, as a Connecticut resident.

The offering taken at the convocation will be used for the Episcopal Church's work among young Cuban refugees in the diocese of South Florida.

Members of the convocation committee included the Rev. Arthur Robertshaw, chairman; Bishop Esquirol; the Very Rev. Robert S. Beecher; the Rev. Messrs. Earl Estabrook, Roger Gray, George Karney, Jr., Philip Perkins, Jr., George Razez, Robert W. Watson, Jr., and Harry Whitley; Mrs. Fred Walker; Raymond F. Glover; Morton O. Nace; and Hervey E. Stetson.

## NATIONAL COUNCIL

### Correction

In THE LIVING CHURCH's report of the October National Council meeting [L.C., October 21st], the action taken by the National Council in sending a telegram of support to the clergy of Mississippi was incorrectly reported.

The message itself as finally sent was published correctly, but it had been amended on the floor on motion by Bishop Bayne, Anglican Executive Officer. As proposed by the Department of Christian Social Relations, the second sentence read:

"We believe, as one of our Mississippi clergy has said, that none of us can stand in the presence of Jesus of Nazareth, look Him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi."

Bishop Bayne's amendment substituted the following two sentences:

"We quote what one of our Mississippi clergy has said: 'None of us can stand in the presence of Jesus of Nazareth, look Him squarely in the eye, and say that a Negro should not be admitted to the University of Mississippi.' We affirm our complete agreement with this sense of the uncompromising claims of Christ and our support of our Church people in their obedience to it."

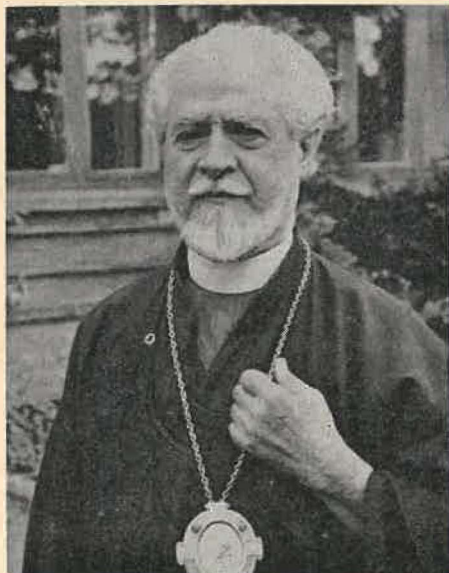
The change was made after a debate in which Bishop Bentley, vice president of the Council, objected to the statement in its original form on the ground that nobody can "look Jesus squarely in the eye." Bishop Bayne later commented that he shared Bishop Bentley's uneasiness about the theology of the phrase in question, and sought in his amendment to express the Council's agreement with "this sense of the uncompromising claims of Christ" without making the exact wording used by the Rev. Duncan M. Gray, Jr., a statement of the Council.

## ORTHODOX

### Archbishop Athenagoras, Former WCC President, Dies

Archbishop Athenagoras, exarch in western and central Europe for the Ecumenical Patriarch of the Orthodox Church, died in London, England, on October 15th. He was a co-president of the World Council of Churches from 1951 until 1954, and was the Ecumenical Patriarch's permanent representative to the WCC. [He is not to be confused with Ecumenical Patriarch Athenagoras I.]

The archbishop, according to Religious News Service, was born Alexander Cavadas on the island of Corfu, off Greece.



RNS

Archbishop Athenagoras: Dean, bishop, exarch.

He studied at the University of Athens, and later at Oxford University. At one time he was dean of the Greek Orthodox Theological Institute (then in Pomfret, Conn., now in Brookline, Mass.), and for five years he edited the *Orthodox Observer*, official publication of the Greek Archdiocese of North and South America. He also served as dean, and later bishop, of Boston.

## NEW YORK

### Justices in the Pews

The annual service for the blessing of God upon the courts of justice was held at Trinity Church, New York City, on the afternoon of October 10th. More than 50 judges signed the attendance register and were welcomed by the rector, the Rev. John Heuss.

In procession, the robed judges marched to the nave of the church and into the pews. With the judges was the fire commissioner of the city of New York, Edward Thompson, a member of the Church Club of New York.

The President of New York University,

James McNaughton Hester, delivered an address, saying, "We are forever, in each generation and in each of our days, like travelers in a strange country, aware from what we see that there is a governing Intelligence and an order of things. . . ." He continued:

"In religious terms, the law exists to provide conditions in which the individual can seek salvation. . . . As society's representative, the judge is expected to adjudicate without personal prejudice or passion. Paradoxically, however, only by using his own most personal human quantities can the judge exercise his role with accuracy. . . ."

"If we believe that our conception of society and the individual's role in it is consistent with God's purposes, the administration of justice can be interpreted as our attempt to fulfill God's will and becomes therefore, a sacred responsibility. This explains why we are here today to ask God's blessings on our courts of law and the administration of justice. We do this in humility, because we know that, at our best, our comprehension of God's design is imperfect, our understanding of man is imperfect, our laws are imperfect, and that no human can serve God's purposes perfectly. Yet our judges must seek, in performing the duties of their high calling, to deal with men in accordance with our beliefs about God's will for men. Judges thus become not only the representatives of the people but also the servants of God, and must be ever mindful of our inability to fulfill even our own best intentions without God's guidance and help."

Bishop Donegan of New York presided at the service and gave the blessing.

The Hon. Florence M. Kelley, administrative judge of the Family Court of the state of New York within the city of New York, read the first lesson; the second lesson was read by the Hon. William B. Groat, justice of the New York Supreme Court and administrative judge of the Civil Court of the city of New York.

The Rev. Dan Potter, director of the Protestant Council of the city of New York, read the prayers.

The service was sponsored by the Church Club of New York and the Protestant Council of the city of New York.

## PENNSYLVANIA

### Ecumenical Spring

"A flowering springtime and not just a January thaw" lies ahead for Anglican-Protestant-Roman Catholic relations if the policies of Pope John XXIII continue, Presiding Bishop Lichtenberger believes.

He said as much at a dinner recently held in honor of Bishop Hart of Pennsylvania, who was celebrating the 20th anniversary of his consecration. Bishop Hart plans to retire next July. (The Rt. Rev. Joseph Gillespie Armstrong is coadjutor of the diocese.)

Bishop Lichtenberger, speaking of the new "ecumenical climate," recalled his visit to Pope John last year. He called the experience "heart warming," and quoted

Pope John as saying, "If you could read my heart you would understand more than I can put into words." Bishop Lichtenberger said the stage is being set, as never before in recent centuries, for "a search for unity in the spirit of truth and compassion through serious conversation."

"Those who truly love and know their own Church are the best fitted for ecumenical discussion," he said, but cautioned that the approach does not call for any "denominational banner-waving."

Bishop Hart told the estimated 1,500 people attending the dinner that he was thankful for the "great loyalty given by clergymen and laymen." He said, "I have always tried to be a bishop of the whole diocese, and not to any one shade of Churchmanship. I don't object to miters," he said, but added, "I don't want one on my head." In conclusion, he said:

"The Church belongs to those who are not members of it. It is not meant to be a club for 'nice' Episcopalians. If you do not have this conception, if you cannot meet this change, this diocese will not have any future. But it can have an even greater future than the past."

## JAPAN

### Kyoto Bishop

The Rt. Rev. Matthew Yuzuru Mori, former dean of the Central Theological College (seminary of the Japanese Church), was consecrated Bishop of Kyoto on September 21st.

Bishop Mori was born in 1908, the third son of the Rev. Joshua R. Mori. In 1931 he was graduated from St. Paul's University and the seminary (which in those days was associated with the university). He was ordained to the diaconate in 1932, and in 1935, after studying at the General Theological Seminary, New York City, he was ordained to the priesthood.

## GREECE

### A Piece of Bread

Protesting their low pay, 15 Greek Orthodox priests have applied for permission to emigrate from Greece to West Germany, where they hope to receive employment in industry.

In a recent letter to Bishop Philip of the diocese of Drama, the priests said that low salaries had "led us to misery."

"We can't bear the thought of not being able to provide clothing and enough food for our children," they said in their letter. "How long can we stand this condition?" They asked their bishop to allow them to go to West Germany for work as laborers "in order to meet the tremendous demands of providing for our families."

"Our plight is beyond description," they said. "We are starved and clothed in rags and even a piece of stale bread is denied us."

Parish priests are described as the worst

paid class in Greece. Their salaries range from \$12.80 per week for university graduates in theology to \$6.50 for those having only a primary education.

Parish priests receive salaries through a levy on all parishioners and from revenue from weddings, Baptisms, and burials. Greek Orthodox Church leaders opposed the levy, charging it alienated the faithful. Government leaders have taken action to abolish the tax and have promised to allocate more funds for payment of priests. [RNS]

## SPRINGFIELD

### Bishop's First

Bishop Chambers of Springfield, recently consecrated [L.C., October 14th], opened the annual synod of the diocese of Springfield on October 9th, in St. George's Church, Belleville, Ill.

Speaking at the synod banquet, the bishop asked for prayers for the Second Vatican Council of the Roman Catholic Church, saying: "This Council is of great encouragement to the non-Roman world, for many thought that the First Vatican Council . . . had marked the end of such Councils with the declaration of papal infallibility, and yet the pontiff himself has called this Council . . . and Pope John XXIII seems to have conceived this Council and subject matter in terms of ultimate union of all Christians."

Episcopalians, said Bishop Chambers,

should be convinced and vocal that the spiritual road they travel "is the best, the most fitting, the truest to the facts and the nearest to apostolic teaching, and the finest from every devotional, intellectual, emotional, and inspirational point of view. . . ."

The synod adopted an operating budget of \$107,785, including provisions for a health, accident, and life insurance program for the clergy. The program has been under consideration for a number of years. The synod also asked the department of Christian social relations to study the effect of the recent Supreme Court ruling on prayer in public schools, and report its findings. It also asked that Churchpeople support a proposed amendment to the Illinois constitution favoring judicial reform.

**ELECTIONS.** Standing committee: Ven. John Young, Very Rev. Edmund Ringland; Thomas Shafer, William Stoune. Diocesan council: Rev. W. John Harris, Rev. Darwin Bowers; A. R. MacMillan, Newton Williams. Delegates to provincial synod: Rev. Messrs. David Nyberg, John Young, O. Dudley Reed, Harris Mowry. Delegate to Anglican Congress: O. Dudley Reed.

**ELECTIONS OF EPISCOPAL CHURCHWOMEN** (meeting concurrently with the synod): President, Mrs. A. R. MacMillan; vice president, Mrs. Roth Smith; secretary, Mrs. James Metcalf; treasurer, Mrs. Walter Ward.

The Rt. Rev. Arthur A. Chambers (right) was consecrated Bishop of Springfield the first of last month [L.C., October 14th]. Others in this picture are, from left: Bishop Donegan of New York; Presiding Bishop Lichtenberger, shown blessing the new bishop's crozier; Bishop Mallett of Northern Indiana; and the Rev. William L. Jacobs, serving as chaplain to the Presiding Bishop.





*Continued from page 7*

mittee of the World Council of Churches expressing "concern and regret" at the "unilateral action" of the United States is in marked contrast to the virtually unanimous action of the Organization of American States in recognizing the Cuban military build-up as a threat to hemispheric security and calling on member states to take action to cut off the flow of military material from the Sino-Soviet bloc.

It is a time to pray, and pray earnestly, for the peace of the world. But peace does not come either through the irresponsible use of power or through an irresponsible retreat from its use. President Kennedy has acted with decisiveness and restraint to guard our own national safety and that of the many nations who are allied with us.

## Roman Spring

The first message from the Vatican Council, together with the various events that have been reported as the Council organized itself for its work, have continued to give evidence that there is a powerful spirit of renewal at work in the Roman Communion. "Under the guidance of the Holy Spirit we intend in this meeting to seek the most effective ways of renewing ourselves and becoming increasingly more faithful witnesses of the Gospel of Christ," said the bishops in their message. Such words remind us of the Pope's statement that the idea for the council came to him "like the flowering of an unexpected spring."

There is no sign, of course, of any retreat from the Roman Catholic view of the true Church as consisting of those who are in communion with the papacy or from the Roman concept of the authority of the Church;

nor do we expect any such retreat. Nevertheless, the new openness to the leading of the Holy Spirit, the new readiness to communicate with other Christians, the greater charity and humility in expression all indicate that the fathers of the Council are in tune with the purposes for which the Council was called.

## New Materials

More than once in recent months we have been impressed with the quality of materials prepared for parish use by the Episcopal Church's National Council. The latest batch, concerned with the Church School Missionary Offering for 1963, came to our desk the other day with a memo attached by an L.C. staffer, to this effect:

"I think the millenium is practically upon us! Not only does the whole parish study the same missionary area (day I thought I'd never live to see), but just take a look at the Church School Missionary Offering materials. They're good! They're terrific! They've got somebody around with a refreshing simplicity and sanity of mind."

The materials are built around young Shan, a Christian child of Taiwan, who, according to the Guide for Leaders, is "mission personified. . . . In his tiny person the whole Church on Taiwan is symbolized in all its strangeness and all its familiarity. We cannot know the many over there and love them. But we can get to know Shan. . . ."

How Shan prays, what Shan's priest says in the Communion service, letters from four Chinese children, a Shan coloring leaflet (paints cleverly printed on) — look the package over or get your rector to show it to you, and decide for yourself whether our staffer's enthusiasm is well placed.

## SPECIAL REPORT

### Statement by the Presiding Bishop

This statement was written to be made by Presiding Bishop Lichtenberger at a press conference on October 27th, before the start of the House of Bishops meeting, at Columbia, S. C. Various cathedrals and other churches agreed to use the statement during services on October 28th.

In transmitting the statement to news media, the Rev. Arthur E. Walmsley, executive secretary of the National Council's Division of Christian Citizenship, said, "In the present crisis, it is important that the Churches support efforts which encourage restraint, and particularly a working through of the crisis by negotiation within the United Nations and other instruments of international coöperation."

The Presiding Bishop's statement:

"International events of the past few days intensify the threat to the peace and continued existence of life on our planet. The decisions facing the President of the United States and his advisors are terrifying. To strike a balance between resistance to tyranny and the threat of a nuclear holocaust involves not only political and military calculations of enormous consequences, but moral choices of profound complexity and effect. As fellow Christians, we stand with the President in the loneliness he must feel as he faces the awesome demands of his calling.

"At the same time, we affirm that the Gospel transcends power politics. We Christians know and believe that the will of God is the reconciliation, not the overthrow and destruction, of men and races. As our bishops have repeatedly affirmed, 'War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.' Nuclear war is a monstrous evil, holding the promise of annihilation of all men and their cultures. In the midst of the dark balance of terror

which hangs over our common humanity, men of good will everywhere ask helplessly, 'What can I do?' I say we can give ourselves to a massive assertion of the human spirit. We can urge upon all governments, and upon the United Nations, that a way be found to end the arms race. We can make known our commitment to all efforts for negotiation of differences. Above all, we can avoid reckless talk and precipitous action.

"The bitter lesson of the present crisis is that nation states can no longer afford to gamble with the future of human civilization. The peoples of the world must make it clear to all governments that our only alternative to destruction is peace.

"I call upon the members of our Church to continue to pray for the peace of the world and the unity of all men. Every Christian can pray daily wherever he finds himself; I urge also that special services be called in communities throughout the country, if possible across the lines of denominational separation, to witness to the universal longing for peace with justice."

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

<b>New Guinea Students</b>	
Previously acknowledged in 1962 .....	\$451.05
R.G., Easton, Md. ....	10.00
	<hr/>
	\$461.05
<b>Cuban Refugees</b>	
Previously acknowledged in 1962 .....	\$1,882.53
M.F., Highlands, N. C. ....	10.00
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	\$1,892.53
<b>Albany Contemplative Order</b>	
Previously acknowledged in 1962 .....	\$15.00
L.H., Palo Alto, Calif. ....	5.00
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	\$20.00
<b>Rufigi Mission, East Africa</b>	
Previously acknowledged in 1962 .....	\$130.00
Arthur Mann Auxiliary, St. Paul's, Rochester, N. Y. ....	10.00
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	\$140.00
<b>Lebombo School, South Africa</b>	
H.F., Schenectady, N. Y. ....	\$5.00
<b>Walsingham</b>	
Previously acknowledged in 1962 .....	\$ 7.00
D.W., Bartlesville, Okla. ....	5.00
	<hr/>
	\$12.00
<b>Okinawa Discretionary Fund</b>	
J.T., Glen Ridge, N. J. ....	\$50.00
<b>Korean Lepers</b>	
Previously acknowledged in 1962 .....	\$ 89.50
St. Cecelia's Guild, St. Luke's, Grants Pass, Ore. ....	10.00
St. Simon's Church, Fort Pierce, Fla. ....	21.58
M.H., Thomasville, N. C. ....	10.00
N.J., Louisville .....	5.00
A.M., Providence, R. I. ....	3.00
A.S., Charleston, S. C. ....	3.00
M.T., Trevilians, Va. ....	5.00
V.C., Claremont, Calif. ....	10.00
A.M., Salem, Mass. ....	10.00
L.J., St. Louis, Mo. ....	50.00
J.G., Bryan, Texas .....	20.00
P.B., West Hartford, Conn. ....	200.00
M.B., Richmond, Va.; in memory of R.B.C. ....	5.00
	<hr/>
	\$442.08



Coming,

November 25th:

The LC Christmas

Book and Gift Number

## DOGMA

Continued from page 9

other. But we should be slow to condemn.

(3) We can use the challenge of disturbing theological thought as a new occasion to think for ourselves. We should try to understand criticisms of accepted doctrine, and weigh them against those precious Anglican authorities — Scripture, tradition, and reason. Do we find freedom to believe in the new teaching? Can we learn from it even if we reject it?

(4) Theologians propose. The Church as a whole, over a long period of time, disposes. The critical and constructive labors of theologians are one part, one phase, of the continuing renewal of the Church, one sign of its continuing vitality as age succeeds to age.

I should like to illustrate the task of theology with reference to the dogma of the Virgin Birth, since it has been recently so widely discussed.

The doctrine has obviously meant a great deal in the Christian tradition. A theologian begins with the desire to articulate the deepest meaning which he can perceive in the affirmation. As a modern man, he at once runs into some difficulties.

The Virgin Birth used to be criticized as a biological impossibility. It *could* not have happened, ran the argument. Such criticism would be regarded as unscientific by the most knowledgeable scientists today. No event can be declared impossible *a priori*. If it happens, it happens. So the force of this criticism on the grounds of science does not seem to be weighty. It *could* have happened.

### Serious Questions Raised

There are at least three other problems, however. First and foremost, *did* it happen in historical fact? Historical criticism of the Bible, from which we have all profited so much, has raised serious questions about the historicity of the narrative. And we understand in our day that it is impossible to be absolutely sure that any event of the past really happened. We work with degrees of probability. I confess that in this case the historical probability seems low. Neither St. Paul nor St. John mentions it, and one would scarcely say that they were lacking in Christian faith. I could not absolutely deny the Virgin Birth as a historical event. I should have to say that the evidence for it is slight, in comparison, say, with the evidence for the Resurrection, but I could not object if any person came to the opposite conclusion. It *might* have happened.

Secondly, we observe that by the Middle Ages, the doctrine of Jesus' Birth from His virgin Mother was used to remove Him from the chain of original sin, in which every other person was thought to be involved by an act of procreation. The Bible itself lends no support to this biological theory of the transmission of

sin, and I cannot think that many people subscribe to it in our day. I do not. The doctrine has been distorted by this use of it.

Third, a certain kind of biblical literalism understands that Jesus' miraculous Birth proves His identity as the Divine Son. To deny it as an historical fact is then tantamount to denying the Godhood of the Saviour. But in the rest of the Gospels, Jesus always refused to give physical proofs of His identity to those who did not want to believe. I cannot regard the Virgin Birth as a proof without involving myself in great inconsistency. *Because* we believe in Him as Lord and Saviour, His Birth has special significance. But the character of His Birth does not produce belief. The doctrine has been distorted by this use also.

In view of these three considerations, we are thrown back directly upon the biblical narratives. What are we to make of them? I now understand them as utterances of faith. They speak of Jesus' election by God as the Christ from the moment of conception in the womb of His Mother. If Jeremiah was conscious that God had said to him,

"Before I formed you in the womb I knew you,  
Before you were born I consecrated you" (Jer. 1:5),

and if St. Paul could write,

"But when he who had set me apart before I was born, and had called me through his grace. . . ." (Gal. 1:15)

how much the more should the Church say of its Saviour,

". . . conceived by the Holy Ghost,  
born of the Virgin Mary."

Moreover, Karl Barth's point about Mary's virginity must be made:

". . . to what is to begin here man is to contribute nothing by his action and initiative. Man is not simply excluded, for the Virgin is there. . . . God did not choose man in his pride and in his defiance, but man in his weakness and humility, not man in his historical role, but man in the weakness of his nature as represented by the woman. . . ."<sup>3</sup>

To understand the biblical text in some such way as this frees me to believe the credal affirmation. Such work builds up faith, and does not tear it down. We have made a theological explanation of a doctrine. It implies criticism of past formulations. It does not deny the doctrine itself. It is the work of theologians to make such proposals, in the interest of renewing the Church. It is the work of the Church at large to discuss and decide about such proposals. Out of such discussion doctrine, and eventually even dogma, is born.

<sup>3</sup> Barth, Karl, *Dogmatics in Outline*, Philosophical Library, New York, 1949; p. 99. *Man* here means *humanity*, of course, not *maleness*.

## VOGUE vs. VERITY

*Continued from page 15*

the revolution will have to judge it by what we read and what we encounter from time to time. Some years ago I had the privilege of attending a conference on Christian education. For discussion purposes we were divided into groups which were to buzz and buzz, but never sting. Soon our little group was aware of a priest who had a gleam in his eye and a painful frown on his brow.

When we buzzed about the Ten Commandments, or the lighting of classrooms, or the psychology of the rejected adolescent, he would interrupt with an impassioned appeal to us to see existence his way. "There's no Cross in all this," he would declaim. "We have to die daily." It was the era in which crisis and decision were the watchwords of the elite of German Protestantism. It had come out in this priest as an agonizing decision to manufacture a crisis if he didn't find one ready to hand. After three days of this fatuous crisis theology, we were pleased to hear a charming Low Church lady ask him to go jump in the crimson lake.

Churchmen who do not wish to be liberated by the new theology may welcome some marks by which its amorphous bulk may be recognized:

(1) A tremendous respect for Martin Luther as a theologian and an acceptance

of his teachings as authoritative for the Episcopal Church, whereas the whole history of post-Reformation Anglicanism has been a determined resistance to a Lutheran takeover of our theology. The last thing we need at this late date is a founding father among the Reformers. Surely Lord Fisher of Lambeth voiced the true Anglican position when he said we have no other theology than the Catholic doctrine of the Catholic Church.

(2) Constant references to German-speaking and British nonconformist theologians, to the neglect of Anglicans. Watch for such clues as "What thinks Bubenfuss?" or "Schlechthassen will not allow this," or "At the GLC our DRE told us to follow SK with PTF."

(3) A disposition to separate Jesus from Christ, as the Nestorian heretics did. Churchmen do not put their faith in an empty tomb, but in a living Lord. Nevertheless, Churchmen do not believe that the mortal remains of Jesus Christ are moldering in Palestinian soil. When they learn that many of the new theologians believe just that, they will see that they preach another Jesus than our Redeemer. Nor is there any point in saying that our Lord's Birth of the Virgin Mary is a matter indifferent. Everything about God Incarnate is important, not least the way He entered this world and the way He conquered death.

(4) A denial that the Church is visible.



Lord Fisher: No other doctrine than the Catholic doctrine of the Catholic Church.

They will assert that God the Holy Spirit may or may not be at work in any given parish. Now when we are travelling in a far land and get up early on Sunday morning to receive Holy Communion in an Anglican Church, we scarcely want to speculate whether or not the presence of Jesus Christ is there in that Sacrament. God is not going to forsake His Church. Though we are sinners, and the Church

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may be poor, her ministers ignorant or vicious, one thing is absolutely certain, whether two or three are gathered together around a tottering wooden altar in a mud hut in Africa, or throngs are kneeling under the majestic dome of St. Paul's London: The certain thing is the presence of the Holy Ghost, guaranteeing the validity of the Sacraments in the Catholic Church.

(5) A contempt for reason and whatever other imprints of the mind of the Creator remain in natural man. With this weapon they sweep aside 20 centuries of Christian thought. Nothing matters to them but the impact of God's existential act on their interior life. Of the terms and nature of this experience, each individual is to be the sole interpreter.

(6) A new and extremely flexible morality. In this field the revolution has made its greatest inroads into our Church. Is marriage indissoluble in the teaching of the Episcopal Church? If you think so, you are one of a minority that has not been converted by the new morality. Its more advanced practitioners will preach that the crimes of murder and abortion are actually blameless or praiseworthy if done from motives of pure love, such as releasing some friendless old woman from nagging backache.

**Not off the Ground**

Despite its onslaughts, be of good cheer about the fate of the new theology. Much of it is so absurd that it will eventually be laughed out of court by the sense of Episcopal parishioners. More of it is incomprehensible. The efforts to preach and teach it to our seminarians and congregations have not got off the ground and never will. Some of it is a healthy corrective to our complacency and intellectual sloth. After all, four centuries of reformed Anglicanism have done their work well enough so that most Episcopalians have some grounding in the true faith.

Churchmen love the Sacraments, they believe the Creeds, they are loyal to the tradition, they prize the liturgy. Should the theological revolution survive long enough to come to their attention in a form that can be defined, they will reject it decisively. In sections of the Church where it is now dominant, there are pockets of considerable resistance to it.

If Aquinas is a dolt and Richard Hooker a dullard, if Dante and Shakespeare lack the *kerygma* and El Greco and Fra Angelico don't get the picture, then we can afford to be behind the times in our appreciation of the piping hot new Gospel from German lands. If Lancelot Andrewes and Jeremy Taylor, Gore and Maurice, Dom Gregory Dix and Fr. Huntington, Kenneth Kirk and Arthur Michael Ramsey are donkeys, it behoves you and me, dearly beloved, to amble off to the fields and munch thistles. We shall be in excellent company.

**EXPERIENCE**

*Continued from page 16*

especially among American theologians.

Mention has been made of the "American Way of Life." What opportunities may the theologian find in this novel irruption into history for serving the missionary imperative of Christian faith?

The crucial item in our collective experience as Americans is that we live in a type of society which has never before existed.

We are no longer, if we ever were, a traditional society enjoying the calm in which set styles of life and systems of thought can be cultivated with the certainty that our inheritors will receive these patterns as significant ways to arrange their lives. The life-set and expectations of the son are no longer those of the father. Decades, not generations, define what continuities there may be in our national life.

Tocqueville, over 100 years ago, noted with precision one feature which moves our society on its novel way: equality, or democracy. The democratic man, he says, forgets his ancestors; he must rely on his own resources. Equality, Tocqueville remarked, threatens finally to enclose democratic man "within the solitude of his own heart."

A contemporary countryman of Tocqueville, Bertrand de Jouvenel, gives us a convenient way of referring to a related feature of our American innovation. "The City of Productivity" has reached its greatest expansion and most intensive expression in modern America. The citizen of this city must be a "responsive nomad, hastening off to whatever the objective of maximizing production calls him."

**Attachment Must Be Discarded**

The conditions for maximum productivity and, therefore, high consumption, demands displacement of the citizen from the soil of his native region, ancestral ties, familiar idioms. Military, corporation, construction, academic, transportation, sales, assembly-line people cannot be achieving members of the City of Productivity and remain *at home*. Attachments to the soils of his fathers, the towns and states of his ancestors, the companionship of boyhood neighbors must all be discarded in a society which demands detachment as a necessary condition for the high mobility of all units in the assemblage of production.

Equality and productivity are the twin, if sometimes contrary, goals to which the consensus of this nation is committed. Service to these ideals drives the "permanent revolution" in this country.

No longer can prescribed beliefs and modes of life be mediated to these citizens through ancestral ties, affective attachments to soil and neighborhood, or jobs (which may change because of automation, the Common Market, or falling

consumption of a particular product).

If these are crucial features of the City of Productivity, how does religion in American life appear in relation to these features? Theological critics of the "revival of religion" in America seldom have appreciative words to say about it. One suspects they are busy demonstrating the evident deviations from traditional norms of faith when they are not making the equally evident point that churches too are social institutions partaking of the ethos of their provincial settings. Theologians who seek to serve the missionary enterprise in this ethos will accept these findings as helpful but will not rest content with them as conclusive interpretations.

What are likely to be the aspirations behind the "religious revival" which appears to be going on?

#### Search for Identity

M. de Jouvenel's nomads in the City of Productivity are likely to be in search for self-identity; they will be highly susceptible to the nostalgia for a paradise of stability, order, continuity, and affection, probably believed to be lost in the rural America of their youth or that of their parents; or, to sum both probabilities up in a single phrase: they will be in search for "values."

Self-identity, no longer mediated in traditional ways, the self-identity sought by repeatedly displaced persons, has to be a self-conscious achievement, not a received ascription or disposition. The aspiration for affluence is usually easily observed; no less evident are the aspirations for self-identity and meaning. In times of great disjunctions between the familiarity of childhood and the unfamiliarity of the mobile adult world, persons are more likely to express their aspirations and puzzlements in the language of value, not that of belief or doctrine, even when they use the idiom of traditional Christian piety.

However, the categories of "value," "aspiration," and "experience" are precisely those categories which one finds treated lightly or not at all in much modern theology.

A missionary-directed theological inquiry will not be interested in supplying signs toward the churches as restful oases for travellers dusty with the modern pilgrimage; nor will it be concerned to supply the needs of nostalgic persons for the old continuities which no longer exist in modern life. It will be responsibly concerned to assist modern sojourners in the City of Productivity to interpret their experience, their quest for values, their fascination with traditionalisms, their aspirations for the good and the true in the patterns of their own experience. In seeking to serve these persons it may discover new meaning in the story of the Christian as a pilgrim amid the uncertainties of the world.

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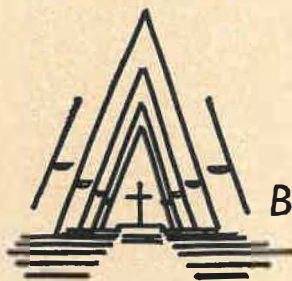
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## NESTORIAN RECTOR

Continued from page 19

week for six weeks. But the work is given dimensions that other procedures seldom provide — a systematic, disciplined study in depth of the subject, and the inclusion, by taking a series of courses, of all the major divisions of a curriculum. Like any good school, a school of theology at its best says, with authority and persuasiveness: *This every Christian should know.*

Schools of theology, but *not*, please notice, training schools for Church workers. Better-trained workers may eventually be recruited from these lay students, but these are people who attend school for the sake of the study itself: the finest of all possible reasons for going to school. They want to look more deeply into the faith for the glory of God and the edification of their souls. They are not hoping to be promoted from 9:30 a.m. usher to 11:00 a.m. usher. They want to know why Tillich's Christology is criticised by George Tavard, a matter not of immediate practical value but one that illuminates the difference between Protestant and Roman Catholic, and opens in its way the mystery of the nature of Christ.

### Theology in the World

Nevertheless, this spreading theological concern of lay people is intimately linked with the direction taken by the "lay renaissance" in general. Their study has two poles; one, the faith in its fulness; the other, the world in its complexity. How can anyone really be a *Christian* "out in the world" and stay alive? A lay person comes to class convinced, or at least hopeful, that there is an answer, and determined to find it in terms that make sense in the life he leads. He has heard the answer only partially in sermons, and only then if he is lucky in having a rector who can add good preaching to his multitude of duties. But even the most eloquent preacher cannot in 20 minutes make hours of study unnecessary. On the contrary, he whets the appetite for such study. The lay school of theology always has two words in its motto: Faith and Relevance. The Truth (but not abstract and academic) and the World (as a layman experiences it).

An important fact emerges from the work of such schools, of the greatest importance to lay people and clergy alike. It is this: In the effort to learn how to be a Christian in the world, *it is the layman, not the clergyman, who has the most to contribute.* In an age in which hurricanes of change are blowing through our world, the great task of the Christian (as always) is to find the temporal meaning of the eternal truth. To do it, a man must know the world as well as the faith, and work out within the world itself those practical, possible applications of the faith that our kind of world permits. To misjudge the world and its ways

can be as fatal as to misunderstand the faith and its meaning. Piety cannot make up for political or economic or scientific ignorance. And it must be regretfully added that many lay people find in their clergy just this ignorance. How, they ask, can the faith be interpreted to the world by one who does not really live and work and suffer in it?

This suggests that when lay people take courses in seminary subjects, they will probably approach them as few seminarians or faculty do. They want not just theology-in-itself (if there is such a thing) but theology in dialogue with the world, answering the world's hard questions. Such studies might contribute to the forming of a new theological perspective in the way that theological studies by native Christians of the younger Churches can open new pathways into the faith.

### The Same Language

Will the lay concern for theology possibly open a gap between clergy and laity? If a lay person in a parish should discover that he or she is more theologically literate than the rector, Christian humility could be put to severe tests on both sides. Far more likely, however, is the happy result that for the first time clergy and laity may speak the same language. Consider Bible reading. We have always been proud of having put the open Bible freely into the hands of all people. But we train only the clergy to read it. More than a century of helpful scholarship is available to make the ancient text come alive. Our failure to awaken lay people to the biblical treasures is indicated by the astonishing opposition of modern Christians to a more accurate contemporary translation. Their real concern is in how it sounds, not in what it means; they like the music of God's voice, but ignore what He says.

Can parishes provide adequately for the teaching of theology to lay people? Is the average rector both willing and able to be a teacher? It takes a rare person to lead a class through the obvious level of interests and needs into the underlying truths that are mastered only by disciplined study. Perhaps only a few people in a parish will want to take their studies that seriously. The schools of theology for lay people usually draw upon seminary faculty for teachers and are located in cities where they can serve as super-parochial centers — graduate schools for those who have outgrown the classes that their parishes can offer. For the candidate for such a school who does not live near one there is always the opportunity for reading which a wealth of inexpensive editions of good books makes increasingly available. Or let two thoughtful people read the same book, and even if there be no log to share, they may discover that they are a school in miniature and that the largest ideas can flourish in the smallest company.

# REVOLUTION

Continued from page 13

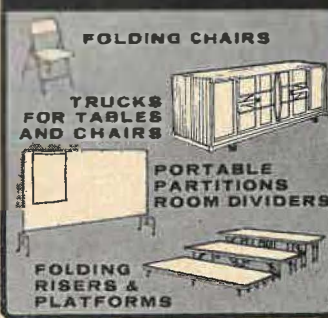
has spoken and acted in Christ. The operative term is *faith*, and thus again we are able to see that the theological event which has marked our era is the return to that outlook which is preëminently biblical and which has made itself felt at decisive junctures in the history of Christian thought. As many a warrior has broken his lance on impenetrable walls, so many a theological expositor has broken his pen in the attempt to penetrate the profundities of this centrality of faith as evinced by this new direction of theological thought.

## The Community of Faith

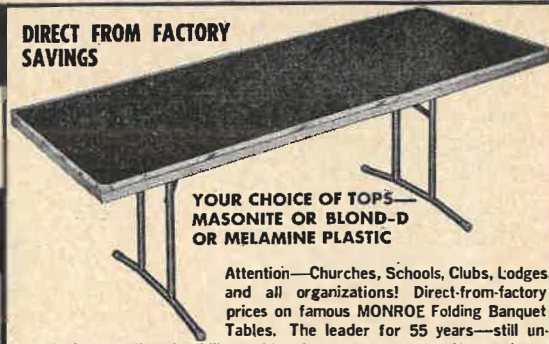
This emphasis upon faith is the result of the revolt from liberalism and humanism which would dissolve Christianity into generalized religion and destroy the distinctiveness of the Christian message. Because there can be no argument which can rationally demonstrate the existence of God, the fact that He is and has done what is claimed can only be a matter of proclamation. Consequently, at the very edge of all human existence, the question remains, "What does it all mean?" To such a question there can be no answer except one *hear* it; that is to say, the true human situation is revealed in the outer extremities of life, beyond which we cannot go. When man recognizes that his ultimate achievement is a question, then he can hear an answer. His acceptance of the answer is an act of trusting in the One who gives the answer. At such a point, he can receive the answer that God gives, Jesus Christ to whom the Scriptures and the preaching of the Church bear witness. There is a certain exclusiveness about this, for it means that man can hear only when he has gone to the edge of life and made the *decision* for the God who has so acted in Christ. In this act the man is seized and the broken relationship between God and man is restored. He thereby enters the "community of faith" which is the Church and outside which there is neither faith in God, nor any understanding of what revelation is.

I have not sought here to do the impossible by expounding the whole system of Church dogmatics as conceived and set forth by Barth nor have I myself accepted the notion nor tried to convey the impression that Barth is either typical or the only voice in theology. Rather it has been my intention to show how Barth as a leader of the theological revolt from liberalism has posed the problem of the distinctive character of that knowledge of God which produced the Bible and that he has posed the question as sharply as it has ever been posed. In our present situation in theology, Barth is not alone, but he has raised the question and there are those who lean strongly upon his

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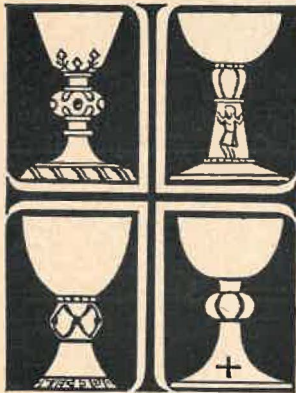
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answers while others would as strongly qualify them.

Ever since Barth began writing theology, he and Emil Brunner, a fellow Swiss, have had a running controversy over whether or not any revelation of God is discernible in the created order. Both would agree that the created order is God's handiwork. Brunner would contend that there is a point of contact between God and man whereby man can achieve something of the knowledge of God prior to his acknowledging the act of God in Christ; for him this point is the personal encounter that occurs between men, and he works this out as a clue to Christian knowledge of God. For Barth, as also for Reinhold Niebuhr, this procedure is too close to relating the Christian faith to universally valid principles. For most of us, however, the true relationship of persons is an analogy, albeit a very imperfect one, of the relationship of God and His own created beings. Barth's intransigence on this question may be an index of the primacy of faith in his theological system, but it may also be a point on which he will yield as his *Church Dogmatics* progresses. The primary problem involved in this apparently ethereal discussion is indicative of the alteration in stance which has taken place in theological discussion in the past half century. As we pointed out, the theology of this period has been concerned to pinpoint the uniqueness of the Christian faith. In so doing, Barth began by going to the opposite extreme from the liberalism which preceded him and out of which he came. One way of characterizing this shift, is to take the category of revelation and see how it is understood.

For liberalism, with its emphasis upon man, his perfectibility, and his quest for that perfectibility, all that man knows about God is really *discovery* rather than revelation. For Barth and those who follow him, the only thing that man can discover is his utter helplessness. In the depth of this discovery, the Word of God can speak to him, and if he will respond to that Word he can be delivered. In other words, revelation *comes* to him from God and demands a response. But, in order that the message which the Bible witnesses can become an answer, indeed *the* answer, to man's dilemma, it must be understood by the hearer. Even though Barth seems to recognize that the Bible speaks in an antiquated way, encasing all it has to say in a long-since outmoded world view, and even though he admits that that world view is not necessary to the truth of what the Bible witnesses, he is not primarily concerned to expound the Bible so that its message can be understood by modern man. Another way of saying this is that Barth is less concerned with apologetics<sup>7</sup> than with dogmatic

theology. It is in this particular area of apologetics that we find one expression of theology which is somewhat opposed to Barth, but not completely so.

The problem for Bultmann and Tillich is not that Barth's emphasis upon revelation is necessarily wrong, but instead that his theology is not able to speak meaningfully of the content of the Christian faith so that non-Christians can be addressed by its proclamation. One of the most significant voices to be raised on this score was that of Rudolf Bultmann, New Testament critic and theologian, who posed the question, "How are we to deal with the fact that the Bible is written in the language of and within the framework of an ancient world view?"

### Affinities of Bultmann

In order to appreciate the cogency of Bultmann's answer to the problem, we have to recognize certain affinities of Bultmann with the whole direction of modern theology. Bultmann is as convinced as Barth of the primacy of the Word of God and the act of God, which is to say that Bultmann is determined that the uniqueness of the Christian affirmation shall be set forth. His distinct contribution is that of proposing a means whereby the message can be *heard* by modern man. We should recall that there is general agreement that the message of the Gospel speaks to man when he has recognized his own helplessness. In other words, Bultmann is at pains to make the Gospel meaningful to those who have experienced the utter helplessness of man, but to do so in a way which will preserve the uniqueness of the proclamation. Thus he tries to interpret what the Bible is saying by actually relating its message to our own experience as the New Testament relates its message to the experience of the first generations of the Christian Church. One could set up a kind of formula for this enterprise which would make it rather easier to see what Bultmann is doing and some of the pre-suppositions which underlie it:

Word of God (in terms of) 1st century world view = Bible (N.T.)

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<sup>7</sup>Justification of Christianity in philosophical terms.



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The first presupposition of this method is that the total expression of the Christian faith as accomplished by the Bible is normative and authoritative for the Church. Bultmann shares this view with Barth, Brunner, and the rest of post-liberal theology. But this poses a further question: "How much of the New Testament is bound to the first century viewpoint and how much is the abiding word of God?" The liberal movement of the 19th and early 20th centuries answered that question by assigning the teaching of Jesus to the category of abiding word of God and most of the rest of the New Testament to dispensable setting. Its method was to remove all the dispensable setting and then to interpret the kernel of Jesus' teaching by means of romantic idealism.

The program of Bultmann was considerably different for he recognized that the center of gravity of the Christian proclamation was not in the teaching of Jesus but in what the early Christian Church proclaimed about Him. But, it soon became evident, what the Church proclaimed about Jesus as the Christ was proclaimed in language that belonged to the first century and within the world view of the first century. Therefore, according to Bultmann, what is to be done in the 20th century, if we are to be true to the authoritative Christian proclamation, is not to demand that everyone who hears the proclamation become a first-century man, but that the proclamation be made, without remainder, in 20th-century terminology and thought. This process Bultmann calls by an unfamiliar and often misunderstood term — *Entmythologisierung* — which has been translated either as "demythologizing," or "demythification," or "demything."

What separates Bultman from his responsible critics is either how much of the proclamation belongs to the first-century framework (and therefore what must be retained as being unaffected by the thought world in which it is expressed) or his choice of a 20th-century thought framework in which to express the unique proclamation which is the Gospel. His less responsible critics usually do not understand what the word "demythologizing" means and they, often rashly, accuse

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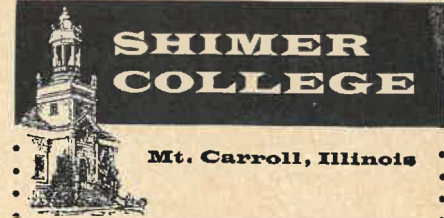
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him of being a liberal, an accusation which is untenable if one reads any of Bultmann and discovers both his evaluation of the liberalism out of which he came and his own method of interpretation.

The counterpart of Bultmann in the current theological scene is Tillich, who also grew up within liberalism and suffered much of the same pain of dissatisfaction with the liberal movement. It is Tillich's method to expound the search for meaning in philosophical and religious questing; here he reflects his basic rootage in liberalism. But the point to which this quest for meaning leads is not at all unlike that to which Barth refers — it is utter helplessness.

The major difference between Barth and Tillich is to be seen in the emphasis which Tillich lays upon the analysis of man's situation. The questions which are raised by this analysis can be answered by the Christian revelation, but Tillich is determined that those answers shall be correlated with the questions. Thus it is evident that for Tillich, too, the Christian revelation is central, but it must be stated in terms which make it explicit how the Gospel speaks to the condition of man as he finds himself in estrangement and anxiety.

What brings Bultmann and Tillich together is their reliance upon some form of existentialist philosophy as the vehicle or world view in which they understand modern man and his plight, but this does not mean that either of them finds the

ultimate answer in philosophy. For both of them, as for Barth, the norm for Christian thought is not to be found in philosophy or in any other kind of human striving. All this enterprise can do is to make us aware of our *need* for some word from beyond the finitude of our existence. The norm for Christian thought is *given* in the revelation of Jesus Christ.

From Barth through Brunner to Tillich and Bultmann, one is confronted with the centrality of the act of God in Christ. This same emphasis will be found in such Anglicans as Leonard Hodgson, who has dealt at length with the doctrine of the Trinity and the doctrine of the Atonement, Lionel Thornton, whose *Incarinate Lord* is a modern classic, and W. N. Pittenger, whose recent *Word Incarnate* is a monumental contribution to an understanding of Christology.

The rediscovery of the Bible has marked the theological renaissance all across the front of theological thinking. What distinguishes among the various strains of thought within this new stream is how they deal with the rediscovered Bible. Barth has been accused of "biblicism" by many of his liberally minded critics mostly because he *seems* to avoid translating biblical terms. He, himself, claims that the Word of God is not bound to any world view, but to Tillich and Bultmann he seems to refuse the problem of how to deal with extricating the message from the thought forms of the first century.

The theological revolution which has

taken place during the past half century (more or less) has thus brought the uniqueness of the Christian message to the fore. In order to do so, however, it has had to bring the Bible into the center of Christian thinking again. Yet the Bible needs interpreting, so that not a small amount of energy is directed toward this enterprise. A concomitant of bringing the Bible to the center of Christian thinking is that once again the Church is employing the terms "faith" and "revelation." The reappearance of these words together with the rediscovered centrality of the Bible has opened the Church to the charge of parochialism or even irrelevancy.

The method which has been attacked however, is claimed by the Church to be the proper function of theology. As a confessing body, the Church is bound, in its intellectual quest for the meaning of life, to interpret life from the standpoint of a particular strand of history. Because Christian faith is deeply rooted in an affirmation whose particularity is patent, its exposition of the meaning of life is bound to the peculiar experience confessed in that affirmation. It remains to be seen whether the "new stance" in theology is advance or retreat — whether the so-called "return to orthodoxy" is boon or bane.

The question is whether this claim to understand all life from a specific historical life can be maintained without retiring from the arena wherein the intellectual enterprise is pursued.

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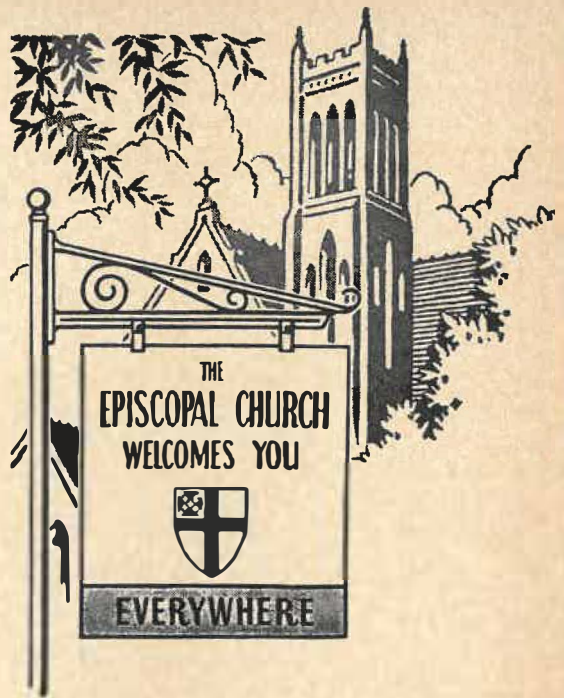
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 MP) 8, 12:05 (HD also at 7:30); Int & Bible  
 Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
 4:30-5:30. Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
 Broadway & 155th St.  
 Rev. G. Kilmier Myers, S.T.D., v  
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
 before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

**NEW YORK, N. Y. (Cont'd.)**

**ST. LUKE'S CHAPEL** 487 Hudson St.  
 Rev. Paul C. Weed, Jr., v  
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
 8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
 Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
 (Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
 MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
 9:30 HC; EP daily 6

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
 Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
 Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
 C Sat 4-5, 6:30-7:30 & by appt

**PEEKSKILL, N. Y.**  
**ST. PETER'S** 137 N. Division  
 Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
 Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
 Wed 9:30; Fri 6; C Sat 9

**SYRACUSE, N. Y.**  
**CALVARY** 1507 James St. at Durston Ave.  
 Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
 Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP  
 5:30; C Thurs 8:45, Sat 4:30-5:30

**PHILADELPHIA, PA.**  
**ST. MARK'S** Locust St. between 16th and 17th Sts.  
 Sun HC 8, 9, 11, EP 5:30; Weekdays 7:45, 5:30;  
 Wed, Thurs, Fri 12:10; Sat 9:30, C Fri 4:30-5:30,  
 Sat 12-1

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily  
 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
 Holy Unction 2d Thurs 10:30; C Sat 4-5

**SEATTLE, WASH.**  
**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
 Rev. John B. Lockerby; Rev. Eugene L. Harshman  
 Sun 7:30, 9 H Eu, 11 Mat & H Eu

**PARIS, FRANCE**  
**HOLY TRINITY PRO-CATHEDRAL**  
 23 Ave. George V  
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
 Jack C. White, Rev. Frederick McDonald canons  
 Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

**MEXICO CITY, MEXICO**  
**CHRIST CHURCH** Artículo 123, No. 134  
 (in downtown Mexico City)  
 Sun 8, 9:30, 11; Thurs 11

**PONCE, PUERTO RICO**  
**HOLY TRINITY**  
 Abolition Street (near Darlington building)  
 Sun (Spanish) 7, 9, 6, English 11

**GENEVA, SWITZERLAND**  
 The American Church (Emmanuel Episcopal)  
 4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
 Rev. Perry R. Williams; Rev. William Brewster, Jr.  
 Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

**KEY**—Light face type denotes AM, black face  
 PM; add, address; anno, announced; AC, Ante-  
 Communion; appt, appointment; B, Benediction;  
 C, Confessions; Cho, Choral; Ch S, Church  
 School; c, curate; d, deacon; d. r. e., director  
 of religious education; EP, Evening Prayer; Eu,  
 Eucharist; Ev, Evenson; ex, except; 1S, first  
 Sunday; HC, Holy Communion; HD, Holy Days;  
 HH, Holy Hour; Instr, Instructions; Int, Inter-  
 ceptions; LOH, Loving On of Hands; Lit, Litany;  
 Mat, Matins; MP, Morning Prayer; P, Penance;  
 r, rector; r-em, rector-emeritus; Ser, Sermon;  
 Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
 YPF, Young People's Fellowship.

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