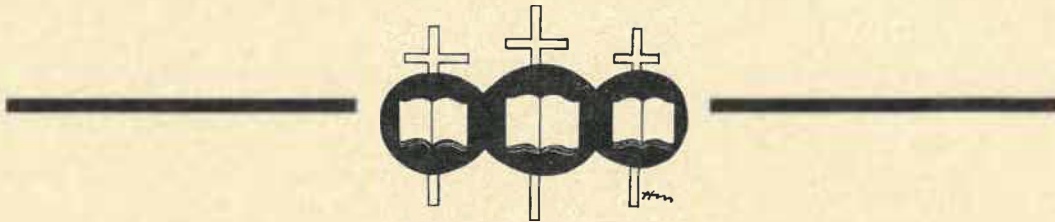


The Living Church

February 8, 1970

25 cents



HAVE mercy upon me, O God, after thy great goodness; * according to the multitude of thy great mercies do away mine offences.

Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I will be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

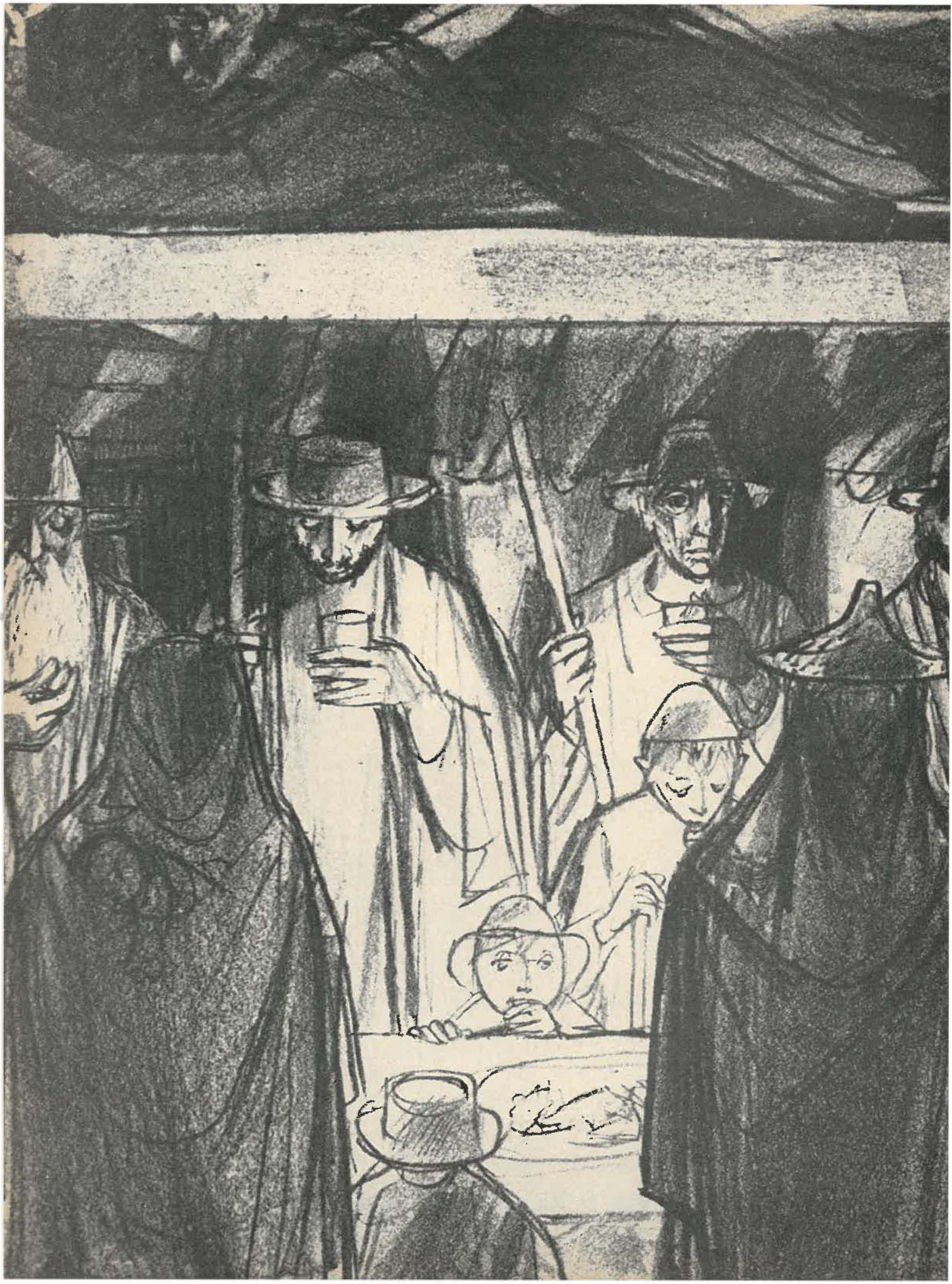
Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, * and renew a right spirit within me.

O give me the comfort of thy help again, * and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

LENT BOOK NUMBER



James R. Brown

Jewish Theology Today

"Election, Covenant, Torah—these are the old yet new themes being heard in Jewish theology today, and above all, the realization that theology finally means not talking about God, or being clever about God, but the reality of God Himself."

"AS Christianity goes, so does Judaism" wrote Heinrich Heine, the 19th-century German poet. But in the last generation Christians have found themselves living in a disturbed and distracted world which has brought the Bible very close to us. It is not only that we have a deeper knowledge of the background of the book, of the languages in which it was written, and newer methods of study. It is that the apparently solid ground of our faith in man and man's achievement collapsed beneath our feet. The classical biblical themes of the transcendence of God, of God as the Lord of History and its Judge, and of man as created for the freedom of grace yet knowing also the captivity of sin—these things come alive for us with an intensity of meaning perhaps not possible in the more static political and philosophical climate of the last century. Yet when, 15 years ago, I was studying with some other Christians in a Jewish theological college, I wondered that so little was heard of these themes in the Jewish theology I was reading and speculated that it was in part due to America's not having shared the European experience of the last few decades.

NORMAN Frimer developed the point in his "The A-theological Judaism of the American Community" in the spring 1962 issue of *Judaism*, and went on to

express concern at the lack, in the middle of much building of synagogues and the lively discussion of Jewish issues, of the voice of the "ancient tradition whose language was forthrightly religious and uncompromisingly God-centered." Secular thought reigned supreme even while religious institutions were in full bloom. Specifically, he noted the optimistic view of man as "the shining crown of creation" to the neglect of the other things the Bible so realistically says about him: the almost total elimination of the religious concept of exile as "utter alienation from the Source of all Sanctity," and the need of a covenant theology which would furnish "a sense of rootage in the past, a sense of destiny about the future, and a sense of creative urgency regarding the present." Behind the situation as Frimer diagnosed it, he saw a lack of faith not so much in God as in the Living God of Israel.

Eleven years earlier, Emil Fackenheim, professor of philosophy in Toronto, had written in an article in *Commentary* (now reprinted in his new volume *Quest for Past and Future*), "In modern Jewish theology the concept of revelation lies dead and buried." (In the introduction to the volume he writes that the "inferno of hate" in the Germany he had fled "forced believers to go back behind 19th-century liberalistic platitudes to the roots of their faith." In the America to which he had come, "Jewish theology was still arrested in 19th-century euphoria." In his article, however, he had gone on to say: "But perhaps revelation has been prematurely buried after all. It is possible that this burial proves, not the demise of

the interred, but an indecent haste on the part of the undertakers." So it has seemed to be.

The tragic Jewish experience of the Nazi regime has certainly played a part here, as Fackenheim said. For Jacob Taubes, in the *Judaism* symposium, "Towards Jewish Religious Unity" (spring 1966), Auschwitz was a statement, negatively, of the election of Israel: it was "the important, the critical caesura." For Siegel in the same symposium, and for Greenberg too, the new breed of theologians are a new breed because of Auschwitz. Borowitz thought that it made the popular naturalistic school of Reconstructionist Judaism irrelevant—"it is an old answer of an old time that no longer speaks to us." And in a printed interview in Cranfield's *Theologians at Work*, Abraham Heschel says: "Auschwitz and Hiroshima never leave my mind. Nothing can be the same after that."

In August 1966, *Commentary* published the replies of 38 Jewish respondents to five questions on the faith which the editors had posed. Eugene Borowitz, reviewing in *Judaism* (fall 1966) the symposium to which he had himself been a contributor, thought that the critical division among the authors seemed to be in terms of age more than of affiliation (Orthodox, Reform, etc.) and set the line at about 50. The older men right across the spectrum of Judaism showed a certain consistency in tending to identify themselves at any rate, institutionally, and in speaking more of man than of God, in interpreting Judaism in terms of ethical idealism and universalism, and in showing

Continued on page 18

The Rev. James R. Brown, M.A. (Oxon), is currently associate professor of Old Testament at Nashotah House. Commencing next fall he will be warden and chancellor of St. John's College in the University of Manitoba, Winnipeg, Canada.

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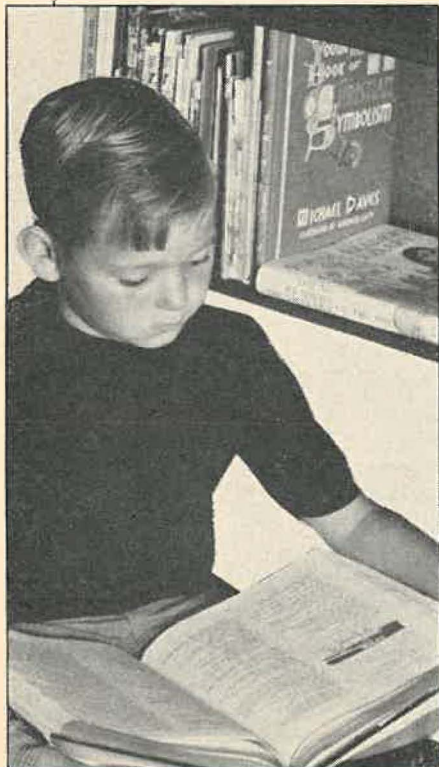
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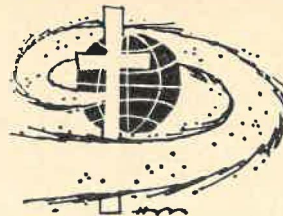
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Around



& About

— With the Editor —

Soon to be reviewed in our book section is a beautiful new book—*Byzantine Daily Worship* (Alleluia Press, Allendale, N.J.). In its introductory essay is a comment upon the *Kyrie eleison* which is especially timely, partly because this is a time of liturgical revision and partly, and much more importantly, because Christians today are re-discovering the truth that Christ is the Lord and Redeemer not just of the souls of his elect but of the whole created universe—snails, angels, stones, trees, everybody and everything.

Says this essayist, Baron José de Vinck: "The word *Kyrie eleison*, properly understood, should be rendered as 'Lord, have mercy,' and not as 'Lord, have mercy upon us.' The mercy of God is the transforming presence of God Himself; it is this awesome presence made conscious (*sic*), respected, and loved."

Dr. de Vinck goes on to quote Austin Oakley, a scholar of Orthodoxy, as saying: "The *Kyrie eleison* asks the divine mercy upon the whole creation rather than merely on those who are at the moment supplicating it; upon the whole world of men, thought of as gathered under the feet of God; upon the spiritual invisible creation as well as on the visible; even upon the unborn generations of mankind, as well as on those now on earth and those whose life here has ended; upon all that makes up the Cosmos, subhuman, human, and angelic."

A song which theologically goes nicely along with the *Kyrie* thus understood is "He's got the whole wide world in His hands!"

Long ago I was taught, and since then I have taught others, that the *Kyrie* originated as a shout of acclamation to the triumphant king at his coming and that, rightly considered, it is that, rather than a penitential plea for mercy. This was and is true, but now we need to enlarge our understanding and intention of the *Kyrie* along the lines suggested by our Orthodox brethren. We are coming to see man's pollution of his natural environment and his waste of nature's resources as sinful. Man defies God when he defiles what God creates to be the very fabric and building stuff of his eternal kingdom. So, when we cry *Kyrie* henceforth, it should be in penitence, but also in prayer for his care and blessing of *all* creatures "animal and vegetable and mineral."

I cannot resist quoting one more paragraph from that essay: "Every act of the liturgy is ordained ultimately, not only to our own fruition on the vision of God

in heaven, but also to the transformation and glorification and consummation of all things in Christ. The *Kyrie eleison* asks that God may make Himself recognized, respected, and loved as the Master and King of the whole universe. It is repeated throughout the acts of worship to constitute an eager and anxious cry of love, and thus increase the fervor of the worshiper for the realization and manifestation of this Kingdom of God. Frequent repetition is a way of the Spirit; it is an act of dedication both active and passive; it is the gift of oneself and of all the Cosmos. But it is perhaps even more a welcome and an unstinting opening of one's whole being to God: a word of love, an act of love, always repeated, ever new."



In his Christmas parish bulletin the Rev. George F. Regas, rector of All Saints in Pasadena, appropriately recalled a famous cartoon by John T. McCutcheon which was published in 1909 on the 100th anniversary of the birth of Lincoln. Two neighboring farmers meet on a forest trail and pause to discuss events. "Anything new over your way?" asks one. The other answers: "No, nothing much except a new baby son down at Tom Lincoln's." It's things like that that make it hard to be a news man in God's world. What is the news? Only God knows, really.

I have been catching it from some readers for not publishing more of what they—and I too—would consider good news about the church today. "Good" news, as we all see it, is welcome news, news that makes us feel that things are moving the way we want them to move. The complaints are various, and I try truly to hear them all. But they contain few suggestions, and absolutely no counsel as to what a well-meaning Christian newsman can do to *change* the news from bad to good. Some of my counselors suggest that perhaps we shouldn't report the kind of news that may discourage and demoralize our faithful church readers. This strategy must be rejected totally. For a church news organ to suppress news which its readers are paying for is morally indefensible.

Thank God, there is always some good (welcome) news being made, and we publish it with as much pleasure as anybody can possibly have in reading it. But the Lincoln cartoon hints at the ultimate truth of the matter: Only God knows what is good news; we shall not know what was the good news of our day, until the Day.

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THE KALENDAR

February

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- 11. Ash Wednesday
- 15. Lent I
Thomas Bray, P.
- 18. Ember Day
- 20. Ember Day
- 21. Ember Day
- 22. Lent II

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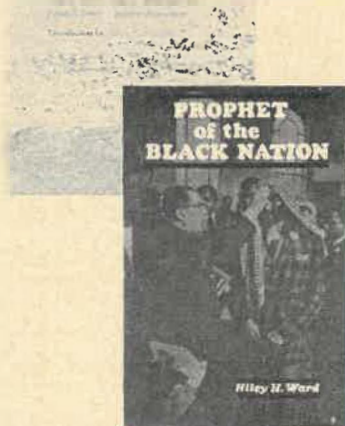
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LETTERS

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 100 words. Most letters are abridged by the editors.

Blackmail?

Although there seems little probability that those to whom I would speak have ears to hear, nevertheless I must attempt to make known what I know to be true of myself and what I observingly believe to be true of many others. I address those fellow-churchmen whose angers, fears, and "heartsickness" have had such extensive exposure in your columns in recent months, whose feelings were recently expressed [TLC, Jan. 4] by the Rev. Alan R. Bragg, in a letter to the editor.

Fr. Bragg once more makes the tired accusation that the bishops and deputies of Special General Convention II submitted to blackmail. If I understand *blackmail*, it means payment made unwillingly, made not as a result of willingness but from extortion. As a deputy to SGC II, I worked for the payment of the \$200,000 for black economic development. My objection to the action that was taken was that it was somewhat equivocal by not allotting the payment to the Black Economic Development Conference. However, I was in favor of the payment, and I did not come to this conclusion as a result of any coercion. Rather, I became convinced that I (along with fellow church-

men) was guilty and owed restitution. I believed (and do, still) that we ought to make this payment, and I wanted us to do so. The phenomenon which brought me to this position was not blackmail; it was education. I know this to be true for me; I believe it to be true for many others.

Fr. Bragg also pointed out that "... the gospels are most silent about our Lord and/or the apostles going about raising X shekels or Y talents for the underprivileged of their own race. . . ." I am most doubtful that this is in any way relevant to the conviction and motivations of those of us who, deputized by the church to act for it, voted the \$200,000 payment. I suggest that our Lord and His apostles were not guilty; I believe we are.

(The Very Rev.) ROBERT F. STUB
Dean of All Saints' Cathedral

Milwaukee

Precedent?

"There is nothing new under the sun."

In the year 313 AD the Emperor Constantine ordered "Compensation and restitution" (Dawley, *Chapters in Church History*, p. 48) to be made to a minority group which had suffered persecution for 250 years. The persecuted minority were called "Christians."

The "restitution" consisted of restoring to them all property out of which they had been cheated (see Ayers, *A Source Book for Ancient History*, pages 263-265). The "compensation" included the payment of large sums of money ("reparations"?) to some leaders of this minority (see Bettenson, *Documents of the Christian Church*, p. 24).

No doubt the pagans in the provinces were

furious about this. Some of them probably even considered making appropriate cuts in the tribute they sent to Rome.

(The Rev.) ROGERS S. HARRIS
St. Christopher's Church

Spartanburg, S.C.

Why The Episcopalian?

The necessity for the maintenance of an independent journal in the Episcopal Church was never more evident than in your thoroughly justifiable challenge of the report of *The Episcopalian* magazine that there was no discussion of reparations at South Bend [TLC, Nov. 9]. Having been present at that gathering—and having seen staffers of *The Episcopalian* also present—I regard it as appalling that even the most emasculated house organ should so report, although I recall that they did the same sort of "reporting" about what went on at the House of Bishops meeting at Wheeling, W.Va., where the late Bp. Pike was censured.

This motivates me to ask a question which (perhaps understandably) THE LIVING CHURCH has been unwilling to ask—but which as your subscriber and a supporter of *The Episcopalian* (not willingly, but because I continue to pledge to the church) I think I should be allowed to raise (and without the polite brushoff given to anyone who at General Convention questions the budget once it has been presented by the committee on program and budget).

Dr. George Gibbs, treasurer of the Diocese of Los Angeles and long-time deputy to General Convention, confirms my recollection of an assurance made to the 1958 convention at Miami Beach. At that time a



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member of the committee on program and budget, he recalls that the convention was assured that if \$450,000 were invested for "exploratory purposes" in initiating a national official church magazine, that such a magazine would be self-supporting within one triennium. (I remember this, rather distinctly, because as rector of a small parish in a missionary district at the time, I wondered if such a sum would not allow the "exploration" of the entire Amazon Basin!)

Since that time four trienniums ago, we have subsidized *The Episcopalian* to the tune of more than \$1½ million.

The present circulation of *The Episcopalian* is 103,000 (among 3,400,000 Episcopalians) produced at an annual cost of \$570,000. By striking contrast, *The Canadian Churchman*, produced for a much smaller branch of the Anglican Communion, has a circulation of 286,000 subscribers—and is produced for \$125,000, or less than one-fourth the cost of *The Episcopalian*. (And since my column is syndicated in Canadian secular newspapers, I can attest that the cost factor is not that pronounced.)

Two obvious reasons for this significant difference in both cost and circulation: (1) *The Canadian Churchman* has a staff of seven people; *The Episcopalian* employs 28 (and has regularly enlisted the services of staffers of our other great bureaucracy at 815 Second Ave.); (2) *The Canadian Churchman*, while understandably focusing upon Canada primarily, still covers the Episcopal Church. And its appeal and value are quite simple: it tells the truth and reports the news—good news and bad news, as both are still news (and churchpeople are growing progressively tired of journalistic eunuchs which doctor the news in order to produce a "joy journal").

In what appears to be the forthcoming necessity of paring our church's national budget, I am wondering if the committee on program and budget will be immoral enough to penalize the already penurious salaries of missionaries in order to continue subsidizing *The Episcopalian*. Why not, instead, let the editor of *The Canadian Churchman* produce a *North American Churchman* which would report all the news instead of giving such things as colored calendars and features on how to set an altar?

(The Rev.) LESTER KINSOLVING
Religion Correspondent
San Francisco Chronicle

San Francisco

Churchyards, Not Cemeteries

The Rev. William Wallace Lumpkin, D.D., was buried in "Trinity Churchyard," Edisto Island, S.C., not "in Trinity Church Cemetery" [TLC, Dec. 21].

The distinction between cemeteries and churchyards as burial places for the dead is traditional in the Church of England, and hence in the Protestant Episcopal Church in America. Yet it is not always adhered to in obituaries in the papers or even in such a usually proper publication as THE LIVING CHURCH.

The 11th edition of *The Encyclopaedia Britannica* points out that the word "cemetery" comes from a Greek word meaning "to sleep," or literally "a sleeping-place, the name applied by the early Christians to the places set apart for the burial of their dead." These were generally extra-mural and un-

connected with churches, the practice of interment in churches or churchyards being unknown in the first centuries of the Christian era, continues the encyclopedia. The term cemetery has therefore been appropriately applied in modern times to the burial-grounds, generally extra-mural, which have been substituted for the overcrowded churchyards of populous parishes both urban and rural.

"Churchyard" is described as a piece of consecrated ground attached to a parochial church, and used as a burial place. It is distinguished from "a cemetery, which is also a place of burial, but is separate and apart from any parochial church."

The practice of burying in churches or churchyards is said to have been connected with the custom of praying for the dead, and it would appear that the earlier practice was burying in the church itself. In England, about the year 750, spaces of ground adjoining the churches were enclosed and appropriated to the burial of those who had been entitled to attend divine service in those churches.

In the Colonial churches of South Carolina, there were numerous interments beneath the churches, a custom which continued through the first half of the last century. The churchyards which are still popular in this area are often referred to as "God's Acre."

CHARLES E. THOMAS

Greenville, S.C.

The distinction is noted and is normally adhered to in our columns; but our informant in this case used the term "cemetery." Ed.

Alternative to BEDC

It takes a while for mail from the U.S. to get to Australia, so it is only now that I can comment on TLC for Nov. 16.

I was impressed by the clear, rational thought throughout the issue, but Fr. Palmer's article was particularly lucid and helpful. It prompted a New Year's resolution: I intend to see that all the contributions from me formerly going to the Episcopal Church will in the future go to the NAACP Special Contribution Fund. My thanks to you for making known to me this alternative to supporting the Black Manifesto.

I might add that those Australian friends who have read this issue of THE LIVING CHURCH have been quite vocal in expressing their incredulity at the state of affairs in the American church. What astounds them most is the almost total lack of reason in the arguments and counter-arguments. This suggests to me that you might like to use the following quotation from the baccalaureate address by President Kingman Brewster of Yale:

"If anyone thinks he can escape the test of reason, if any authority thinks it can avoid the test of justification, then of course the contest of ideas is no more or no less than passionate assertion and counter-assertion, and the contest for power is no more or no less than naked force and counterforce. Coercion, not reason, becomes the arbiter."

Fr. Palmer gives me a reasonable course of action to follow in the search for racial justice. If only the church had more reasonable, pragmatic programs such as that of the NAACP's Special Fund!

D. D. DREW

Adelaide, Australia

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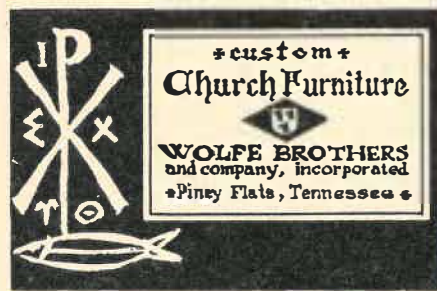


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GIFTS

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Booknotes

Karl G. Layer

NEW JOY FOR DAILY LIVING. By Eric C. Malte. Concordia Publishing House. Pp. 86. \$1.95 paper. A series of 36 devotions based on the Epistle to the Philippians, by a Lutheran college professor. Good material for meditation.

TYNDALE BIBLE COMMENTARIES: VI. 20, The Revelation of St. John. By Leon Morris. Eerdmans. Pp. 263. \$4.50. Here is the latest volume in this commentary series which has received favorable mention in this column in the past. The Tyndale series is designed as "a concise, workable tool for laymen, teachers, and clergy," and is just that.

FREEDOM IN THE CHURCH. By Leonard Swidler. Pflaum Press. Pp. x, 142. \$2.95 paper. Here is an historical study of the Roman Catholic Church's evolving attitude toward freedom. The author traces this development from the negative attitudes of the 19th century to the openness of Vatican II, with some speculation on the ramifications of the recent council's *Declaration on Religious Freedom*.

THE CHURCH AMONG THE PEOPLE. By John Horgan. Pflaum Press. Pp. xiii, 133. \$2.95 paper. The thesis presented in this book is that the social conditions of an individual country have a much greater influence on the Roman Catholic Church in that country than does the Italian-oriented, centralized bureaucracy in Rome.

STUDENTS IN REVOLT. Edit. by Seymour Martin Lipset and Philip G. Altbach. Houghton Mifflin. Pp. xxxiv, 561. \$8.95. In recent years one of the most surprising forces for change has been the emergence of the politically committed student. He is only one variety, however, of a largely misunderstood segment of world society, which is explored at length in this volume. The book, with contributions from numerous distinguished scholars, grew from a broadly-based conference on students and politics sponsored by Harvard and the University of Puerto Rico. Contributors to this survey find that politically active students are a relatively small percentage of the whole. They look closely at that group to discover how their activism relates to their backgrounds and to their academic disciplines. And they attempt to show how student action affects our culture as a whole.

A LAYMAN'S GUIDE TO CHRISTIAN TERMS. By Ellen Shannon. A. S. Barnes & Co. Pp. 347. \$10. A thorough and well-compiled reference which would be suitable for use by any Episcopal reader—clergy or lay.

DAG HAMMARSKJÖLD'S WHITE BOOK: The Meaning of Markings. By Gustaf Aulén. Fortress Press. Pp. viii, 154. \$4.75. A mixture of astonishment, disbelief, and bewilderment greeted the publication in 1964 of Dag Hammarskjöld's *Markings*, the volume he described as "a sort of white book concerning my negotiations with myself—and with God." A confusion still surrounds the work—not simply the biographical enigma, but what did Hammarskjöld really believe. To this question Gustaf Aulén, distinguished Swedish scholar, bishop of the Church of Sweden, and lifelong friend of the Hammarskjöld family, directs his attention. His book is a concentrated analysis of the religion of *Markings*—the historical influences on that religion, stages in its development, and its confident affirmations.

THE NEW LEFT. Edit. by Priscilla Long. Porter Sargent. Pp. 475. \$3 paper. An informative collection of essays on the general subject of the New Left—theory, issues, society. The contributors are highly literate and competent, if not all universally well known, and the volume will prove of value to all churchmen attempting to come to grips with today's church.

SAMMY YOUNGE, JR. By James Forman. Grove Press. Pp. 282. \$1.45 paper. Forman does a good job in telling the story of the first black college student to die in the "Black Liberation Movement." The author interviewed virtually everyone who knew Younger, and their verbatim conversations describe not one youth, actually, but a seething segment of an entire population. Younger was 21 years of age at the time of his death in 1966.

RECENT SOCIOLOGY NO. 1. Edit. by Hans Peter Dreitzel. Macmillan. Pp. xix, 298. \$1.95 paper. Subtitled "On the Social Basis of Politics," these 12 essays deal with the political implications of sociological perspectives, social power, the sociology of grass-roots movements, social classes and political participation, and social research and political rationality.

THE COTTON PATCH VERSION OF LUKE AND ACTS. By Clarence Jordan. Association Press. Pp. 159. \$2.25 paper. The author's *Cotton Patch Version of Paul's Epistles* was favorably reviewed in these pages [ILC, May 19] by the Retired Bishop of Western North Carolina. This volume continues, in the same style and manner, Jordan's "modern translation (of Luke and Acts) with a southern accent, fervent, earthy, rich in humor."

The Living Church

February 8, 1970
Quinquagesima Sunday

For 91 Years,
Its Worship, Witness, and Welfare

MISSISSIPPI

Religious Leaders Urge "Racial Harmony"

An 11-member *ad-hoc* committee of religious leaders has been formed in Jackson to set up a permanent forum through which churchmen can speak together to the people of Mississippi, especially on education issues. The committee took initial steps to work for the formation of a Mississippi Conference of Religious Leaders, at the same time issuing a joint statement urging Mississippians to make their public school system "a model for the rest of the nation."

In effect, the statement calling for "racial harmony" in schools as in other areas of life gave the religious leaders' endorsement to the integration of public schools which is now imminent throughout the state. Among the members of the *ad-hoc* committee is the Rt. Rev. John M. Allin, Bishop of Mississippi. It includes both Christian and Jewish leaders.

In its statement on education in Mississippi, which is now facing court-ordered desegregation, the committee affirmed their commitment to the public education system and urged that today's interest and attention be "directed creatively towards the strengthening of this system, helping it to develop greater excellence." The statement asked: "What better incentive could God give us for racial harmony than concern for our children?"

Almost simultaneously in Jackson, the newly-formed Southern National Party called a statewide rally to protest desegregation. A party statement said that the rally would protest "tyrannical" federal exploitation and offer a "workable solution" to the state's school crisis.

NEW YORK

Seminar on Church's Future

The Archbishop of Canterbury, Dr. Michael Ramsey and Leon-Joseph Cardinal Suenens of Malines-Brussels will meet March 10-12, at Trinity Institute, New York City, to conduct a seminar on the "Future of the Christian Church" for the bishops of the Episcopal Church in the United States. As of press time, 84 of the 150 active bishops of the Episcopal Church had registered for the bishops-only seminar.

Director of Trinity Institute is the Rev. Robert E. Terwilliger, Ph.D., who stated

that this meeting is considered something in the nature of an incident in ecumenical history, since it "signifies so concretely the present openness of the Roman Catholic and Anglican Communions to each other."

Trinity Institute is a theological institute for the national church, sponsored by the Parish of Trinity Church, New York City. This is its third year and also the third year of its seminars in theology for bishops. The meetings, held in St. Hilda's and St. Hugh's School near Columbia University, will have no press coverage.

Both prelates plan to visit General Seminary and give lectures at Union Theological Seminary while in the city.

COLLEGES

St. Augustine's Improves Facilities

The dreams of the current administration of St. Augustine's College, Raleigh, N.C., are becoming realities. The new student union building is providing the much needed space for programs and recreational needs of the students, faculty, and staff. A mall was added recently.

A four-story classroom building costing more than \$1 million will soon be completed. The building, with seating space for more than 1,000 in its classrooms and lecture halls, will fill the requirements of the college's immediate needs. It will also be a community building as well. The program for high-school scholars will be expanded and the public

will be able to attend special events and lectures.

Dr. Prezell Robinson, president of St. Augustine's, reports that the college is upgrading the training of its faculty and improving the quality of its students. The college is also providing an atmosphere for free exchange of ideas, speech, and association.

CALIFORNIA

Budget Problems Faced

When the council of the Diocese of California met last month it had \$80,000 less than was necessary to continue operating as in 1969. There had been an approximate 6% decrease in pledges from parochial units. Rather than a drop in giving, the overall budget figure means that about 70% of the parishes and missions responding have pledged the same amount given in 1969 or increased the giving in line with programs adopted at the diocesan convention. The 70% figure is offset by significant cuts in support by some of the larger parishes.

The new budget of \$626,000 was constructed around the estimated income. Areas primarily affected by the \$80,000 cut include missions, episcopate, national church, urban ministries, special appropriations, and working capital.

The department of missions support was cut by \$21,000, necessitating a reduction of support of many missions and the ministry to others. Support of community organizations, especially the Northern California Council of Churches and the

Continued on page 16



ST. AUGUSTINE'S COLLEGE:
A new women's dormitory is one of the new facilities.

M. I. R. V.

LORD, we have created the ultimate weapon.
With good luck, and perhaps your blessing,
We shall remain a step ahead of our
Potential enemy for a while at least.

The name scares me, Lord,
Because it almost reminds me of
The definition of Christianity.

MULTIPLE: Many of us, working
Together, but attached to the same
Dynamic thruster and poised to be
Flung to our appointed assignments.

INDEPENDENTLY: Free to find our
Own task, and to do our
Own thing for which we
Were created by you.

TARGETED: Clearly aimed with
Purpose in your design. A
Calling to become more of
Ourselves as we live in you.

RE-ENTRY: Necessary return
To you, through the church, for
Guidance and strength. Refueling
To protect perspective and insight.

VEHICLE: Your hands and feet, Lord,
Your empathy and sensitivity.
Your prowess and intellect.
We, the locomotion, but
You the great engineer.

From research and development
We made this powerful destroyer.
From frail flesh and broken spirit
You created our divine possibilities.

G. Janet Tulloch



THOUGHTS FOR LENT

Practicing the Presence of God

By CLIFFORD E. B. NOBES

THERE was once a man of great wealth. His estate was marvelous beyond compare. Though all of his cattle, sheep, goats, and horses were wont to graze together, yet were there wide reaches of grasslands wherein gambolled the deer from the nearby woods. These woodlands also belonged to the rich man. They, too, were beautiful.

The rich man took much pleasure in strolling there in the spring, where every twiglet, pulsing with new life after the long winter sleep, eagerly pushed buds through the fragile bark til the brown could no more be seen for the green covering. And in mid-summer, when the meadows lay under a scorching sun, he found delight in the shadowy glades of his woods, where every tree reached forth its boughs to interlace with the branches of its neighbors, forming cool canopies over the paths between the trees, so that one walking on the thickly carpeted forest floor could scarcely see the azure of the sky save when the trees were so far spaced that there were, as it were, windows opening upon the cerulean dome above.

And how exciting were these woodland walks in the autumn. For then nature, with wild abandon, splashed her crimsons and golds and browns on every bush and tree, and the leaves, growing brittle, tried in vain to hold on to the parent branch, but finally fluttered like dying butterflies to the forest floor beneath. Even in the winter, when snow and ice clung to every

overhanging branch, the rich man loved to wander through his woods.

And yet there was more to fill the heart of this rich man with joy. For his land edged upon the great sea, and many were the hours that he spent lying on the sand, or scrambling over the rocks.

But he was not truly content. He was lonely. Often on his strolls through the woodlands and meadows he would call out softly to the grazing deer. But never would they remain to reply. Instead, throwing their heads up in alarm, they would scamper into the dense covering of the sheltering woods. Nor could he draw near to the gulls and herons and other busy water fowl, for hearing his voice, they too would fly off in fright.

Only his cattle and horses and dogs were unafraid. But his distress became more acute as he talked to them, for he could see in their answering stares that they too wanted to communicate, but between him and them there was fixed a great gulf of lack of understanding which could not be bridged. So the man of great wealth came to a decision. He would leave his estate and search out another like unto himself with whom he might have friendly converse, and bring him to his estate.

This he did. His new friend was permitted to wander at will, to sup at his table, even to call his own friends in from the great world outside. All the rich man asked of him was the joy of companionship. And so it continued for many months. The rich man and his guest were happy. Gone was the dreadful loneliness. Strolling through the estate lands, even if they spoke no words, the pleasure of friendship was theirs, and ever deepened with the passing days.

But it came to pass that the guest grew bored. He craved excitement. Sometimes he would throw stones at the little creatures of the meadows and woods, just to see them scamper in hurt surprise away from him. He taught his dog to give chase to the gentle deer, merely for the thrill of seeing the animals fly into the woods in terror. Less and less, as the days wore on, did the guest find time to enter into talks with his host. He filled his hours with plans of his own, and with amusements shared with the friends he had brought in from the outside world.

And behold, there came the time when he no longer even greeted his host as he saw him passing by. Now the ungrateful guest thought within himself, "It is I who have made life pleasant in this place. I have brought excitement and pleasure into the life of the animals round about. How dull it was before I came here! I don't need the rich man any longer. If I can rid myself of him, I can find yet more marvelous things to do!"

But he soon found that despite carefully laid traps and ambushes, he could not dispose of the rich man. So instead, he determined to cut him out of his own meadows and woods. He constructed ingenious barricades of bramble bushes and sharpened stakes, obstructing the paths to the meadows, the woods, and the beaches. And no longer did he see his benefactor.

It was passing strange that at about this time unprecedented and unpleasant things began to occur. The crystal clear waters of his drinking spring became muddy and brackish. The trees in the orchards bore no fruit. A scum of decaying plankton covered the golden sands of the beaches. There came drought, and

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. . . Live in His presence

many of the cattle fell. Life was no longer as joyous as it had been. Verily, it became a burden. Whether the wicked guest ever realized what he had done, we shall never know, for it is here that our parable ends.

THE malaise which any discerning man can see infects the world is due to one thing only. Man was made by God to know Him, to enter into fellowship with Him, to follow Him, to love Him and to enjoy Him forever. When man turns away from God (and be it remembered, it is never God Who turns from man) serenity, tranquillity, peace, and harmony vanish, and there appear all manner of ills.

The world view of the Bantu people is far closer to the truth than the philosophical and theological speculations of members of much more sophisticated cultures. When drought, or flood, or crop failure, or fire, or sickness visits the community, the diviner is called in to ascertain what ancestor spirit is doing this mischief. The Bantu knows that harmony is the normal order of things, and that when catastrophe of any sort comes to

ruffle the even tenor of life, it is because some ancestor spirit has taken offense at the misdeeds of the living. The diviner determines which shades are offended, and from this he can learn what living members of the community have done evil. Community harmony depends upon the individuals composing this society being at peace with the ancestor shades and with each other. The rains will fall again when peace is restored. The sickness will cease when men live in love and not hatred.

There is a basic truth embedded in this Bantu world view. As long as men place a higher priority upon the accomplishment of their own selfish desires rather than upon the well-being of the community as a whole, they cannot expect the supernatural forces, however they may be described, to cooperate with them for the upbuilding of their plans. We came from God, to God we belong, and to God we shall return. How? Soiled and grimy, with souls stained with selfishness? Or radiant in heart, and light of step, because we have walked with God and talked with Him and learned the joy of His companionship?

But we cannot cooperate with the Father who made us if we do not know His plan for us and for the community of which we are part. Prayer then becomes the line of communication between ourselves and our Maker. Without guidance we can only bring about confusion. With the knowledge of His will, gained through prayer, we can set about building God's city here on earth. God is not some sort of monster who stands over us with a stick demanding our instant obedience. Rather, He is a Lover, who has provided for our every need and who woos us that we may respond. Is it not reasonable to expect that He who created us for fellowship with Himself will help us to establish this relationship of friendship with Him? He took the initiative in creating; He expects us to show a ready response.

And so must we practice the presence of God. That man must be blind, and deaf to boot, who does not see and hear God in all about him. It is not difficult to be aware of God. The difficulty is rather in living a day without seeing or hearing Him. When we practice the presence of God we add adventure and zest to our lives. A facile phrase, "The presence of God," but what do you mean by it? Simply this, live in His presence with a conscious awareness of His presence every hour of the day. How? By the frequent use of arrow prayers. Leave your book of formal devotions to one side. Forget your memorized formal prayers. Speak to God as naturally as the guest at first spoke to his wealthy host.

You see children playing, screaming in sheer delight at being with one another. Send up an arrow prayer: "Thank you God for the reminder of the simple joys of friendship. Thank you for the spontaneous laugh, for the guileless reaction of the child to that which is pleasureable. Help me always to live in such fashion, too."

You see a man crippled with arthritis hobbling along the street. You reach into your quiver for another arrow: "Lord Jesus, Who in the days of your earthly ministry, did heal the halt and the maimed and the blind, send relief to this my brother whose name I do not know. Glory to you for the gift of robust health."

You pass a shop displaying a fortune in merchandise. Another arrow is shot: "Father, whose Son was born in poverty that He might make many rich, keep me from the sin of covetousness and envy. Put charity into the hearts of all your children, that we may learn to share the gifts you have given us with those who have less."

Resolve to go through just one day shooting arrows out of the bow of your heart, and you will be living in the loving presence of God. You will never be tempted to close Him out of your life, for without Him life would indeed be dull.



Basic truth for today—"We came from God, to God we belong, and to God we shall return."

Concerning the Prevention of Progress

By EDGAR M. TAINTON

I USED to have a membership card in the Society for the Prevention of Progress (SPOP). Since C. S. Lewis was our man in England (he said that he was *born* a member) I could say, if it were not so dangerous, that I was a card-carrying member of a subversive international organization. Unfortunately, I have lost the card. It was pale blue, as I remember, printed in red with a picture of a wyvern and a motto declaring the society's intention that mankind should not destroy its environment.

SPOP, which had a brief, foolish life 25 years ago, was irreverent, subversive, and quite serious, but few took it seriously since progress is a real god, not a dead one, and, while it is understood that the fool may say in his heart there is no God, he is not supposed to believe it, not really, but to be venturing a dangerous joke like a clown on a high wire. In the twenty-odd years that have elapsed since SPOP was light-heartedly founded, it has become less of a joke. The founder was a graduate student in ecology who is now head of a west coast marine station. Even now he has a tendency to literary capers. A few years ago he fought a war in doggerel verse against the building of an atomic reactor by the Pacific Gas and Electric Company on Bodega Head, north of San Francisco—and won.

SPOP appeared in 1944 when even Los Angeles had clean air and when salmon, unimpeded by dams and not killed by pollution, ran far up Oregon and California rivers. There were prophets of progress then as now, ready to admire each dam and concrete cloverleaf, and hold it forth as the sign of greater things to come. As, of course, it was.

False prophets are much beloved by kings and people and are handsomely rewarded. When their prophesies come true, as they sometimes do—not *everything* comes out wrong—they are praised. When they fail they are forgiven on the ground that they tried hard and you can't

be right *all* the time, can you? The true prophet lives by grubbing for roots and is spiritually sustained by the grim certainty that things are likely to go very badly. If, in the midst of the debacle, there is time to think of him at all, it is felt that he did not help matters and it would have been far better, and more polite, for him to have kept silent. There is always some truth in the feeling that the prediction contributed to the evil. This feeling and the general dismay are relieved by stoning the prophet. Although a primitive reaction, it has the advantage of preventing him from saying, "I told you so!"

The prophets of progress who concerned SPOP had a great deal going for them. They were in the American grain to begin with. Their predecessors had had the vision of an America gridironed by railroads and filled with factories, and they were right. Pioneers with a glint compounded of hope, greed, and madness in their eyes had pointed to a juncture of Indian trails or a completely undistinguished spot on the prairie and said, "Someday there will be a great city here," and often enough, there was, towers glorious in the sun, slums concealed in their shadows.

The impulse to repeat the act is overwhelming. But with some acts, you have to quit while you're ahead. Science fiction used to deal with scientific progress. Its stories were quite properly called "amazing" and "astounding." A new world was to come into being filled with remarkable gadgets and completely unreconstructed people. There were to be pirates in space ships and emperors of Galaxies, "gibbering kings and gallant knaves" just as in the past. Science fiction prided itself on the gadgets it had predicted and which had come true, but the pride became thin as elaborate equipment made so little real change.

Modern science fiction is no longer concerned with gadgetry as such. Its worlds are more likely to be airless and blankly hostile than filled with startling flora and fauna and the minions of villainous galactic emperors. The writers, stuck with the "science-fiction" label but no longer interested very much in science

(after all, their purpose in life is to keep ahead of their time), are hinting that men will be confronted in the future as in the past by the same opponents they have always faced: themselves, and the brute physical world.

Marshal McLuhan, who throws off sparks like a pinwheel and never stops to watch the conflagrations, sparkled awhile back on the "Today" show in a way that suddenly illuminated the Society for the Prevention of Progress. What he said was that all technology is weaponry, and that the day will come when to invent something will be deadly sin.

Undoubtedly SPOP was ahead of its time. While there are always those who are less than enchanted with each new breathtaking, world-saving, sanitized, and homogenized invention, there are vastly larger numbers who hail the inventions and ritually deplore the uses men make of their new toys. McLuhan was the first to discover that TV (for example) is *not* misused for childish or inadequate messages but that the medium *is* the message. Radio, the automobile, the railroad, or the space effort are not perverted into weaponry but are weapons.

My own hope, in spite of my charter membership in SPOP has always been that someday technology would find a way to silence the horrendous noises that each new invention has brought with it, ever since the first spinning jenny clacked out its quota of yarn and the Sturbridge Lion chugged along its stretch of track. (And that was not enough, they had to add a whistle and a bell.) Ears may be offended, even deafened, by the roar, shriek, and whine of expensive ironmongery and the complainer will be laughed at: Does not noise indicate power, and isn't power Good? Besides, the machines are making money, which is the purpose of the whole social complex. But should the Army Materiel Command (R&D) conceive of silence as a weapon, the wand will be waved, appropriations will float down, and we will have whispering artillery, ghostly bombers, and silent columns of tanks. It will be possible to hear birds sing on the battlefield and their songs will not be drowned out by the machinery of death.

McLuhan's works, for all his fascination with electronic circuitry, should be added to the sacred canon of SPOP along with Thoreau's *Walden*, Butler's *Erewhon*, and the space novels of C. S. Lewis. He has revealed that now is the accepted time. SPOP, once born in 1944, must be born again.

THE social liberalism of the Old Left in 1944 was as gadget-oriented as Henry Ford: a brave new world of steel and concrete and electricity with amazing machines designed by H. G. Wells—essentially the affluent society of the 1960s. It is not the vision of the New Left. How could it be? The Old Left was depression

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Music and Records

Christine and Harry Tomlinson

born. It grew in deprivation and could not have enough things. Its ideal was that things should be multiplied—more chrome, more plastic, more frozen dinners—and its problem was distribution. (TV and the TV dinner represent a capsule vision of the future as seen from the perspective of the 30s—technological miracles both, quick, convenient, and tasteless.)

The new Left was brought up with a surfeit of things and its problem is to clear them away so that life may be seen more clearly. It has discovered that technological progress is the M-16 and the hovercraft, and that organizational progress is a larger bureaucracy with more opaque rules, so it fights on both sides of the iron curtain for freedoms that in the eyes of both Nixon and Kosygin look very much like anarchy.

This may be the fullness of time, when progress is no longer a god, and when the automatic response to protest against the latest indignity, "You can't fight progress," is being questioned. We ask, and even the prophets of progress seem to promise, a world of meaning, purpose, value. We ask for life in its fullness—and instead of the flutter of angelwings, our ears are filled with the roar and whine of machinery. For fullness of life we are given the Las Vegas strip, machine-made glitter and mechanized gambling. We are given an electric can opener and tooth brush, a supersonic transport.

SPOP was founded by an ecologist, on the ground that "progress" could only mean the destruction of the natural environment and the cancellation of the lease granted to mankind by nature. In a quarter century, the cry is more urgent, the cancellation of our lease more probable. In one form we see it sometimes as a bumper sticker or Christmas card: "War is harmful to children and other living things."



"Someday there will be a city here."

Records

HAPPENING NOW. Broadman Records. Code 451-258. \$2.95.

"Designed to be used primarily as an outreach tool." This record reminded me of the Scottish minister who was to be absent from his pulpit and had asked a young theologian to preach for him. The minister had asked one of his trusted parishioners to take notes of the sermon. Monday morning the parishioner reported there were just three points: 1. He read his sermon; 2. He didn't read it well; 3. It wasn't worth reading.

Music

FOUR PIECES FOR THE CHURCH (in the manner of an organ mass). By Philip Gehring. Augsburg. Code 11-9176. \$1.50.

Extremely modern. Would have to be performed under just the right circumstances. Good.

NINE CHORAL PRELUDES. Arr. by Jean Pasquet. Augsburg. Code 11-9298. \$1.75.

A fine collection of mainly short choral preludes (2 pages). Useable for that extra two minutes.

EIGHT ORGAN CHORALES. By Alan Stout. Augsburg. Code 11-9159. \$1.65.

Listed as "contemporary setting," they are not for the faint of heart. Intriguing.

THIS IS THE VICTORY. Comp. and arr. by G. Winston Cassler. Augsburg. Code 11-9497. \$2.50.

Fourteen organ selections for funeral use. A welcome addition to a difficult field. I like the arrangement of "Adoro Te, Devote" but find it questionable for this usage.

MUSIC FOR WORSHIP: Easy Trios. By David N. Johnson. Augsburg. Code 11-9291. \$3.50.

Just what it purports to be—"easy trios." Effective writing.

Books

THE ORGAN HANDBOOK. By Hans Klotz. Trans. by Gerhard Krapf. Concordia. Seventh edition, \$7.50.

A comprehensive discussion of every aspect of the pipe organ, including structure, design, maintenance, history, and function. One chapter offers sound advice as to "what the pastor and congregation should know in planning for a new organ." Every serious organist should own this book.

DICTIONARY OF PIPE ORGAN STOPS. By Stevens Irwin. G. Schirmer, Inc. Revised edition, \$7.

Quite definitely a technical book. If you are building an organ or adding to an existing organ, this book is a "must." Explanations of all those strange names on the stop knobs. Appendixes give all pertinent information.

THE VOLUNTEER CHORISTER. By Ernest Buchi. J. Fischer & Bro. No. 9938. \$1.

A handy 24-page booklet for church choir singers. The technical aspects of vocal production and breathing are adequately outlined with valid illustrations and exercises to prove the points. If properly used the methods proposed would greatly enhance the tone of any volunteer choir.

THE CHURCH ORGANIST. By Henry Coleman. Oxford University Press. \$4.50.

There is a need for this book and much to be said in its favor. As pointed out in the preliminary, "there are already many books dealing with organ playing. . . . All these books seem to presuppose that the student wishes to become a recitalist." The concern of *The Church Organist* is to help the average pianist become an organist capable of playing a worship service. It does just that.

Recent Releases

TO US A CHILD. Choir of New College, Oxford; John Schaefer, organist; David Lumsden, conductor. Abbey, 652. \$5.95.

MUSIC FOR THE CHURCH'S YEAR. Choir of Peterborough Cathedral; Barry Ferguson, organist; Stanley Vann, conductor. Abbey, LPB 658. \$5.95.

IN QUIRES AND PLACES. Choir of the Collegiate Church of St. Mary, Warwick; Richard Scarth, organist; Geoffrey Holroyde, conductor. Abbey, LPB 654. \$5.95.

CANTERBURY CATHEDRAL CHOIR SINGS. Choir of Canterbury Cathedral; Philip Moore, organist; Allan Wicks, conductor. Abbey, 640. \$5.95.

THE VIOLA DA GAMBA: Its Origin and History, Techniques, and Musical Resources. By Nathalie Dolmetsch. C. F. Peters Corp. Illus. \$8.

MELODIC INDEX TO THE WORKS OF J. S. BACH. By May DeForest McAll. C. F. Peters Corp. Revised and enlarged edition. \$12.50.

THEMATIC CATALOGUE TO THE WORKS OF F. J. HAYDN. By Alois Fuchs. C. F. Peters Corp. Facsimile print of the 1839 original. \$35.

EDITORIALS

Answers, Anybody?

A READER and fellow churchman writes to express his confusion and to ask our counsel. Why don't we just open it up and ask for light from any who may be able to give it? The letter follows:

"At South Bend we were told not to pay any attention to the violent, Marxist, anti-Semitic language of the Black Manifesto; it was all rhetoric, and after all the BEDC and the NCBC must be judged not by their *documents*, but by their *actions*. And their *actions* showed them not to be violent.

"At Greenwich, when the GCSP grant to the Alianza in New Mexico was under discussion, we were told that although the Alianza had indeed committed violent *actions*, nevertheless there was nothing in its charter or bylaws which *advocated* violence, so it met the criterion of non-violence.

"I am confused. Can you help me? Is this what is meant by situation ethics?"

Now he has *us* confused. Can anybody clarify?

King's Dream Today

THESE lines are being written on the birthday of Martin Luther King, Jr. At the time of his death we eulogized him editorially as a prophet, and some readers who thought him a subversive were upset. Now we can all try to see him in the perspective of hindsight. What was his total impact—regardless of what one thinks of each particular one of his opinions and tactics? That question should be answered by the answer to another question: Since King's death, has there been progress or regress in race relations in this country? If progress, then his absence from the present scene is a blessing; if regress, then his death was a disaster.

We are sure that the latter is the case. Dr. King taught and practiced non-violence, but that term does not do justice to his positive philosophy. He believed in the healing and uniting power of good will, understanding, reconciliation; his dream was of a community of "black and white together" in a free, voluntary community of brothers—equal but yet diverse, mutually enriching one another through their very diversity. There was something Pauline in his conception of the beloved community. At his death, the dominant movement in race relations turned from his vision and goal to that of American *apartheid*. It is in that direction that the nation is moving today. We do not see how any Christian can be happy about this terrible turn.

Was King, then, a prophet? The term is capable of protean extension. Isaiah, John Baptist, Augustine, Luther were prophets; so were Marx, Nietzsche, and Hitler. Was he a prophet in the Christian tradition? Assuredly he was, if what we hear in the Sermon on the Mount is the Lord's word to his people today. We believe that he merits the prophet's honor, and if making his birthday a national holiday is the best way of honoring him we are for it. He is violently controversial, to be sure; but then so was Lincoln for many years after

his death, and in some quarters he still is. Those who hold that our cup of national holidays already runneth over make a strong point. There is no sense in adding another one unless it is made an annual occasion for national re-dedication to the truth which the prophetic hero proclaimed. It is vastly more important that we should try to recapture Dr. King's dream and try to make it come true. His dream is the only alternative to the nightmare of *apartheid*.

Progress Toward Humanity

BLACK Muslims in American prisons in recent years have done something for which American Christians and all others who love justice and mercy should be grateful. They agitated for equal rights with other prisoners in respect of ministrations by representatives of their own faith; they were able to get the issue into the courts, and they won. This legal victory by and for prisoners evidently shook hard, if it did not instantly shatter, the long-entrenched theory that, as the Supreme Court of Virginia once put it, a convict "is for the time being a slave of the state."

Lawyers representing prisoners, during the years when that doctrine of the convict as a slave of the state prevailed, found it almost impossible to secure judicial orders for the better treatment of their clients behind the bars, in face of the courts' policy of "hands off."

The legal success of the attorneys for the Black Muslims in prison breached the wall, and there followed numerous lawsuits on behalf of prisoners. Many of these were based on the Civil Rights Act of 1871 which forbids officials to violate anyone's rights provided by the U.S. Constitution. The import of judicial decisions reflecting the new and ascendant concept is that a prisoner is a citizen with fundamental constitutional rights.

The most recent familiar case is that of James Earl Ray, convicted assassin of Dr. Martin Luther King, Jr., who in a federal district court in Nashville won a court order directing the warden of the Tennessee State Penitentiary to give him some time out of his 6-by-9-foot security cell for "recreation, work, and exercise."

At the time the news of this broke we heard commentator Paul Harvey deliver a scornful blast at it as an outrageous coddling of a criminal. What's this country coming to, he asked, when prisoners—convicted felons, mind you—can complain of their lot, get a hearing in court, and win their case?

We answer for ourselves: Mr. Harvey, you are an interesting and likeable man and you really are better than you sounded that day. Here is some evidence that the country's agents of justice are reaching a higher awareness of the demands of justice, a finer sensitivity to humanity itself, than they showed toward prisoners in years past. If they, and the rest of us, are coming to see what we should never have been blind to in the first place, namely, that convicts are still citizens and not "slaves of the state," still men and not beasts, this is not something for good men to grouse about. This is progress toward humanity—which is the only real good news the press can ever report.

Continued from page 9

Church Divinity School of the Pacific, was eliminated because of lack of funds.

A cut of \$11,000 in appropriations for urban ministries will result in the elimination of three of the eight urban parochial missions with others having to be supplied by auxiliary priests. It also presents the possibility of a phaseout of the ecumenical ministry in the Haight Ashbury section of San Francisco under the direction of the Rev. Lyle Grosjean. The diocesan council did reinstate \$12,000 for a cooperative program in the San Fran-

cisco Mission District which will be closely tied in with the development of ecumenical work in that neighborhood through the Joint Strategy and Action Commission (JSAC) of the Northern California Council of Churches (Methodists, Presbyterians, and American Baptist Churches, and the United Church of Christ.)

National church support was reduced by over \$15,000, which is in opposition to the will of the convention. No budget provision was made for youth work or the department of Christian social relations, or for an executive assistant to the Bishop of California.

Priority in the 1970 budget was given to the funds voted at the last council

session for a stewardship survey to determine the giving potential of the diocese. Such information is deemed necessary to develop programs for the future and to offer the department of stewardship some insight into their work in assisting parishes and missions. The survey will be conducted by a professional firm.

ECUMENICAL RELATIONS

Rite Held at St. Patrick's

An ecumenical service at St. Patrick's Roman Catholic Cathedral, New York City, with representatives of major Christian bodies taking part, launched the city's observance of the Week of Prayer for Christian Unity.

Terence Cardinal Cooke, Archbishop of New York, led the recitation of the Lord's Prayer and joined other bishops and church leaders in giving the benediction. Preacher at the service was the Rev. M. L. Wilson, president of the Council of Churches of the City of New York. Others taking part included Msgr. James F. Rigney, chairman of the Archdiocesan Ecumenical Commission; Justice Harold Stevens of the New York State Appellate division; the Rev. Canon Donald Woodward, vicar of Trinity Church; and Greek Orthodox Bishop Silas, Auxiliary of the Archdiocese of North and South America. The Gomidas choir from St. Vartan's Armenian Cathedral also took part in the service.

WASHINGTON

New Suffragan Not Requested

The Bishop of Washington, the Rt. Rev. William F. Creighton, has announced he will not ask for a new suffragan to succeed the Rt. Rev. Paul Moore, Jr., recently elected Bishop Coadjutor of New York.

"We have profited greatly by having Bp. Moore with us the past six years," Bp. Creighton said in a statement to the people of the diocese. "We have known that he would not remain as Suffragan Bishop of Washington for all time. We are grateful for his ministry during these years."

A year ago the two bishops divided their duties. Bp. Moore assumed responsibility for the programs of the diocesan departments, for ecumenical relations, and for participation on interchurch boards. He is a well-known figure in civil rights and peace movements.

ALABAMA

Cemetery "Must Accept" Black GI

An all-white cemetery in Birmingham, Ala., cannot refuse to sell a burial lot to



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the family of a black youth killed in Vietnam, according to a ruling handed down by Federal District Judge Seybourn H. Lynn. This cleared the way for the reburial of Pfc. Bill Terry, Jr., in Elmwood Cemetery.

Mr. Terry, killed last July 3 in Vietnam, had asked that he be buried in the wooded cemetery near his boyhood home should he die in the war. When his mother applied to purchase a lot, Elmwood president H. W. Miller said the cemetery was restricted to whites. Mrs. Terry brought suit against the cemetery and the soldier was temporarily buried in another cemetery. Judge Lynn said Elmwood Cemetery, a large area in the once fashionable east end section of Birmingham, must sell to anyone who applies, regardless of race.

The Terry cause had been championed by a number of black clergymen and by the Rev. Eugene Farrell, SSJ, a white Roman Catholic priest serving a black congregation in Birmingham. Fr. Farrell said, "until discrimination has been abolished in all cemeteries, Bill Terry's death was in vain."

MINNESOTA

Poll Taken on Church and Race

Eighty-six percent of the residents of the Minneapolis-St. Paul area agree that churches today should work actively to improve race relations, according to *The Minneapolis Star's* Metro-Poll. Eleven percent said they should not engage in such work and 3 percent were undecided. The younger the respondent, the more likely he was to feel that churches should take an active role in race relations. Ninety-two percent of those in their 20s, compared with 78 percent of those 60 and older, supported this type of church activity.

When it comes to church financial support of racial minorities, however, the approving majority is smaller. Metro-Poll asked the question: "Recently one church denomination (the Episcopal Church) voted to raise \$200,000 from its members throughout the United States for economic development of the Negro community and another \$100,000 for economic development of the Indian community. Do you approve or disapprove of this kind of church action?"

Sixty-four percent of the respondents approved of this move, and another 4 percent gave qualified approval. Opposition was voiced by 27 percent, and 5 percent had no opinion or gave other answers. Again, younger respondents more often approved than older ones. A 34-year-old resident responded: "It should be left to federal and state resources. A church has moral, not financial obligations." Said a 58-year-old man who feels that neither white Americans nor churches have financial obligations

toward racial minorities: "I don't believe in coddling anyone, no one coddles me."

Eighty-eight percent of those interviewed agreed that there has been some improvement in the condition of racial minorities in the USA. Forty percent call progress in the 60s great, and 48 percent say conditions have improved slightly. Nine percent say there has been no improvement at all, and three percent are uncertain.

ROMAN CATHOLICS

Basic Income for Detroit Priests

At their own request, all priests of the Archdiocese of Detroit in full-time archdiocesan service will receive the same basic income of \$3,000 a year, plus \$50 for each year of service, and a \$100 a

month transportation allowance. Announcement of this "income standardization" was made by John Cardinal Dearden of Detroit.

In addition to salary, the priests will receive from the parishes they serve room and board with living in the rectory, an allowance of up to \$300 a year for professional expenses, and, from the archdiocese, Blue Cross-Blue Shield benefits.

The new income rates were selected after consultation with all archdiocesan priests through the Priests' Senate. Previously, priests have kept offerings given them for weddings, funerals, and other Masses. Henceforth, these monies will be part of the parish treasuries. Steps are also being taken to provide an adequate retirement plan for archdiocesan priests, with the key source of income for the retirement fund being the annual Christmas collection in each parish.

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Jewish Theology

Continued from page 3

that they had a modern enlightened attitude towards the Jewish past.

The real issue here is revelation. The younger men know that it is more than human discovery, and that the God who reveals himself is more than a concept. The language they use is existential in character, that of person and relationship, rather than of ideas and values. This comes out very well in Borowitz's *A New Jewish Theology in the Making*. He is one of a lively group of thinkers who reject the older tendency to look askance at the whole theological enterprise, and ask what Judaism would have them believe. Other members of the group include the Chicago rabbi Arnold Wolf, Jacob Petuchowski of Hebrew Union College, Cincinnati, and Fackenheim. Borowitz has a real gift for expressing complex ideas in simple language—the reader should know his *A Layman's Introduction to Religious Existentialism* (Westminster Press)—and in this book, he critically surveys earlier attempts at working out a theology for 20th-century Jews, i.e., those of Buber, Heschel, Leo Baeck, and others. "We obviously do not believe so much as our grandfathers did," he writes, "but we have discovered painfully that we believe far more than our society does." In a companion volume, *How Can a Jew Speak of Faith Today?*, he applies his own theological method to such topics as the covenant, the liturgy, the death of God, and the Jewish confrontation with secularism and Christianity.

Fackenheim's book, as already noted, is a collection of earlier articles, but is prefaced by a long introduction, "These Twenty Years," in which he reappraises them and notes how (little) his thinking has changed during the period. The sympathetic Christian reader will find that he is in contact with a first-class, believing mind, as the author seeks to offer a new reconstruction of Jewish theology that will provide a solid basis for religious belief today. Thus he confronts modern agnosticism with biblical faith, modern immanentism with the Jewish religion of revelation, and the Kantian ethics of moral duty with the Jewish ethics of divine commandment and Torah. The Christian will also find of particular interest what the author has to say in chapters on "The Eclipse of God," "A Jew Looks at Christianity and Secularist Liberalism," and "On the Self-exposure of Faith to the Modern-Secular World." The tendency of the younger Jewish theologians is to treat the Death-of-Godders as rather old hat, and to ask what all the fuss was about. Jews have been coping with secularity for a long time.

In *Post-Mortem*, Leo Katcher describes how he set out to discover what it is like

to be a Jew today in what was Hitler's Germany. The result is a long series of interviews with many Germans of different jobs and social classes, but they are unaccompanied by any serious attempt to go beneath the surface of things. Before the war, there were 550,000 Jews in Germany; when it ended there were 15,000 still alive. Now, in the west, there are 30,000 at most, with another 1,500 in the East. "There is a vacuum of Jews in Germany"; many young people there have never to their knowledge seen one, reports Katcher. They are a marginal group, older rather than younger, rigorously protected by the law, lonely, frustrated, dismayed, and regarding themselves as Jews living in Germany rather than as German Jews. "Israel is home," they say, but few intend to settle there. These are hardly the conditions for any creative theological enterprise.

Judd Teller's *Strangers and Natives* is an account of the very flourishing Jewish community in this country, its past and present. This is a lively written book indeed, part history, part reminiscence, by a passionate insider in Jewish life who is trying to portray how the immigrant Yiddish-speaking masses became an affluent, acculturated elite. In the chapter on the rabbi and his flock, he discusses some of the writers mentioned above and allows himself an unsympathetic comment on the way in which some of the younger rabbis today "walk about in a kind of verbal trance spouting a wide theology to congregations that are secular, liberal, pro-Israel, and without interest in theology."

Election, Covenant, Torah—these are the old yet new themes being heard in Jewish theology today and, above all, the realization that theology finally means not talking about God, or being clever about God, but the reality of God Himself. Clearly this opens up the possibility of fruitful dialogue between Jews and Christians. On our side we have made progress in working out a theology of Judaism; the new Jewish breed owes us a theology of Christianity.

Books mentioned in the article

A NEW JEWISH THEOLOGY IN THE MAKING. By Eugene Borowitz. Westminster Press. Pp. 220. \$6.50.

QUEST FOR PAST AND FUTURE. By Emil Fackenheim. Indiana University Press. Pp. ix, 336. \$8.50.

POST MORTEM. By Leo Katcher. Delacorte Press. Pp. xii, 267. \$6.95.

STRANGERS AND NATIVES. By Judd Teller. Delacorte Press. Pp. x, 308. \$6.95.

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Book Reviews

THE SACRAMENTS. By Ernest J. Fiedler and R. Benjamin Garrison. Abingdon Press. Pp. 144. \$3.50.

Billed as "an experiment in ecumenical honesty" is *The Sacraments*, a book by a Roman Catholic priest and a minister of the United Methodists. Each man wrote five chapters. The reader might expect to find great differences in their approach to the sacraments. Instead, a feeling emerges that Ernest Fiedler and Benjamin Garrison became such close friends they carefully avoided any disagreement. As a result, no conflicts are faced and therefore none is resolved. If this book had more "ecumenical honesty" it would have had less ecumenical vagueness. The excellent chapter on preaching was written by the minister who stretches a point by calling it "The Spoken Sacrament." As for the rest of the book, those readers who are accustomed to a highly seasoned literary diet will find this on the bland side.

(The Very Rev.) L. SKERRY OLSEN, D.D.
Grace Cathedral, Topeka, Kan.

◆
MARRIAGE IS FOR GROWNUPS. By Joseph and Lois Bird. Doubleday. Pp. 288. \$5.95.

There have been countless books written on the subject of marriage, but *Marriage Is for Grownups* undoubtedly is one of the better ones. The authors, one of whom is a psychologist and psychotherapist, are experienced marriage counselors who deal frankly and capably with the numerous problems and frustrations that beset a marriage. Joseph and Lois Bird encourage partners to endeavor to think and act rationally rather than emotionally, to re-examine frequently their motives and goals, urging a common-sense approach to everyday life. Repeatedly they stress the importance of establishing the right values in marriage, of letting nothing interfere with the attainment of a mutual trust and understanding without which a marriage cannot really grow.

Recommended particularly for young people beginning life together or those whose marriage is foundering, this book would be helpful, in the realm of communication and understanding, to almost everyone.

FLORENCE MARQUARDT
Christ, Whitefish Bay, Wis.

◆
STUDIES IN THE FOURTH GOSPEL. By Leon Morris. Eerdmans. Pp. 374. \$8.95.

In *Studies in the Fourth Gospel*, Dr. Leon Morris, Principal of Ridley College in Melbourne, Australia, and a man who does not hesitate to call himself a "conservative evangelical," has posed some questions and offered some answers

which, even though they will not convince New Testament scholars of every school of thought, should certainly make the devotees of the more "radical" theories feel a little less comfortable with their dogmatic doubts. Dr. Morris's conservatism is not to be equated with "fundamentalism"; his method is thorough; and some knowledge of New Testament Greek is necessary to fully appreciate his arguments. And it must be studied in detail with an open mind. As he points out, it is all too easy for critical scholars to dismiss arguments which justify a traditional conclusion as "special pleading," while they themselves may be afflicted with just the opposite bias.

Since the discovery of the Dead Sea Scrolls, there has been a growing disposition on all sides to admit that the Fourth Gospel shows Palestinian Jewish influence, and that its date may well be considerably earlier than had previously been supposed; so these conclusions by Dr. Morris should cause no great surprise. But from here he goes on to maintain (1) that the author intends to write literal history as opposed to mere theological interpretation in narrative form; (2) that he was an eye-witness to the events which he records; and (3) that he was no other than John the son of Zebedee. Some of his arguments will strike the unbiased reader as very cogent; others will seem to show a certain amount of subjectivity; but unfortunately, space will not permit us to go into most of them.

However, there is one of Dr. Morris's arguments for this gospel's authorship by John the son of Zebedee which I believe deserves careful weighing by the unbiased student, regardless of what his final judgment may be: Why, he asks, does the actual name of John, son of Zebedee, never appear in the Fourth Gospel, but only references to the "disciple whom Jesus loved," who is finally identified as the author of the book, and by inference (seemingly deliberate) is implied to be the Apostle John? If the apostle was in fact the real author, we may understand that he had some reason for this. But if the author was really some other worthy of the early church, such as "John the Presbyter" or John Mark, what reasonable ground had they for systematically omitting the name of a man whom we know from the Synoptics as one of our Lord's three closest disciples, and further, after the Day of Pentecost, as closely collaborating with Simon Peter (who is often mentioned in the Fourth Gospel) in the leadership of the Jerusalem Church? Yet our remaining alternative is to classify this gospel as a plain, simple *pseudepigraphon*, a theory which on purely objective grounds (to say nothing of emotional and

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subjective ones) would raise many more questions than it would answer.

In spite of some elements in this book which are less convincing than others, it still stands as a reminder of elements in the traditional view of the Fourth Gospel which have been all too glibly passed over as we sometimes seek indiscriminately to put ourselves "abreast" of the most "modern" theories. In fact, the best comment on this work may be found in Dr. Morris's own words (page 271): "The difficulties in the way of the traditional view must not be minimized. . . . There are real difficulties whichever view we adopt. Conservatives contend . . . only that there are more serious problems which confront those who take the other view."

(*The Rev.*) MERRILL A. NORTON
St. Luke the Evangelist, Mulberry, Fla.

◆
TRANSLATING FOR KING JAMES. By Ward Allen. Vanderbilt University Press. Pp. xi, 155. \$10.

This fascinating document contains what are left of the notes on the King James Version of the New Testament left by the Rev. John Bois of St. John's College, Cambridge. Bois was one of "the King James Men," and one of the most important, as he reviewed the final manuscript before publication. His concise and pungent notes give clear reasons for preferring one rendering rather than another—something like the priceless notes of Frederick Field on the Revised Version and published as *Otium Norvicense* in 1874—likewise a Cambridge product. The beauty of *Translating for King James* is the full-size photographic copies of the notes, the good translation, and other data surrounding the manuscript. The publisher is a trifle over-enthusiastic, in affirming that the manuscript has been lost for centuries and now recovered. I for one studied it in the Bodleian at Oxford and used and quoted it in my *Translating the Bible*, 1961, pp. 78ff. But the new work makes the manuscript available to countless readers, especially to Bible readers who still prize the King James Version above all others.

One important fact supported by Prof. Ward Allen's work is the nature of the King James: it was a revision of the Bishops' Bible, not a fresh translation. A photographic copy of the first chapter of Genesis (in my book) shows how the revisers went about their task: the revised renderings appear in the margin. The fact that this copy of the King James was not a Bishops' merely adapted to the King James, *ex post facto*, is clear on these margins: some of the new marginal readings have *not* been adopted! The great principle established by all this evidence, Bois's manuscript and the marginally annotated copies of the Bishops' Bible, is complete substantiation of the "To the Reader" in 1611 (despite the editors' title, "The Translators," in the preface!). The truth is fully stated in that very preface,



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(The Rev.) FREDERICK C. GRANT, Th.D.
Union Theological Seminary (ret.)

◆
THE ULTIMATE REVOLUTION. By Walter Starcke. Harper & Row. Pp. 155. \$4.95.

If you put the putdown on anything (or anyone), it shows you haven't grooved in and grokked it (experienced it fully), and others — especially young people — will not listen to you. Walter Starcke, lecturer, traveler, industrialist, and Broadway producer, believes with St. Augustine that evil has no being, that the only power is God. And he believes with St. Paul that it is time that we left the paranoid realm of law, in which we condemn everything and everyone as either good or evil, and begin to live in the Spirit. He encourages us to understand and look unafraid at the various revolutions of the day, especially those of the young. His chapter on "The Puzzles of Sex and Drugs" is alone worth the price.

There are many trips, but *The Ultimate Revolution* or trip is the journey into the Spirit, and there are moments when Starcke writes in the mode of the great Christian mystics. His orthodoxy is sometimes more implicit than explicit. And like Joe Fletcher's "situation ethics," his thoughts are better suited to those who possess an undergirding of self-discipline. But for those of us who want to break out of our middle-class, middle-age enclave, here is a guide both stimulating and sympathetic.

(The Rev.) ROBERT O. REDDISH, JR.
Diocese of Ohio

◆
MINISTERS OF CHRIST AND HIS CHURCH: The Theology of the Priesthood. By David N. Power. Geoffrey Chapman. Pp. 216.

Ministers of Christ and His Church is a scholarly analysis of the theological basis of the order of priest. The author is an Irish Roman Catholic Oblate Father. He draws on a variety of sources, especially the liturgical texts of the ordination rites and the studies of recent French and German scholars. There is much here that will be of interest to serious Anglican readers, as the revision of our Ordinal is being considered.

Much of the book revolves around the question of the distinction between the "high priesthood" of the bishop and the "subordinate priesthood" of the presbyter. Recent thought (Anglican as well as Roman) has tended to see the priesthood of the presbyter primarily as a delegation to him from the bishop. While this is historically true, many of a priest's specific functions—when he preaches or adminis-

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ters a sacrament—are done as a representative of Christ rather than as a representative of the bishop. The ultimate distinction between the episcopate and the presbyterate involves not only the bishop's superior power of government, but also the collegiality of the presbyterate. There is properly one bishop in each place as the focus of unity, but a plurality of priests exercising a multiplicity of gifts and talents. The collegial quality of the priesthood, and its harmonization with the leadership of the bishop, both deserve thoughtful attention at this time.

(The Rev.) H. BOONE PORTER, Ph.D.
The General Seminary

♦
I CHOOSE. By Sarah Lawrence Slattery. University Press. Pp. 161. \$4.75.

I Choose is a delightful book of memoirs of a remarkable lady as well as a documentary of a far-reaching organization. Quickly covering the early years of a very conservative life as daughter of a Back Bay Anglican clergyman who succeeded the famous Phillips Brooks as Bishop of Massachusetts, Sarah Lawrence Slattery's real story begins with her marriage in 1923 to Bishop C. L. Slattery.

Recounting in detail from her diaries and letters to her family, Mrs. Slattery outlines her growing interest in the Oxford Group later known as Moral Re-Armament or MRA. Following her husband's death after six years of travel and exciting events, her life becomes centered in the career in which she is still vitally and actively engrossed at 90 years of age. Mrs. Slattery vividly depicts the impetus and far-reaching consequences following a week's conference of the Oxford Group in 1928 at which time the bishop stated "the Oxford Group deserves not only careful but sympathetic consideration."

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♦
GENESIS REGAINED. By F. J. Sheed. Sheed & Ward. Pp. 182. \$4.95.

Although entitled, *Genesis Regained*, author F. J. Sheed in this excellent book is concerned almost exclusively with the first three chapters of Genesis. He relates coincidentally to chapters four through eleven but not at all to the later chapters.

As might be expected in modern Roman Catholic writing, this book evidences the changing physiognomy of that church's approach to Genesis in particular and the Pentateuch in general. No longer is it necessarily *de fide* to say that Moses wrote all of the Pentateuch and most certainly not Genesis. Mr. Sheed quotes the admonition of the Biblical Commission to Cardinal Suhard in 1948: ". . . study will without doubt establish the large share and profound influence of

Moses as author and legislator." He continues, ". . . the words italicized by me being wider, at any rate clearer, than the commission's earlier, 'substantial authenticity and Mosaic integrity of the Pentateuch.'" The book probably was not submitted for a *nihil obstat* but it does reveal the progress (most would believe) that Rome has made in biblical scholarship in recent decades.

Mr. Sheed capably and illuminatingly traces in scholarly detail the relationships of the mythological religions of the day, and prior, to the writings of Genesis 1-3. It is the most enlightening revelation that this reviewer has ever discovered in one book and would be most valuable to any teacher of the Old Testament from church school on up. Regarding original sin he does a splendid job of peeling away false ideas and presents a solid concept of its damage to first, and subsequent, man.

Because a number of factors and steps in man's progression are insoluble (thought, language, sin, religion—belief in powers beyond man), Mr. Sheed properly leaves these as open-end problems for discussion. In his closing chapter, "Beyond Genesis," he envisages the Second Coming as the fulfillment of that process begun in Genesis; and with our blessed Lord as to when that coming will be, he writes: ". . . of that day and hour no man knows." This is an excellent, worthwhile, and valuable book to be possessed (and read) in everyone's library!

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

♦
THE BIRTH OF GOD. By Olov Hartman. Trans. by Gene J. Lund. Fortress Press. Pp. 156. \$2.75 paper.

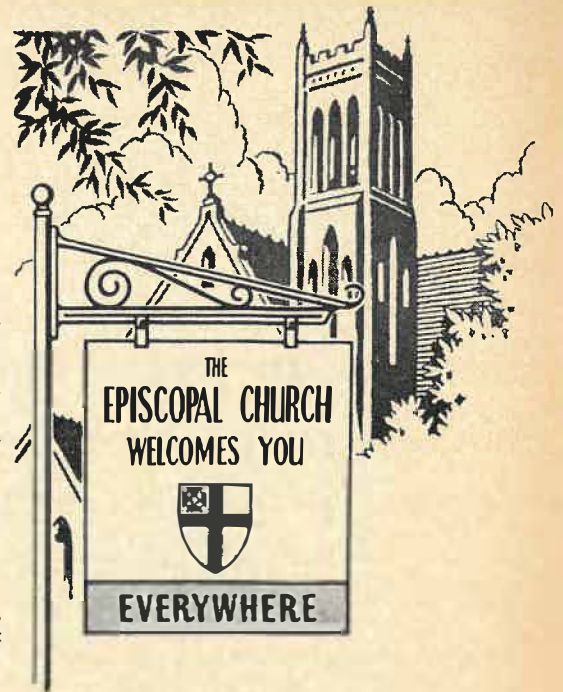
". . . A refugee child asks how we can tolerate things as they are in this world. . . ." The foreword by the author of *The Birth of God* is so striking that one becomes very eager to read the meditations themselves; and there is no disappointment. Rather than mourning the obvious secularization of the Christmas feast, Olov Hartman points out that it has become "an island of sentimentality" which loses its basis in earthly realities, its concept as a "gift of bread" and the consequently intrinsic connection with the "bread questions" of the world. The gospel story seems isolated, while the "Christmas of abundance" spreads wider and wider, from early December into January, separated from our awareness of the suffering of the poor among whom we live.

The meditation for Candlemas is especially penetrating and moving: ". . . Any one of us can suddenly stand there with a child in his arms—or in his soul. We can suddenly be a brother or a sister to these gentiles or to the man on the outside, suddenly unable to defend ourselves against the realities where God loves."

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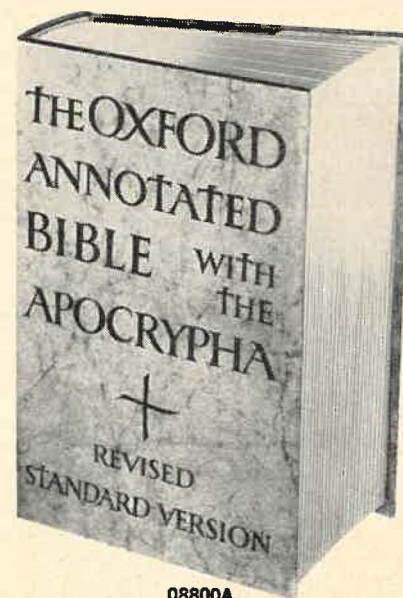
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