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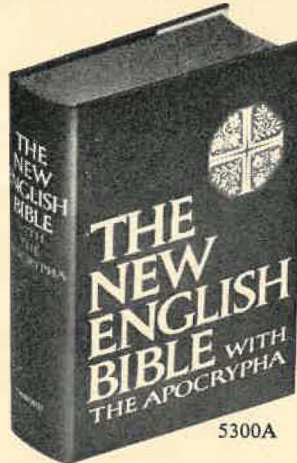
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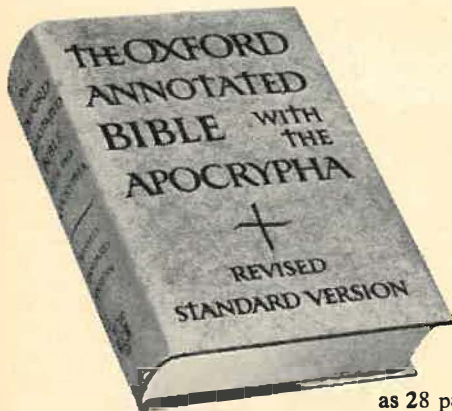
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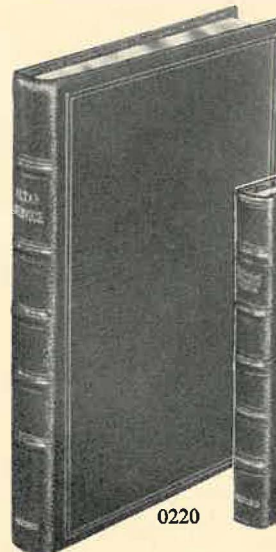
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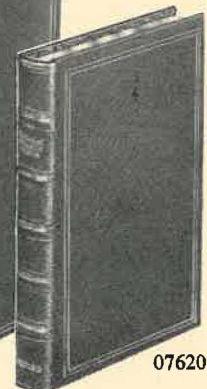
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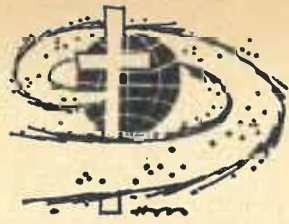


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Around



& About

— With the Editor —

From our It's All Greek To Us Too Department, this church notice in the Brattleboro (Vt.) *Daily Reformer*: "13th Sunday after Pentecost. 8 a.m., Holy Communion, Book of Common Prayer. 10 a.m., Holy Eucharist, Second Service, from the Greek Book of Services for Trial Use."

And from our We Couldn't Disagree More Department, a statement by the Rev. N. Bruce McLeod, newly elected moderator of the United Church of Canada. He says that we need more "rude, abrasive kids" in the church. The kids, yes; but rudeness and abrasiveness—can anybody tell me why we need these? "We've obviously trained young people to be over-polite," complains Mr. McLeod. He and I must live on different planets; at least we have trained different young people. Never in all my life have I met anybody, old or young, who was over-polite. (I'm 60, Mr. McLeod is 43.) Since when did over-politeness become a disease? Hilaire Belloc testified:

*Of Courtesy, it is much less
Than Courage of Heart, or Holiness,
Yet in my Walks it seems to me
That the Grace of God is in Courtesy.*

In fairness, I'm sure that Mr. McLeod would distinguish what he calls over-politeness from what Belloc calls courtesy, though how we can only guess. He is apparently guilty of that kind of sloppy language which is either the cause or the effect of sloppy thinking. He doesn't really mean that the kids we especially need in the church are the rude and abrasive ones, but that's what he says, and he doesn't mean, surely, that we've corrupted our children by training them to be too polite, but he says it. This kind of talk darkens counsel, and we have much too much of it in the church today.

And from our Fatal Glass of Beer Department: City Commissioner Jennings Phillips, Jr., of Salt Lake City, recommends repeal of an ordinance banning dancing on Sunday. He argues that the city of the saints is a wide-open town now, where "even horseshoe pitching on Sunday" is allowed.

Well, but isn't this how towns like Sodom and Gomorrah got launched on those slippery skids? First, a little "harmless" horseshoe pitching, and then. . .

This week's guest editorialist, who discusses the subject of "Demonstration

Masses," is the Rev. William P. Clancey, Jr., vicar of St. Jude's Church, Cupertino, Calif.

In May 1970, *Playboy* magazine interviewed William F. Buckley, Jr. It is republished in Buckley's most recent book, *Inveighing We Will Go* (Putnam). It's brilliant and delightful, as one would expect. But on one theological point both *Playboy* and Buckley err, about equally. Buckley comments on today's young people with active minds who, being human, incurably religious, and who will go to any guru "or even talk to Joan Baez and attempt to get religion from her"—but wouldn't be caught dead reading any orthodox Christianity as written by St. Paul, Chesterton, or C. S. Lewis. The dialogue continues:

Playboy: "Perhaps orthodoxy—lower case—is at fault. Many young people would say that they think Christ was a great man; they might even know a good deal about him. But they are appalled by St. Paul's horror of the body and of sex."

Buckley: "I'm sure that among the vast majority of students, the knowledge of Christ is superficial and that the only thing they know about St. Paul is that he was 'anti-sex.' In fact, St. Paul's anti-sexuality was, I think, a mode by which he expressed the joys of asceticism, the transcendent pleasure of the mortification of the flesh. By no means is this distinctive to Christianity. In fact, Christianity in its formal renunciation of Manichaeism took a position concerning the flesh that is far more joyful than, for instance, that of the Buddhists or a number of other religions."

Mr. Buckley should have corrected *Playboy* about "St. Paul's horror of the body and of sex." There never was such a thing, except in the ignorant prejudice of people who have never read Paul.

If, as Buckley surmises, Paul's "anti-sexuality" was his way of expressing "the joys of asceticism, the transcendent pleasure of the mortification of the flesh," Paul was purely and simply a Manichean. Paul disciplined his "flesh"—meaning his whole complex of human appetites—not for any "transcendent pleasure" there might be in this accomplishment but so that he could do his best work as a soldier of Christ—"for the gospel's sake," as he puts it. (Cf. I Cor. 9:22b-27, *et passim*.) This is the true Christian *asceticism*, and it begins (as far as we know) with Paul. There can be no effective Christian living without it, any more than a football team

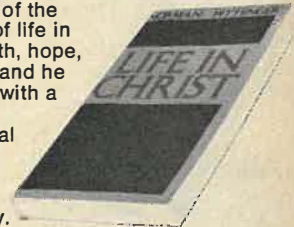
the event of Christ

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can hope for a good season without physical conditioning. This isn't the Manichean bag at all. Buckley rightly sees the distinction, but wrongly attributes the very essence of Manichaeism to Paul.

When editors of old hymns decide that something must be updated or domesticated or made "more acceptable to the modern mind" the results are usually sad; or so it seems to me. Recently thumbing through what our English brethren know as HAM (*Hymns Ancient and Modern*) I came upon some older versions of hymns which I devoutly wish we still had in our hymnal. Thus, in our domesticated version of St. Andrew of Crete's great hymn we sing: "Christian, dost thou see them on the holy ground, / How the powers of darkness rage thy steps around?" (*The Hymnal 1940*, 556). That's pretty colorless compared to the older version, as found in HAM, in which it is not the powers of darkness that rage thy steps around but rather the troops of Midian that prowl and prowl around. The prowling Midianites of the spirit make better poetry and better theology, hence better hymnody.

Also in HAM I discovered two stanzas of St. Patrick's Breastplate (*The Hymnal 1940*, 268) which I hadn't known before. I think they're great. Why did we ever drop them? Could we possibly get them back at the next hymnal revision? Sure, it's a very long hymn as it is, but with a hymn as good as this one maybe the sermon could be shortened. Anyway, here are the stanzas I want in, or back:

*Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course—
Or few or many, far or nigh,
In every place, and in all hours,
Against their fierce hostility,
I bind to me these holy powers.*

*Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning,
The choking wave, the poison'd shaft,
Protect me, Christ, till Thy returning.*

"Let everyone understand that real love of God does not consist in tear-shedding, nor in that sweetness and tenderness for which usually we long, just because they console us, but in serving God in justice, fortitude of soul, and humility." (*St. Teresa of Avila.*)

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The Living Church

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DEPARTMENTS

Around and About	3	Church Directory	24
Booknotes	23	Editorials	19
Books	20	Letters	5
Children's Books	21	News of the Church	9
Things to Come	9		

FEATURES

A Letter to Barbara	7
By Faith (verse)	8
Hermeneia	13
The Jesus Prayer	15
Are You Not Proud? (verse)	16
Conversion Without Religion	17
Last Harvest (verse)	18

THE KALENDAR

October

- 8. Pentecost XX
- 9. Robert Grosseteste. B.
- 15. Pentecost XXI

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Letters to the Editor

That Sheepish Fable

I and the other brethren of St. Augustine's (there are four English majors among us teaching here) were delighted with Marshall Pickett's delightful fable [TLC, Sept. 3]. Dean Swift at his wittiest and most acid moments never did a better job of displaying the stupidities and frailties of mankind. Perhaps this is exactly the tack those of us who cherish the present Prayer Book and our catholic heritage ought to take in revealing the weaknesses of those who want to dilute and dissipate "the faith once delivered to the saints." Could we possibly laugh them out of court?

Someone with a bit of money to defend the cause ought to get Mr. Pickett's permission to reprint his article in tract form and place same in every Episcopal tract rack.

(Bro.) ROBERT, CSA
St. Augustine's Priory

Picayune, Miss.

Gun Registration

You answered your own question [TLC, Sept. 10] about the enforced registration of hand guns. I would oppose such an act because, and I quote you, "hard core criminals are going to get guns somewhere, somehow."

The red tape, expense, and bureaucracy of registering the millions of hand guns would not even retard assassinations or "murders of passion." One might just as well try to register all other weapons used for taking the lives or property of others — such as knives, hands, automobiles, matches, etc., *ad infinitum*.

A tiger can be rendered comparatively harmless by removing his teeth and his claws. They are his weapons of attack. He knows of no other weapons. Man can never be disarmed. His weapons take shape within his mind and with simple drops of water can he commit murder.

I could not register a gun that I might hold in my hand as anything but a weapon of peace, so why ask that same hand to vote for a law that by its very enactment has already condemned that metallic mechanism?

(The Rev.) EDWARD C. MORGAN
Rector of St. Paul's Church

Bridgeport, Conn.

We Gambol a Gamut

In two issues, TLC went from the depths of the Dead Sea to the heights of Mount Zion.

I cannot for the life of me imagine why the letters column for Sept. 10 was allowed to be littered with contributions from an Old Episcopal bishop, a rector of an Anglican Orthodox church, and the Bishop Primus of the American Episcopal Church. One begins to wonder if TLC agrees with the schisms that these gentlemen represent.

I cannot praise TLC enough for running the article by Fr. Davis on *Our Unworkable Marriage Canons* [TLC, Sept. 17]. He has certainly written well and spoken well on a vexed subject. I only hope and pray that Louisville in 1973 has the wisdom to enact his suggestions into canon law. Our can-

ons as they exist now do not speak sufficiently of marriage, and our canons on re-marriage dig around in the dry bones of the dead marriages past, rather than examining the strengths of newly proposed unions.

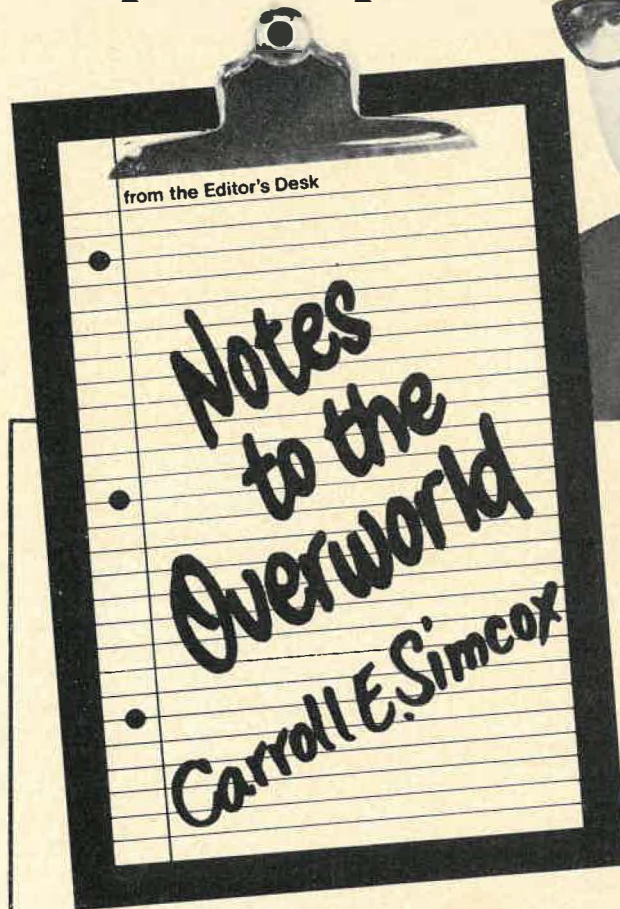
(The Rev.) LESTER B. SINGLETON
Rector of St. Stephen's Church
Racine, Wis.

In the Parish Administration edition of TLC [TLC, Sept. 10], three letters were printed from clergy of schismatic Episcopal churches (in communion with each other?). As a catholic priest functioning in the Epis-

copal Church I am disturbed by this manifestation of schism, and caution caring people about becoming enamored by such rhetoric. Some people are in rebellion regarding many things which are happening today. There is some evidence of attempts to start "Orthodox Episcopal" fellowships in my community. To those upset by change I can say without hesitation that I too am best-jostled and stirred by the newness of many things. I have great hesitation about COCU and the ordination of women (what few problems I have with the Green Book relate more to the seasonal rites and pastoral offices than the mass). Still, there is much that is good and right about the church and "jumping off" makes no sense to me at all.

When as Christians of the Episcopal stripe we "show Jesus," can we not do it with a variety of tools? Can we honestly believe

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that we are doing homage to our Lord by staying as far away from the altar simply because a different rite is used?

The trial rite of 1967 closed the eucharist with some great words: "Go forth into the world in peace. Be strong and of good courage. Hold fast to that which is good. Love and serve the Lord with gladness and singleness of heart, rejoicing in the power of his Spirit."

"... From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us."

(The Rev.) **THOMAS G. RUSSELL**
Rector of St. Paul's Church
Kennewick, Wash.

Renewal

Thanks to the Rev. Gordon P. Scruton, and thanks to TLC for publishing a clear challenge to all of us in the matter of "renewal" of the church. I've already written Fr. Scruton my appreciation, and I hope every Christian will have a chance to read his article [TLC, Sept. 17].

(The Rev.) **PAUL Z. HOORNSTRA, Th.D.**
Rector of Grace Church
Madison, Wis.

TLC is to be commended for printing Fr. Scruton's article, *Caution: Renewal May be Sinful!* It is the most profound and telling piece on the whole renewal syndrome into which we have become ensnared that I have read.

Fr. Scruton is so right when he questions whether or not the "well-advertised renewal of the church in our time (is) authentic Christian renewal." It all seems so contrived — the gimmicks, the fads, the folk

masses, and the imaginal systematics, not to mention the trial rites! St. Paul said, "Be not conformed to this world. . . ."

We are so concerned at being "relevant" and "with it" that it seems we have lost what we are all about in the first place — the proclamation of Jesus Christ and his Good News. We are afraid to speak the truth. I am ashamed, for example, that our successors to the apostles have not spoken as a body against abortion on demand. Why is this? We hear all kinds of solemn pronouncements and admonitions about the trial rites but nothing about murder! When a parishioner recently chided me about not taking a stand on abortion, she being pro-abortion, I replied that the church has taken a stand on the Ten Commandments.

God have mercy upon us if we do not speak the truth in love, for surely we will be judged if we do not.

(The Rev.) **CLARK A. TEA**
Vicar of St. Alban's Church
Muskegon, Mich.

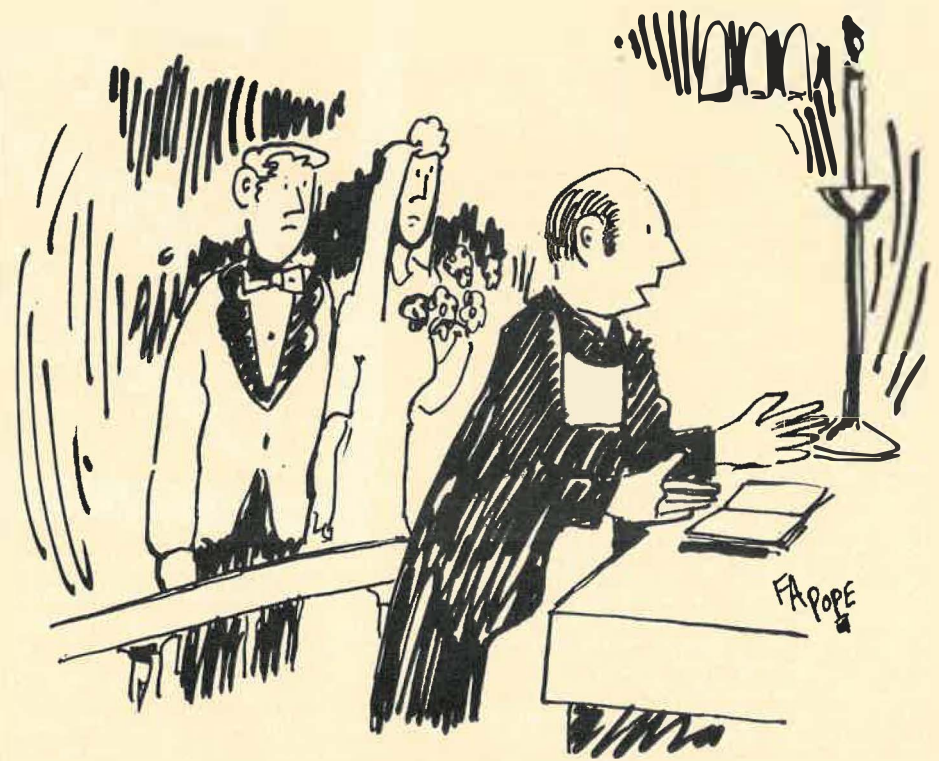
Marriage Canons

Congratulations for printing Fr. Davis's superb article calling for a complete new set of marriage canons [TLC, Sept. 17]. Perhaps this will stimulate action in an area of pastoral concern far more important than the liturgical gymnastics we have been asked to perform by General Convention.

Let's hope all General Convention deputies read this article.

(The Rev.) **ALAN K. SALMON**
Rector of Christ Church
Riverton, N.J.

I share Fr. Davis's frustration over the pastoral problems created by divorce and



"Bestow upon these thy servants the gift and heritage of children, if it be thy will. . . ." And . . . er . . . we've come to feel that it isn't. . . ."

remarriage although from a somewhat different perspective.

The present canons may well represent the ideal in terms of upholding the permanence of Christian marriage with the need for the church to minister to her people who desire to remarry following divorce. However, in 17 years of pastoral experience, I find not many Episcopalians who are willing to wait for a year before applying to the bishop for permission to marry, if they have already selected their mate; and not very many who agree with the requirement of attending church for six months to a year without receiving Holy Communion before making application to "regularize" their communicant status. Sometimes the hurt and alienation caused by this inflexibility is permanent. The priest who endeavors to minister to people who seriously desire to make a new beginning in what may in fact be their first Christian marriage, are forced — pastorally — into the dishonesty of which Fr. Davis speaks.

If the persons are determined to be married, they are referred to a protestant minister who has "local option." (Does this make them married or not?) And then, in obedience to the canon, they must be told that they may not receive Holy Communion until the bishop gives permission. To welcome them to receive the sacrament at once may be in accord with the love of Christ, but the many priests who do so are violating the canon law that they are bound to uphold.

It seems to me that any revision of the canons should include: 1) local option to the parish priest, with certain safeguards, such as requiring permission from the bishop for waiver of the one-year waiting period, (e.g., when the divorce has followed a separation of several years). 2) The readmission to Holy Communion, to be granted by the bishop, as soon after the remarriage as application is made.

I feel that these two particular revisions would still uphold the Christian ideal of marriage, and yet face up to the reality of divorce in our society and help — rather than hinder — the parish clergy in their exercise of pastoral care for Christ's people committed to their charge.

(The Rev.) ROBERT W. WATSON
Rector of Bishop Seabury Church
Groton, Conn.

Liturgical Change

In the interests of our church and of effective journalism I would like to see in a box at the top of the letters page a reprint of the letter of Ms. Charlotte K. Cox [TLC, Sept. 10]. If it were run for a couple of months the dreary repetition of the now tired pleas both pro and con liturgical revision might cease.

Let us be done with petulance in dealing with these important issues of our church. Let us be generous with both the traditionalists and the revisionists.

And, Dear Editor, this goes for you too.
HOWARD H. CAMMACK
Rowayton, Conn.

All right. We agree that the old familiar pros and cons have been amply ventilated. But if anybody has anything new to say let's keep the line open. Ed.

A Letter to Barbara

Elliott F. Metcalf

DEAR BARBARA:
My, that sounds awfully formal for such a little one . . . for a baby less than a week old. But who knows what you will be called: Babbie, as your aunt is, or Babs, Barby, Bobby, or maybe Barbara, which is a beautiful name as it is.

I welcome you as the first born of a new generation on both sides of your family, your mother's and your father's.

The Rev. Elliott F. Metcalf is rector of Trinity Church, Waretown, N.Y. This sermon was preached by him on Whitsunday 1972, a week after the birth of his granddaughter, Barbara, and consists of a letter he had just written to her.

I welcome you and send you God's blessing, which we all receive through our Lord Jesus Christ. This blessing will firmly become yours when you are received into the Household of God at your baptism. I hope soon. Especially because this is being written during the week before the Day of Pentecost. I pray above all things for you that you will grow to sense and to live in the power of the Holy Spirit.

In the days ahead as you physically develop and mentally mature, so also your sense of the spiritual in your life will increase in importance to you. Believe me when I say that if what I see about me in my world in 1972 is a forerunner of the world you will know, you will need

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on the parish level

WANDERING IN THE WILDERNESS

Christians and the New Culture

by Robert Benne

Here is a new vision of the way the church can not only relate to society, but play a guiding role in it. Robert Benne helps pastors and laymen as they re-order their priorities, structures, and life styles in light of today's cultural revolution.

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on the personal level

AN ACTIVE MAN AND THE CHRIST

by Robert K. Hudnut

We are what we do

Robert Hudnut brings an exciting, powerful challenge to his readers: take stock, decide, act. He talks to people caught in the commuting ratrace, surrounded by billboards, involved in politics, PTA, church. Where does the Christian faith fit into all this activity? In a flowing, rhythmic style, the author expresses ideas that reverberate in the reader's imagination.

This book tells how active people go about living. Hudnut looks to the Bible for men and women who did things that are beyond belief. They planned, they failed, they were tested, but they kept searching and acting. Now in the 20th century, Hudnut beckons us to break out of the everyday bustle and explore the meaning of action. His poetic insights will refresh you, stretch your mind, and maybe change your life. \$2.50

The two other parts of the Hudnut trilogy:

A Sensitive Man and the Christ

A Thinking Man and the Christ

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most certainly the power and steadfast strengthening of the Holy Spirit.

Only two days after your birth our nation and the world were shaken by an attempted assassination of a prominent political figure. This is the fifth such tragedy in less than a decade. The shots in the other four were fatal. This week Governor Wallace of Alabama lies partially paralyzed, but alive, in a Maryland hospital not far from where your mother and father used to live.

Gray-haired grandfather that I am . . . (incidentally, Barbara, I don't feel as old as that sounds) . . . but grandfather though I am, I do not have any easy answer to this kind of evil. I hope before you are old enough to vote in 1990, someone will find a way to cure the terrible disease which causes persons to resort to violence to achieve their goals or to act out their frustrations.

Yes, Barbara, the shock of the shots that exploded in Maryland have taken over the news media this week, but they have not caused any of us to forget the even more horrible violence being wrought thousands of miles from your native land, in Southeast Asia. I wonder how much space will be given to the American War in Vietnam in the history books you will read. I wonder further whether an answer to violence on an international scale will be found before you cast your first vote—either through some form of enforceable World Govern-

ment, or by other means. Here also, if you and your generation listen carefully, the healing power of the Holy Spirit may have an effect.

Honestly, my dear, I wonder, we all wonder what your world will be like as you reach your late twenties and enter the 21st century. The night your father called to tell us of your arrival, your grandmother and I suddenly became aware of a sense of the continuity of a family. We recalled that when we were married your great, great-grandmother was still alive. She was born in the 1850s and often told us of having once seen some "Yankee soldiers" who came to her house in South Carolina during the "War Between the States." That is a long time—from 1850 to the 21st century. Many

things have happened in and to God's creation in that period. Wars and assassinations are not the only events. Truly great and wonderful things have occurred also.

In the 1850s or '60s your great, great-grandmother Rogers, whose father was a Methodist circuit-riding preacher, could have traveled only 50 or so miles in the six hours it took your grandmother to travel across the continent to be with you. In fact, back in those days we probably would not yet know of your birth, and you are nearly a week old.

The world you have been born into has been changing very, very rapidly, and today many of us are very preoccupied with a sense of change. None of us likes all the changes we see. Some of the changes are good, such as the ability of families to keep in close contact even though 2,000 miles apart. Some changes are not so good such as the horrible weapons of war and destruction, and the havoc that has been brought to much of the beauty of God's creation.

But one thing, Barbara, has not changed. It has not changed since those days in 1850 when your great, great-grandmother was born, and it will not change by the time you and your generation move into the 21st century. It is an unchanging eternal truth, a truth which overarches and undergirds all the great changes that man has produced, and puts them into proper perspective. It is the truth of the love that God has for his whole creation, the love he showed by sending his son to live among us; the love Jesus showed by taking upon himself the sins of the world for all time.

You will begin to feel this love . . . you already have . . . in the love expressed to you by your mother and father. As the years proceed, however, you will realize that even the most perfect love of your parents is exceeded by the love expressed by your Father in Heaven. And the real strength you gain will be the strength furnished through the power of the Holy Spirit.

It is the strengthening power of the Holy Spirit which is being observed and renewed within the Christian family during this week in 1972. It is the strengthening power of God, the Holy Spirit, who will guide you in the years ahead. As you grow in his Spirit you will hear his voice speaking to you. I pray that you listen and be guided by him.

Change, I am sure, will be as great a problem for you as it has been for many of us. If you can keep the changeless meaning of God ever before you, you will cope with any changes the world of the 21st century brings.

But enough of this preaching. Most important of all, dear Barbara, may your life be one of health, happiness, and joy in the growing knowledge that God, the Father, Son, and Holy Spirit, is with you, and all of us always until the end of time. God loves you. I love you. . . .

By Faith

If I, by faith, can help one soul
Nearer God's great throne,
I'll strive to share the gift of faith
While strengthening my own.

If I, by faith, can live a life
That has some strength to show
Then guide me, Lord, and let my
Faith daily richer grow.

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The Living Church

October 8, 1972
Pentecost XX (Trinity XIX)

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NORTH CAROLINA

MXLU Ends Funding Bid

Malcolm X Liberation University, Greensboro, N.C., withdrew its request for a \$75,000 grant from the Episcopal Church in the wake of opposition to the funding within church ranks in North Carolina.

Malcolm X Director Howard Fuller said any continued effort to get funds would "compromise" the school's political beliefs, mainly that of working exclusively through black funding sources.

In making his announcement, Mr. Fuller responded to criticism of Malcolm X by the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, as reasons for his recommendation against funding.

Mr. Fuller said, "We at MXLU have always understood that the acceptance of money from the white-controlled Episcopal Church was a contradiction. We did it, however, because there are black folks involved in various levels and programs of the church who told us that they would get us the funds and we would not have to compromise any of our procedures and political beliefs.

"We have always understood that because of our unyielding political position on white people, the efforts of those brothers and sisters would at some point be insufficient. We knew the procedures which allowed for this level of black 'control' would be changed. This is what has occurred."

The fund request was withdrawn, Mr. Fuller stated, "because there is some question as to whether MXLU is interested in a hearing to appeal Fraser's actions. "We do not see that any purpose would be served by such an exercise," he said.

In recommending against funding, Bp. Fraser said his opinion was based on the findings of a committee of Greensboro churchmen and the standing committee.

The reasons for his advisors' "unanimous" opposition to funding, he said, were that Malcolm X is surrounded in secrecy, has developed no viable program, and has had little impact on the black community and its problems.

As for the secrecy charge, Mr. Fuller said, "Our operations are always open to the observation and participation of black people. . . . The charge of secrecy is being leveled by white people, who are simply not used to being told they are not needed, wanted. Our efforts are not

secret; they are simply not open to their investigation and participation."

The policy of the three-year-old school, whose program is geared to training teachers and technicians to support black African countries and black-controlled institutions in this country, has always been "to keep white people out," Mr. Fuller said. Blacks, he added, are always welcome.

Mr. Fuller said Malcolm X admits it is not doing enough, "but who is? We are moving to do more and this effort will become obvious to more black people."

EDUCATION

Groups Ask End to Property Tax Funding

Nine national religious, civic, and educational organizations have joined in a friend-of-the-court brief asking the U.S. Supreme Court to outlaw the financing of public schools by means of property taxes.

The group, referring specifically to a Texas case involving Mexican-American pupils, says relying on property tax revenues results in discrimination against children in poorer — usually minority — communities. The brief charges violation of the 14th Amendment's equal protection guarantees.

Among the petitioners are the National Council of Churches, the National Coalition of American Nuns, the American Jewish Congress, and the National Roman Catholic Conference for Interracial Justice.

The brief was filed in the case of San Antonio Independent School District vs. Rodriguez, set for hearing before the Supreme Court during the fall term. The school district wants the court to overturn a U.S. District Court ruling ordering Texas authorities to end inequalities in the present system of school financing.

Filers of the amicus brief ask the Supreme Court to uphold the ruling of the U.S. District Court of West Texas, which agreed with parents charging discrimination. They charge that the current property tax system of paying for education in Texas makes "orphans" of Mexican-American children.

According to the brief, the Texas school system relies primarily on property taxes and on state allocations based on the experience and education of teachers hired by districts. This arrangement leads to better education in wealthier areas although the poorer districts "tend

to tax themselves, in general, at a higher rate," the brief claims.

The more affluent, usually white, districts can more easily supplement state funds and can also attract better qualified teachers, according to the amicus brief.

Students represented in the suit are in the Edgewood school district of Bexar County, where 75% of the pupils are Mexican-American, the brief states. The per pupil expenditure in Edgewood is \$248 annually, while it is \$558 in Alamo Heights, a nearby area, the amicus brief adds.

"The racial discrimination issue is not an afterthought to the litigants here and to those millions who are interested in their behalf," the brief says. "It lies at the very core of this case."

Other signers of the brief are the American Civil Liberties Union, the Southwest Council of La Raza, the Scholarship, Education, and Defense Fund for Racial Equality and United Ministries in Public Education.

WASHINGTON

Service Held for Olympiad Victims

At a memorial service in the Washington Cathedral for the victims of violence at the recent Olympic Games, the Very Rev. Francis B. Sayre, dean, charged that "the victim we mourn today is not only a latter-day Jew upon the bloodstained soil of Germany, nor yet the Arab prisoner of an equally violent heritage, but the whole human race, which has been so beguiled and betrayed by tribalism of one kind or another as to have forgotten the common trunk whence each branch has sprung. The casualty of violence is the way of peace, and it is for this that we must mourn today."

He went on to say that it is not the rich and powerful who are showing any real awareness of "the brutal cells of nationalism or race or wealth into which the world has sequestered her freedom," but the uncommitted young, "who crave a deeper meaning than any they've seen in the violent little box where they find themselves." He is convinced, he said,

THINGS TO COME

October

22-29: Episcopal School Week.

that "though we may be angered at athletes who will not show respect to their flag, we ought to listen when they say it as a matter of conscience, for it may be exactly that, if everything a man is meant to be is systematically undermined by the everyday violence, not of a few murderous fanatics, but of the society in which he is obliged to live, no matter where he may go."

The service opened with the reading of Psalm 130 and the Litany, followed by the Mourner's Kaddish sung in Hebrew from the lectern by a cantor from a local synagogue. It closed with a silent recessional of choir and clergy to the tolling of the great Bourdon Bell.

"We mourn today," the dean said, "for those athletes of Israel and all who were bound to them in love, and for the German policeman whose life was sacrificed to the insensate violence; we also mourn for the Arab guerrillas, for therein lies the deeper tragedy—when one dies for the sake of blinded perversity—but let us in charity count them as victims not only of their own violence, but of all the bitterness by which their lives have been surrounded since birth—bitterness born of issues callously unresolved by any international conscience."

And, finally, he said, "we mourn for the villagers of Lebanon and Syria who died in the Israeli air raid even as the Olympiad continued, by which action the government of Israel has sacrificed any moral position of injured innocence."

Dean Sayre also cited the violence in North Ireland and Southeast Asia, warning that all who take up the sword shall perish by the sword. "With what disastrous pride we abandon God's way of love, to blow our trumpets and wield the blows of division and death. This is the sin by which we are perpetually tempted and this is the 'beast' of today's Lesson (Revelation 13). It is not only murderous guerrillas and ruthless retaliationists who wantonly destroy the tissue of man's common spirit; there is blood on our own hands as well, for no matter how sublime the cause, or how utterly justified it may seem, the minute you harness it to a sword, you thereby shatter the oneness of the world, without which there can be no peace on this planet."

LIBERIA

Cuttington Elects New President

Trustees of Cuttington College and Divinity School, Suacoco, Liberia, have elected the Rev. Emmanuel W. Johnson president of the institution.

Fr. Johnson, 48, who was born in Fishtown, Liberia, holds degrees from Langston University, Langston, Okla., and Roosevelt University, Chicago, Ill. He studied privately for ordination. In 1968, he was ordered a deacon by the

late Bishop of Liberia, the Rt. Rev. Dillard H. Brown, Jr., and was ordained to the priesthood by the Rt. Rev. C. Alfred Voegeli in 1970.

Since 1967, Fr. Johnson has been city superintendent of the Monrovia consolidated school system and he is international commissioner of Boy Scouts in Liberia. In addition, he is priest in charge of St. Stephen's Church, Sinkor.

ORGANIZATIONS

ECF Underwrites Vestry Manual

A grant from the Episcopal Church Foundation has made possible the distribution of complimentary copies of the manual, *A Vestryman's Guide*, to senior wardens of 7,500 Episcopal parish vestries in the United States. The guide, also underwritten by the foundation, undertakes to clarify the role of the vestry.

Foundation president Henry S. Noble said the guide is a "valuable tool for all vestry members, church wardens, and rectors. It sets up guidelines for meeting specific problems and also suggests the practical boundaries within which vestry members may define their own organizational pattern."

The manual was written by V.S. Bowen, vice-president of the foundation, with the counsel of experts in canon law, in parish renewal, and administration.

WCC

Message Sent to White Christians

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, has asked white Christians in Europe and North America to support "unequivocally" the leaders of "responsible" organizations in Rhodesia seeking justice for the black majority.

The appeal was issued in response to news from Salisbury that the white minority regime of Ian Smith had cancelled the passport of the Rev. Canaan Banana just before the black clergyman was to leave for Wales to attend a WCC sponsored consultation on violence and non-violence.

Dr. Blake also asked the British Council of Churches to protest a new Rhodesian law which gives the government power to prevent the departure of any person from the breakaway British colony.

The WCC leader also said whites in Europe and America "will share with their government the responsibility for any violence which takes place in Rhodesia unless they are willing to support unequivocally the leaders of responsible African organizations and churches seeking freedom and justice for their people through peaceful means."

Mr. Banana, a Methodist, is vice chair-

man of the African National Council (ANC), an organization opposed to the Smith government. He is also secretary for urban affairs of the Christian Council of Rhodesia, which also has condemned the white attempt to introduce *apartheid* into Rhodesia. His passport was lifted under an amendment passed by Rhodesia's parliament in late August, in which the state has power to prevent the departure of any person if such departure is not considered to be in the public interest.

The Rhodesian ministry of the interior has long been able to withdraw a passport of a citizen. The new statute makes it an offense not to surrender travel credentials, including those issued by other nations.

Dr. Blake said in a message to the British Council of Churches that in the case of Mr. Banana, Rhodesia is preventing a Christian leader from taking part in "church efforts to seek justice by non-violent means."

He asked: "What is a black African Christian to do to resist the injustices imposed on his whole people by white minority regimes in southern Africa?"

Racism Fund Raised to \$1 Million

The controversial Special Fund to Combat Racism has been increased from \$500,000 to \$1 million by the Central Committee of the World Council of Churches. The policy-making unit has appealed to the 255 member churches, Christian groups, and individuals to support the fund as a "minimum indication of their commitment" to the anti-racism efforts.

Because the 1970 and 1971 allocations to southern Africa liberation movements reported to use guerrilla tactics, the special fund is a source of controversy around the world. The grants are for humanitarian and educational purposes.

The Central Committee received a detailed report on the history, use, and reason for the anti-racism fund. There was virtually no argument on the increase. It was apparent that the 120 members had already decided on the worth of the program and had satisfied themselves about its non-violent nature.

According to the WCC's commission on the program to combat racism, the grants are a sign to oppressed people that the ecumenical organization is "becoming more sensitive to their needs and more committed to its Christian faith."

CANADA

New Hymn Books Gaining in Popularity

The favorite new hymn in United Church of Canada congregations since the joint Anglican-United hymn book was published is the Anglican import,

"Joyful, Joyful We Adore Thee." The tune is to Beethoven's "Hymn to Joy."

A *United Church Observer* survey revealed that the hymn topped the "hit parade." In Glenboro, Man., it is sung every Sunday as a response to the call to worship.

The cross-Canada second choice is one that most UCC congregations have heard but not as a hymn—"Mine Eyes Have Seen the Glory of the Coming of the Lord." The *Observer* found that "Lord of the Dance," probably the most controversial hymn in the new book, placed third and was followed by fourth choice, "Jesus Is the Man."

The Presbyterian Church in Canada has released its new Book of Praise after eight years of preparation. It is the third revision since 1897.

The Psalter occupies first place in the new book, as ordered by the General Assembly, and while the number of psalms has been reduced, the best known and loved ones are included.

The revision committee said with "beat" music and sound amplification these days, it would have been easy for members to yield to pressures and produce a song book to vie with the spirit of the age. "But this is not our commission," the Presbyterian committee members said in the book's preface. "We are persuaded that only the best is good enough for God; and that we must offer to him as pure a sacrifice as we can. . . ."

The committee also stated that the Presbyterian Church has resolved to publish in the near future a supplementary hymn book suitable for outdoor services, camps, youth groups, and other informal gatherings.

The *Presbyterian Record* reported that advanced sales of the new Book of Praise have exceeded all expectations.

Death of Union Move Seen

The *Canadian Churchman*, official newspaper of the Anglican Church of Canada, has sounded the death knell for "Superchurch," which it describes as the organic union of three Canadian churches.

Not only is "Superchurch" dead in Canada, the publication said, but it has also expired in Britain ("despite the heroic efforts of the Archbishop of Canterbury to keep it alive") and in the United States (where the Consultation on Church Union is "disintegrating").

According to the *Churchman*, Canada's general commission on church union "is quietly preparing to wrap up its work and wait to see what the Anglican, United Church, and Disciples of Christ will do with their voluminous reports."

In examining the causes of the alleged death of a "Superchurch," the newspaper said it was not due to "the maunderings of its enemies, who can now relax and pursue their attacks on women in the ministry," nor to a lack of dedication or skill on the part of its adherents. Rather,

the *Churchman* maintained, "It did die because people just weren't interested in 'Superchurch'."

Despite the demise of "Superchurch," the publication predicted, the church unity movement will continue, adding Orthodox, Roman Catholic, and non-Christian participants.

Unity will flourish particularly among local groups, who are less concerned with denominational differences and more with finding a faith they can live by, the paper declared.

"So 'Superchurch' is dead," it concluded. "But before it died, its leaders were finding that their real mission was the new faith in Jesus Christ, rather than the religion of a particular denomination. . . . Not to build 'Superchurch,' but to find a reason for living."

Despite *The Canadian Churchman's* editorial, however, the general commission on church union still exists as a body and is still trying to develop the mechanics of a plan for union for the Anglican Church, United Church, and the Disciples of Christ.

STATISTICS

Religion Second to Sports

Religion, which was the Number 1 topic of interest among Minneapolis-St. Paul area residents in 1966, now ranks second, according to a survey by *The Minneapolis Star's* Metro-Poll. It has been displaced by sports.

Asked which topic interested them the most, the 600 persons polled gave these answers: sports, 16%; religion, 14%; politics and government, 11%; music, 10%; cooking, 9%; science, 9%; home decorating, 8%; literature, 7%; international affairs, 6%; history, 4%; and art, 3%.

In 1966, the comparable totals were: sports, 14%; religion, 39%; politics and government, 8%; music, 5%; cooking, 9%; science, 4%; home decorating, 5%; literature, 4%; international affairs, 4%; history, 2%; and art, 3%.

Those surveyed also were asked the topics in which they had "a great deal of interest." This time, the replies showed: music, 63%; religion, 58%; sports, 58%; politics and government, 56%; cooking, 51%; international affairs, 51%; home decorating, 50%; literature, 47%; history, 41%; science, 40%; and art, 34%.

In 1966, the comparable total for religion was 84%. The total for sports was then 67%.

MOTION PICTURES

Magazine Plans Family Movies

In an attempt to counter the "sex and violence" films which are currently flooding the U.S. theaters, the *Reader's Digest* has begun producing family movies which reflect a "wholesome" American life.

In cooperation with United Artists, the *Digest* has started production on a \$2.4 million musical version of the story, Tom Sawyer—the first in a series of family-oriented movies. Tom Sawyer is being filmed in Arrow Rock, Mo. (population 86), a state historic monument whose buildings have been restored to the condition of 100 years ago.

Movie officials in Hollywood noted that the *Digest's* venture into family movie-making follows a similar move made by the American Baptist Convention, which distributed "The Cross and the Switchblade," the story of a minister who worked among New York youth gangs. The film was aimed at offsetting the absence of spirituality in most Hollywood movies.

Mike Frankovich, who produced "Bob & Carol & Ted & Alice," said that that movie was considered "bold" when it came out three years ago, but by "today's standards it would be a family movie. We've just gone too far—and I think the public is fed up," he said. "I think it has to do with the mood of the country. Americans are confused. This makes them rebellious."

Mr. Frankovich said that Americans, feeling a disenchantment with their society, are now looking for movies that show life as it could be or as they believe it has been.

ENGLAND

Theologians Differ on Miracles

Two Anglican theologians have offered sharply conflicting views on the resurrection and healing miracles of Jesus Christ. The clash of opinion came to light with the recent—coincidental—publication of two paperbacks in London.

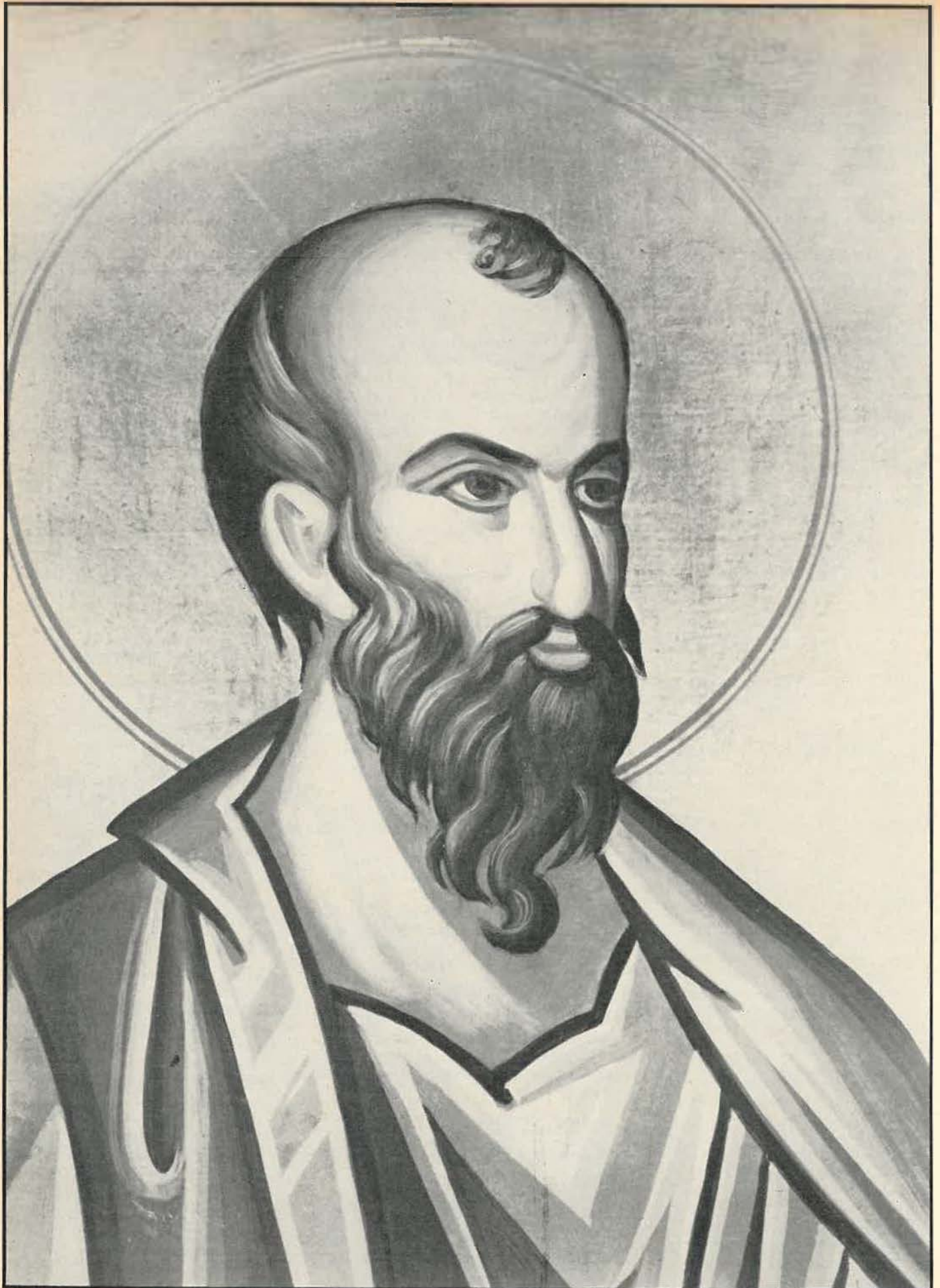
The Rev. Canon David L. Edwards of Westminster Abbey in his book, *What Is Real in Christianity?*, expresses an "agnosticism" about "the precise nature of what was experienced" after the burial of Jesus. He says he thinks that some of the details in the gospel resurrection accounts are not "scientifically accurate," but "symbolic."

On the other hand, the Rev. Canon Michael Green of St. John's College, Nottingham, in his book, *Jesus Spells Freedom*, says he bases his faith in the physical resurrection of Jesus on gospel accounts of the post-burial appearances of Jesus to his disciples.

The two clergymen also differ on the nature of the healing works of Jesus.

For Canon Edwards, Jesus "possessed unusual powers of psychosomatic healing," but for Canon Green, Jesus is "unashamedly supernatural, and cannot be shrunk into a naturalistic figure."

Both men consider Jesus a "unique" personality, but Canon Green, in contrast with Canon Edwards, appears to believe strongly in the divinity of Jesus Christ.



A temporary rendering of St. Paul from an ikon in the Chora Orthodox monastery in Istanbul

hermeneia

—Enfin un bon parfum!—

By O. C. EDWARDS, JR.

QUESTION: "What is the best series of biblical commentaries to buy?"

Answer: "It is not a good idea to buy commentaries by the series since all series are spotty and have some good volumes and some rather weak ones."

The conversation above must take place hundreds of times annually when seminary professors of Old and New Testament are asked by students or alumni to recommend books that will make up some of the key tools of their ministerial library. Heretofore the answer has followed the question with the inevitability of a response following a versicle.

The Anchor Bible is a very mixed bag with Raymond Brown's work on John almost the ultimate commentary, Munck's otherwise solid work on Acts marred by a dating and therefore an interpretation that most scholars consider impossible, and Reicke's study of the Catholic Epistles skimpy and eccentric. *Harper's New Testament Commentaries* seems to have fewer good than bad volumes, although I have not read the two by C. K. Barrett who usually has something to say. *The Interpreter's Bible* combined homiletical material that preachers should work up for themselves with scholarship that was in part dated at the time of publication 20 years ago. In retrospect, most of the *Moffatt Commentary* looks a little light weight. Only the *International Critical Commentary* is really impressive but most of the questions that biblical scholars are discussing now have come up in the 50 to 75 years that have elapsed since that work was done.

Something of the joy of discovery after long searching that echoes through the French sentence containing all the nasal sounds, "At last a good perfume!" is appropriate to the appearance of the initial volume of the new series of commentaries called *Hermeneia* and published by Fortress. The entire set promises to exhibit uniform excellence. So much is this the case that anyone in the market for a set of commentaries can be recommended to subscribe to the whole series and benefit

from the 20 percent discount available to charter subscribers. The agreement to do so is protected by the privilege of examining each volume for 30 days and returning any that is unwanted.

HERMENEIA is a Greek word meaning "interpretation" and is the root from which *hermeneutic(s)*—the science of biblical interpretation—is taken. The editors say that volumes in the series will be chosen not on the basis of their size and



scope but rather for their employment of "the full range of philological and historical tools including textual criticism (often ignored in modern commentaries), the methods of the history of tradition (including genre and prosodic analysis), and the history of religion." One attractive feature of the series is its recourse to all of the relevant languages, but with translations always provided. The English reader is never left in doubt about the meaning of the text, but the student with linguistic tools can always check the translation and see the basis for an interpretation. This is not only true of Greek and Hebrew but of other ancient languages too. When modern languages are quoted, however, they appear in English translation. The only place that German and French words are retained is in the titles of scholarly works that have not been translated; translated works are referred to by their English title and edition.

Some of the commentaries in the *Hermeneia* series are to be written in English especially for the series and others will be translated from other languages. The first to be translated, the work on Colos-

sians and Philemon by Eduard Lohse, for instance, was written originally for the distinguished "Meyer" series of German commentaries. Of the volumes that have been announced to date, Conzelmann's commentary on First Corinthians, Dibelius's on James, and Bultmann's on the Johannine Epistles, were also Meyer commentaries. Conzelmann's study of Acts and his edition of Dibelius's work on the Pastoral Epistles were in the German "Handbook to the New Testament" set, Lohfink on Deuteronomy was in *Analecta Biblica*, and Zimmerli on Ezekiel and Wolff on Hosea, Joel and Amos were in the German "Biblical Commentary of the Old Testament." This is to say that the *Hermeneia* editors have chosen some of the best volumes in the best series of commentaries. By process of elimination we can discover that the volumes already commissioned that are to be written especially for *Hermeneia* are: Bernhard Anderson on Genesis, Klaus Baltzer on Second Isaiah, Norman Perrin on Mark, Dieter Georgi on Second Corinthians (although he has written a book on this epistle), Hans Dieter Betz on Galatians, George MacRae on Ephesians, and Helmut Koester on Philipians and Thessalonians.

Some word should be said about the quality of the work that has already appeared in other languages and on the scholars selected to do the volumes that will originate in English. I will confine my remarks to the New Testament section where I am on more familiar ground. Until this year all English commentaries on Acts were hopelessly out of date because they did not take into account the work that Hans Conzelmann did in *The Theology of St. Luke* and in his commentary on Acts that is being translated and on the commentary by Ernst Haenchen that was written for the Meyer series. Haenchen's magisterial work has already been issued in English by Westminster Press and now we have Conzelmann's to look forward to. Perhaps now someone will build on their foundation. I have not read Conzelmann's commentary on First Corinthians but the Dean of Nashotah House, the Very Rev. Donald J. Parsons, who teaches our Pauline course, swears by this commentary and eagerly awaits its translation for his students. We are very lucky that Bultmann's commentary on the Johannine Epistles will not take as

The Rev. O. C. Edwards, Jr., Ph.D., is associate professor of New Testament at Nashotah House.

Something of the joy of discovery that echoes through the French sentence, "At last a good perfume!" is appropriate to the appearance of Hermeneia.

long to get into English as the one he wrote on the Fourth Gospel. The gospel commentary took 30 years but the study of the epistles has been out only four years. Dibelius shared with Bultmann the distinction of inventing the technique of form criticism, and his commentaries on the Catholic and Pastoral Epistles are classic.

Norman Perrin is extraordinarily well qualified to write a commentary on Mark. His *Kingdom of God in the Teaching of Jesus* and *Rediscovering the Teaching of Jesus* are very important contributions to research on the life of Jesus, and his popular handbook on redaction criticism shows him to be one of the masters of the method. I await the announcement of the authors of the *Hermeneia* volumes on Matthew and Luke quite eagerly because we have had redaction critical work on Mark already in Eduard Schweizer's commentary and to an extent in that of D. E. Nineham, but so far we have had no such commentaries on the other two synoptic gospels. Hans Dieter Betz, Dieter Georgi, and Helmut Koester are probably the three best German scholars of the Bultmann school teaching in America. We have mentioned Georgi's work on Second Corinthians. Betz is a specialist in the Hellenistic background of the New Testament and the author of a most learned study of parallels between the New Testament and the work of the brilliant pagan satirist, Lucian of Samosata. Koester, who teaches at Harvard and is chairman of the New Testament editorial board for *Hermeneia*, has written on the question of the use of written gospels by the Apostolic Fathers and has co-authored with James Robinson a new study of method in New Testament research called *Trajectories through Early Christianity*. George MacRae is a Jesuit scholar who teaches at Weston, an expert in Gnosticism, and a man of staggering erudition in all areas of biblical study. From all of these men, therefore, we can expect commentaries of the first quality. And not only from them: a full list of commentators has not yet been announced for even the canonical books, *Hermeneia* hopes to have commentaries on extracanonical Early Christian writing, and it intends to replace volumes as they become outmoded as, for instance, the great Meyer series has done for a century and a half. Thus we may look forward to



seeing the work of other scholars under the *Hermeneia* imprint.

WITH this preface on the series as a whole, we can move on to look at the one volume that has appeared so far. We can begin by looking in the most literal possible sense and discuss the physical appearance of the book. It is obvious that much thought has gone into every detail; if one did not know by the evidence of his eyes, he could learn from the designer's notes on page 232. The logotype *Hermeneia* incorporates Hebrew, Greek, and computer-printout features. The emblem of the Lion of Judah comes from the Seal of Shema. The OT volumes will be bound in yellow and the NT ones in red, the colors respectively of the synagogue and church in medieval art. Endpapers will be photographs of the oldest manuscript of the book commented on, when possible.

While other elements of the design are aesthetically pleasing, the most practical aspect of design is the layout of pages. Everything is done to make the commentary usable. Pages are as wide as those of TLC and only an inch and a half shorter. Thus we have a book that lies open easily on the desk, a great asset to anyone consulting it for a sermon or an article. The translation of the passage commented on is set off quiet clearly both by location and typeface. Commentary is set in a clear and easily readable type with verse numbers plainly indicated by dark squares and numerals at the beginning of paragraphs. Notes are separated from the text of the commentary by a line, they appear in smaller type, and have different margins so that one may follow the commentary with ease and consult the notes only on points in which he is interested. At times an excursus on a topic that needs more lengthy discussion is inserted between the text and the notes and is easily distinguishable from both. The eyes of generations of readers will bless the designer of these volumes.

Now for the matter that is set in such beautiful layout. Eduard Lohse is Bishop of the Evangelical Church in Hannover, Germany. Before becoming a bishop he

was a professor at Göttingen, he contributed to Kittel's *Theological Dictionary of the New Testament*, and has written several books and many articles for learned journals. This commentary, as we said, was originally written for the Meyer series and superseded that of the great scholar, Ernst Lohmeyer, which was written in 1930 and revised up until 1953.

Very little that is surprising appears in the critical position that Lohse takes on Colossians or Philemon. Like most German scholars, he does not think that Colossians was written by St. Paul. Although he presents the evidence pro and con to be found in the style and vocabulary of the epistle (pp. 84-91), he rightly concludes that it alone is not adequate to decide the matter. The real argument he makes is on the basis of theology and he does that at the end of the commentary so that it is the product of exegesis rather than the basis of it (pp. 177ff.). The epistle was written by disciples of Paul living at Ephesus and was actually sent to Colossae and to the churches around it and was not an essay designed to look like a letter.

The quality of the work is not indicated by a reference to its critical conclusions. What makes this such a fine commentary is a number of things: an extensive bibliography is cited in the notes so that any point can be followed up, the Church Fathers are quoted to a degree that is unusual in German commentaries, extensive references are made to the Dead Sea Scrolls which are quoted in translation and in Hebrew too for those who can read an unpointed text, much more familiarity is shown with English and American scholarship than is common in German works, background information is not taken for granted but is supplied in detail adequate for the neophyte, and there are extended discussions of such matters as the teaching of Paul's opponents, places where Paul was imprisoned, tables of household duties, and greeting lists in Colossians and Philemon. The layman can use this work with profit and the specialist can consult it to his advantage.

The first volume of *Hermeneia* bodes well for the series as a whole.

Book mentioned in the article

HERMENEIA—A CRITICAL AND HISTORICAL COMMENTARY ON THE BIBLE. VOL. 1: A Commentary on the Epistles to the Colossians and to Philemon. By Eduard Lohse. Fortress Press. Pp. xviii, 238. \$10.

THE JESUS PRAYER

JESUS CHRIST,
Son of God,
Have mercy on me,
a sinner.

By ENRICO S. MOLNAR

ONCE upon a time, many years ago, I was sitting on a stone bench outside the arched gate leading to the Monastery of Stavroniketa on Mount Athos. I was chatting with a group of *kalugerontes*, bearded old monks. We were munching the dry Athonite bread and olives, when Father Alypius, his face patriarchally framed in a long white beard, suddenly asked me: "Do you know the Jesus Prayer?" Of course, I didn't. So he told me of the hesychasts who gave rise to the great mystics of

Eastern Orthodoxy, such as St. Maximus the Confessor, St. Symeon the New Theologian, St. Gregory the Sinaite, and St. Gregory Palamas, the greatest of them all. According to Father Alypius, these hesychasts became the foremost defenders of Eastern Orthodoxy. He said that empirical hesychasm itself came from Egypt, while its theological elaboration, which resulted in the Jesus Prayer, came from the monasteries of Studium near Constantinople and from Mount Athos.

I remembered this conversation of long, long ago when, in response to my article on *Ceaseless Prayer* [TLC, July 11, 1971], several persons sent me letters, chiding me for not mentioning the Russian Orthodox devotional classic, *The Adventures of a Pilgrim*. The resultant correspondence moved me to pick up again my pen and add a few postscripts. This is my way of apologizing for a serious sin of omission. My correspondents were right: I should at least have mentioned that slender booklet which appeared in Kazan in 1884.

IT is an account of a devout Russian peasant embarked on a pilgrimage to find a spiritual director. The introduction to the original Russian edition states that this booklet was a reprint of a manuscript found in one of the monasteries of Mount Athos. The narrator, a simple *muzhik*, while attending the services in his Orthodox church, heard the reading of the words of St. Paul to the Thessalonians, "Pray without ceasing" (I Thess. 5:17). Moved by the literal meaning of these words, he embarked on a journey to find someone who would teach him this kind of prayer. The book is impregnated with the naive freshness of an authentic quest, and it is no wonder that it appeared in several translations, in German, in Italian, in French and in other languages. An English version has appeared in several editions.

The anonymous author begins by saying: "I am a person and a Christian by the grace of God, a sinner by my own actions, and a pilgrim without a roof, the lowest in society, wandering from place to place. And my wealth? On my back a knapsack with dry bread, and on my breast the holy scriptures, that's all! It happened on the Twenty-fourth Sunday after Pentecost that I entered the church to receive the Holy Eucharist and to pray. They were just reading from the Epistle to the Thessalonians in which it is written: 'Pray without ceasing.' These three words impressed themselves immediately upon my mind, and I began to think about them. How can a man accomplish this task, to pray without ceasing, when he has to do other things in order to stay alive? So I looked up this text in my Bible and I read with my own eyes what I had heard earlier in the church: it is necessary to pray without ceasing, to pray continuously in the spirit (Eph.



FATHER MOLNAR

16:18; I Tim. 2:8), and to lift one's hands perpetually in prayer in every place. I thought about this mystery, and I pondered it, seeking an answer, but all in vain."

So he set out on a journey. He wandered a long time, asking questions everywhere, and trying out his luck wherever he went. Finally he found in a certain monastery a wise old spiritual director, a *staretz*, who took him under his wings. This old priest gave him a booklet with quotations on prayer from the *Philokalia*, and taught him a short prayer which among the Orthodox brethren is known as the Jesus Prayer: "Jesus Christ, Son of God, have mercy on me, a sinner!" And he told the pilgrim to repeat this prayer 3,000 times a day. After he succeeded in accomplishing this feat, the monk told him to increase the number, until finally he was able to say this prayer 12,000 times a day, and say it in harmony with his breathing and heartbeat. While this was going on, his spiritual director died.

"So now I travel around the world and without ceasing I say the Jesus Prayer, which is sweeter and dearer to me than anything else. Sometimes I cover in a day 17 miles on foot, and I am not even aware whether it is cold or hot; I just keep on praying. When severe frost covers the land, I pray all the harder, and soon the effort of praying warms me up. When I am overcome with hunger, I invoke more fervently the name of Jesus, and soon I forget that I wanted to eat. If I get sick, if my back begins to hurt, I redouble my attention to prayer, and all pain disappears. Sometimes some people bother me, but whenever that happens, I remember how sweet is the Jesus Prayer, and I forget all anger and short temper."

And then the pilgrim affirms: "Now I have come to the point that the only thing I want to do, is the only thing I have become accustomed to, to pray

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Jesus Christ,
Son of God,
Have mercy on me,
a sinner.

without ceasing. And as soon as I pray I am filled with joy. Only God knows what has happened within me. I know full well that all this is only feeling or, as my late spiritual director had said, a natural thing that was brought about artificially and then habitually. But I do not yet dare to go beyond this, that is, to understand it; I am not worthy of that, I am not an educated man. I am waiting for the hour which God's will shall send me, and I hope also that the prayers of my late spiritual director will help. I have not yet attained to the degree of prayer which is spiritual, without ceasing in the heart. But thank God, at least I have begun to understand what those words meant

which I had heard in the epistle: 'Pray without ceasing!'

Here ends the first section of the pilgrim's account. He continued the practice of oral prayer doggedly and patiently. And then the miracle happened: the lips became silent and the prayer became interior, with every breathing-in and breathing-out, and with every heartbeat he seemed to be spelling out the holy name of Jesus.

"I traveled far and wide and the Jesus Prayer accompanied me everywhere, and it brought solace during misfortunes and added joys during adventures. . . . And I walked and walked, and prayed. And with every heartbeat, almost automatical-

ly, I was saying: (1) Jesus, (2) Christ, (3) Son, and so on. I have ceased praying with my lips and I remembered the assurances of my dead *staretz*, and I was happy. Then I felt in my heart a weak pain, but my mind was filled with such a love for Jesus Christ, that I would immediately fall to his feet, were I able to see Him. I would not let him go, I would kiss his feet, wash them with my tears of joy, and thank him for granting me, an unworthy sinner, such a happiness in his name."

Afterwards the pilgrim felt a most agreeable heartwarming: "I was led to read with special diligence the *Philokalia*, to verify my feeling and to learn how to continue. I was afraid that without such verification I might be led astray to illusion and error, of the kind against which my now dead spiritual director had warned me." The pilgrim savored reading the *Philokalia*, that pivotal spiritual classic of Eastern Orthodoxy. "At first some of the passages were incomprehensible to me, a simple uneducated soul, that's true, but then, through prayer, that which was unclear became clear as day."

For some two months the pilgrim relished the joys of the *Philokalia*. "I traveled through forests and across fields, and when I came to a village, I begged for a piece of dry bread, a pinch of salt, scooped up a mouthful of water, and again I covered some dozen miles. . . ."

The adventures of the pilgrim are as varied as life itself, but one thing alone leads him out of tight spots and gives sense to an otherwise senseless wandering of human existence; it is the admonition of the apostle, "Pray without ceasing." And the pilgrim ends his account with these words: "Even you, please pray for me, a great sinner, that in his boundless mercy our Lord would lead me to a happy ending." And he seems to hear his beloved spiritual director saying to him, "May God's loving grace illumine your path and go with you as, in another day, the Angel Raphael walked with Tobias."

I recalled *The Adventures of the Pilgrim* as I remembered my talk with one of the old *kalugerontes*, sitting at the gate of the Monastery of Stavroniketa, munching dark bread and olives. Down below on the horizon. I saw white puffs of smoke trailing a steamer, skirting the shores of Mount Athos and heading for Thessalonica.

Are You Not Proud?

**Thou makest him to have dominion
of the works of thy hands.**

Psalm 8

Are you not proud, my Lord,
Of your bold, inquisitive sons
Who ransack your world of its secrets?

They have captured that engine, the atom;
They walk in the sky, testing
The awful texture of space;
They hurl themselves at the moon.
Eager and honest, your children!
Are they not worthy?

In an ecstasy of high mathematics,
Telemechanics—and dream,
They harry the heavens.
Relentless, with camera and scales,
They quiz the innocent planets,
Insisting on answers.

They are searching for you, their creator,
But—dare not, or will not—
They do not name what they seek.

And you, their heavenly Father,
Patient through eons of eons,
Stand happily waiting to give them
The whole dazzling galaxy
To race through—and plunder.

Harold Lewis Cook

CONVERSION—

WITHOUT RELIGION

By EDGAR M. TAINTON, JR.

IN *Man and Technics*, Oswald Spengler lamented that all the best minds in Germany were turning away from technology toward esoteric Buddhism and similar "non-productive" fields. But that was between Versailles and Hitler.

For lovers of historical parallels, a similar anti-pragmatic, anti-functional, anti-technological trend exists today. For those who cling, uncomfortably, to the worship of science, called "scientism," and so cannot be at ease with a guru with a Sanskrit name or with the heirs of Madame Blavatsky, sensitivity training offers a culturally acceptable escape into the immediacy of non-verbal experience. The history, credentials, and dangers of sensitivity training are examined in *Beyond Words* by Kurt Back. He is professor of sociology and psychiatry at Duke University.

Do you want science? It is "scientific." Anyway, many of its founders and developers had doctorates in the behavioral sciences, but somehow there are few serious scientific evaluations.

Do you need a faith? Here is a faith that does not require an old-fashioned belief in God, or belief in anything, except, perhaps, the trust that this is scientifically approved and good for you. (But do not look for credentials. There aren't any.)

Do you want to feel up a few broads? If you would put it that way, you don't need sensitivity training, just a drive-in movie, but, if putting it that way offends you, then sensitivity training, particularly the West Coast variety, provides the opportunity together with the assurance that you are being "trained." Who can deny that the world is surfeited with words? (Including these, perhaps.) Even the Buddha preached the wordless "Flower Sermon" which is supposed to be the origin of Zen.

It is probably not accidental that when sensitivity training approaches the nature of a cult, that cult has strong overtones of Zen Buddhism. There is even an historical connection through the beat gen-

eration that held out at Big Sur before Esalen took to providing a quick trip for weekend dropouts. The beats, of course, were hung up on Zen as well as on grass.

KURT BACK, with a grant from the Russell Sage Foundation, provides a candidly critical view of sensitivity training from its origins in group dynamics to the far-out reaches of Esalen. It has to carry with it the caveat of any study of a cult.

The term "sensitivity-training" seems in itself defective. It has the advantage of justifying an emotional high . . . by indicating that the group is being "trained" for something. If you ask, "Trained for what?" you are automatically an outsider.

If the writer is on the inside, a committed member of the flock, how can he be objective? If he is on the outside, the chosen will challenge him, "How can you possibly know?" This is apparently why there are few scientific studies, and those are abortive. Either the student is so converted and involved by what he finds that he cannot deal with it in terms acceptable to the scientific community, or he finds it empty of content and drifts off to more fruitful fields of study.

The term "sensitivity-training" seems in itself defective. It has the advantage of justifying an emotional high (with sobbing, pugnacity, sworn friendship, all the screaming, yelling, and making up that the Anglo-Saxon tradition has rejected ever since Kipling invented the Englishman with the stiff upper lip) by indicating that the group is being "trained" for something. If you ask, "Trained for what?" you are automatically an outsider.

Back, writing about the group exercises in "acceptance," says that when he revealed himself as an observer, making a study, writing a book, the acceptance by

the group was mightily strained. He supposes that only the claim that he was a police officer looking for narcotics would have put a greater strain on the group's ability to accept.

In its beginning at Bethel, Me., shortly after World War II, it was an exercise in group dynamics. The term training group ("T-group") was justified because the students were learning the dynamics of group functioning by taking part in groups. When the group members began, quite accidentally at first, to sit in on the leaders' critiques of group behaviour, action and interaction reached new emotional highs. It was felt that the group process for changing attitudes was speeded and strengthened by this approach. This fitted in with the psychological field theory of the undisputed founding father of sensitivity training, Kurt Lewin. Lewin, however, died fairly early in the movement, before he could contribute much to its development.

The National Training Laboratory, the General Motors of sensitivity training, began rather soberly at first, simultaneously exploring and using group techniques of emotional release in ways assumed to be practical. Officers and executives of corporations and of government agencies would take part in the sessions, with the idea of gaining the interpersonal tools to solve personnel problems. Whatever the scientific rationale, the theory depended really on the old-fashioned notion that if you make a clean breast of your difficulties and have a good cry over them, you will all be much the better for it. What happened was generally what happened in the common-sense situation. After you have had your good cry, you will still remember the cutting words, the confessions of weakness, and, if you have power over the other person, you apply your knowledge—for his own good, of course, and for the good of the organization.

Later literature of the movement puts aside the early claims of all the wonderful results that would follow from sensitivity training and glories in the sheer experience itself. It is recognized as a conversion experience in which there is nothing to which to be converted. It reminds one of Santayana's description of the hero of his *The Last Puritan*, that he was like the rich young man of the New Testament except that, prepared to take up his

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What seems to have happened is that what began as a study of group dynamics has turned into a multi-million dollar business dealing in naked emotions.

cross to follow the Master, he found that there was no cross to take up, no master to follow.

What happens is that the emotional charge of sensitivity training is dissipated. People pay stiff fees for the experience which they find packaged in a beautiful resort setting. They have a week-long emotional bender: loving, hating, fighting, quarreling, and making up. They declare to total strangers, "I have a closer relation, a deeper love, for you than anyone I have ever known." Then they check out on the last day and rarely see one another again. It is, one cynical West Coast frequenter of the training sessions said, a \$300 habit. It is cheaper than heroin and legal; non-addicting but there may be a psychological dependency.

WHAT of the casualties? The trainers claim no responsibility, just as ski-tow

operators claim no responsibility for broken bones on the downhill run.

The simplest casualty, and one for which there can be no statistics, is that the person who decides to change his life as the result of his experience, who divorces, gets a new job, or just gives up the old one, finds no continuing support when he has made the plunge. The group that cheered his decision has disbanded. Its members are once again total strangers. It is no continuing community, no church or sect, or even communist cell. If he has thought so, he is wrong.

More easily documented are those who, having spent a lifetime building up defenses, creating masks that enable them to function with reasonable success in the world, have their defenses destroyed. For some this means suicide, a mental institution, or just functioning on a less-effective plane than before.

One study found an overall psychic casualty rate of 9.6 percent. Another student of the groups declared to a meeting of the Personnel Association of Southern California, that "25 to 40 percent of persons sent to sensitivity gain nothing and very possibly lose some highly valuable behavioral assets. Even in actual war, win-loss ratios of this order of magnitude are impossible to justify."

What seems to have happened is that what began as a reasonably serious study of group dynamics has turned itself into a multi-million dollar business dealing in naked emotions. It has become for some a substitute for religion with all the release and none of the demands of pentecostalism. There has been a good deal of theory formulated, since many present at the birth were behavioral scientists, but it has been discovered that it is the personality of the group leader and not any theory of sensitivity training that makes the group work. (Just as a faith-healer seems to function equally well in any faith or ideological framework.)

What is left after the fun and games at Esalen, or after the corporate big shot has committed suicide, quit his job, or been locked in the loony-bin; after the secretary from Montgomery Street has said goodbye to her dearest week-long friend whom she will never see or think of again? What is left is what most of us have been getting a good deal of, whether we want it or not, at every convention or conference we attend: a few techniques for letting down our hair in groups. These are now part of the arsenal of every director of religious education. They replace the square dances, folk games, and mixers of a less sophisticated age.

On the whole, the book is sad. What it is saying is that we have so few close and personal relationships that we have to go to "training" sessions to be provided with the *feeling* that we have them. In modern style, these are provided on a transitional and modular basis so we can walk away, quite ourselves again, with no sense of commitment to a person or, indeed, to anything.

Book mentioned in the article

BEYOND WORDS: The Story of Sensitivity Training and the Encounter Movement. By Kurt W. Back. Russell Sage Foundation, distributed by Basic Books. Pp. 266. \$7.95.



Last Harvest

Queer silence runs from house and barn and sheds
To halt the sound of sickles in the mowing;
Somewhere a leghorn cockerel's thin crowing
Breaks on a new deep note; the silence spreads
Where bees hang listening before the hive.
The new-weaned lambs that yesterday were crying
Drowse in the water-trough's cool shade, close lying;
There is no movement of a thing alive.

One instant more—no movement and no sound
Through all the house, nor yet quick footsteps falling
On stairs and porch, nor frightened voices calling;
Only the silence broods, peaceful, profound—
Even the breeze that stirs the orchard stops
In sudden hush before the ripe fruit drops.

Zana Henderson

EDITORIALS

Malcolm XLU Cuts Loose

IT appears that the Episcopal Church's financial support of Malcolm X Liberation University is about to come to an end (see story on page 9). In our opinion it should never have begun, and, alas, the decision to end it is being made, not by the church, but by the school. Mr. Howard Fuller, director of the institution, has laid it straight on the line: Only black people have any right to ask what goes on at MXLU. It is an avowedly black separatist and non-Christian institution, and there is no reason why it shouldn't admit to being racist as well.

The Episcopal Church has been helping to fund Malcolm X through its empowerment program. The church leaders responsible for the grant knew perfectly well what this institution has stood for, from the beginning, but they supported it anyway, with church funds. Their intention was noble, their judgment imperceptible. It would be very gratifying to us to be able to report that they have seen the light and repented their folly in this matter, but that would not be true. It was for Mr. Fuller and his colleagues at Malcolm X to call the whole thing off.

Of course our rejoicing at the ending of this relationship may be premature. MXLU is withdrawing its request for a new grant, but what if the Executive Council of the Episcopal Church should insist upon giving it anyway? Stranger things have been known to happen; we're keeping our fingers crossed.

But in any event, we salute Mr. Fuller and his colleagues for at least trying to terminate a relationship of grotesque fatuity.

Demonstration Masses — Why?

WANTED: A well-reasoned theological analysis of the mass when celebrated in the context of a public demonstration.

Peace is like lower taxes and greater services; everyone is for it. (It used to be that it could be compared to the flag, apple pie, and motherhood, but even those venerable and redoubtable institutions have come under attack.) The issue is not peace, but how to attain peace. Or to illustrate with one of the late Dean Prosser's more acerbic *bons mots*, addressed to his freshman torts class: "Gentlemen, you can sue the Bishop of Boston for bastardy; that is not the issue. The issue is whether you can recover."

And upon this issue, how to attain peace (as well as recovering in bastardy), reasonable men of good will can and do differ. Some are of the persuasion that the most effective means of attaining peace is through the demonstration process. Presumably, the object is to influence, in the most dramatic and newsworthy fashion, those highly placed in military and civil authority. Within the history of this republic there is ample precedent for such actions, dating from a tea party in Boston Harbor. Sometimes the result is carried out within the confines of the law, and sometimes not. The efficacy of this process remains debatable.

Bishops and priests of the Episcopal Church, along

with a number of laymen, have assembled at the public concourse of the Pentagon. Was their objective a demonstration or the worship of God? One might conclude that because they chose to assemble at the Pentagon they intended to demonstrate rather than worship. Presumably, in the Washington area there were available to them appropriate houses of worship. The conclusion that protest, not worship, was the object is strengthened by the observation that it is still not yet customary in the Episcopal Church to prepare for public worship with television cameramen, newspaper reporters, prepared statements, and bail money.

Was it not the Fifth Bishop of California who reminded us that for the purpose of worship we needed only a table, the book, bread and wine, but not a Pentagon concourse or the steps of a federal courthouse for an altar? If the public concourse of the Pentagon is an inappropriate place for the worship of God under those circumstances then under similar circumstances, the courthouse steps in Harrisburg was equally inappropriate. Again, it was essentially a protest, not a worship service. A protest against the trial of some visionaries whose imbibulatory capacities were exceeded only by their imaginations as they dreamed up a plot to kidnap Mr. Kissinger, reduce the government's supply of hot air and embarrass the late Mr. Hoover. As it turned out, the very system which they were essentially protesting released the defendants.

It is this writer's opinion that protest and worship make a very poor mix. As the judge observed when fining the young man for reckless driving: "If you are going to spoon, then spoon; if you are going to drive, drive. But don't mix them. You won't be able to do a good job of either."

The first question about the demonstration mass goes to its appropriateness. The second question is closely allied to it. There is a tendency to revert to an ancient Israelite conception (pre-Ascension) of a God who is localized in terms of time, space, and purpose. The Eucharist implies the real presence of the sacramental Christ. But he cannot be confined to any particular group of people in a particular place, with particular opinions. The protesters at Harrisburg achieved, but did not perceive, a weird irony. They sang "They'll know we are Christians by our love." Obviously, it was a "we" and "they" situation; the difference was essentially one of opinion about the trial. What is the justification for injecting the sacrament of the risen Christ into that argument?

And the third question about the demonstration mass is its effect. When used in a situation involving divergent views on political issues, the great sacrament of healing, of unity, intended to draw all men together to Christ and to his body, becomes an agent of division, and polarization.

For these three reasons one would welcome a well-reasoned theological analysis of the mass when celebrated in the context of public demonstration. Who is doing what to whom, and in whose name?

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407 E. Michigan St.
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Book Reviews

THE WORD. By Irving Wallace. Simon and Schuster. Pp. 576. \$7.95.

By JAMES H. BOWDEN

IN the first place, only Dostoevsky should ask 576 pages of a reader's time, and Tolstoy is allowed 1,000, but writers of adventures should hold themselves to 300 maximum. Writers of entertainments — like Graham Greene — know enough (that is, have the skill) to do this, but adventure writers need to be told. And this *is* an adventure, which is to say, a comic book for adults, where much depends on quick reversals and tricks in the plot, with new and exotic but quite forgettable characters popping in and out of the story: Steven Randall, top level PR man, is retained to plump for Resurrection Two, code name for a group that is bringing out a newly discovered Historical Gospel (take that, Rudolf Bultmann!) and the Big Question is whether it is authentic.

James, younger brother of the Lord, wrote it in 62 A.D.: Jesus escaped death on the cross—an event of Roman plotting anyway, not Jewish—and went on to speak Wise Words; of course there are no miracles, but only a very human Jesus, especially if by human is meant Contemporary Urban Western Upper-Middle-Class — good eastern college, a liberal seminary, all that. Curiously, the Resurrection is retained and so is the Ascension. They are kept because basically what we are given is a political program, and what seems to be needed is a Messiah to fit under it. And endorse it, and resurrections help endorse.

Randall is himself the fallen-from-the-fold son of a moribund and wavering Methodist minister and here in the "historical" gospel is Steve's big chance to regain his faith. Why this should be so is not immediately clear, since presumably there were many who saw him face to face in his lifetime and yet were not persuaded. Randall's notion of what faith is thus would seem to be inadequate. Things are a bit rocky for Steve at that moment, though, so mayhap it can be overlooked — his marriage is gone, his daughter is a rebel, his sex life would be called one of exploitation were he not himself so dead. And he needs something to save him from all this. Happily, after a few dull fornications and sodomies there enters his life Angela Monti, daughter of the excavator of the next text:

He was unable to take his eyes off her, as she put down her brown leather handbag, surely Gucci, and removed her straw

James H. Bowden, Ph.D., is assistant professor of English at Indiana University Southeast.

hat and sunglasses. Her tousled bobbed hair was soft and raven-black, the wide-set almond eyes jade-green, the broad-bridged nose pert with delicate nostrils, the generous carmine lips moist, and there was a beauty mark beneath one cheekbone. A thin gold chain around her neck held a gold cross that nestled in the deep cleft between her breasts.

Thus runs Wallace's prose style. Be that as it may, what *do* the Hollow Men think of Christ? Basically he appears here as Someone Who Votes Our Way, as one who will shore up faltering neo-bourgeois values: the new church to be spawned by the Gospel According to James. . . .

. . . will work in the community, through small groups which will not suffer sermonizing but will enjoy spiritual celebrations. It will integrate minorities, it will acknowledge the equality of women, it will promote social action. It will support birth control, abortion, artificial insemination, psychiatric help, sex education. It will oppose governments and private industries that are in the business of killing, oppressing, polluting, exploiting. It will be a church of social compassion, and its clergy and its members will act out, will live, not merely mouth, the Sermon on the Mount.

Apparently Wallace believes all this, that it is or ought to be the goal of real Christianity, though such is ironic since the person charged with forging the Gospel According to James has said his zeal was the destruction of Christianity.

WHAT is to be made of this? Possibly what goes most far toward informing the mind of *The Word*, and what also explains such incongruities as that one just mentioned, is the Paranoid View of History (people are Good but institutions are Bad): e.g., Judas was innocent; the early Church had the true history in the Gospel According to St. Peter, but hid it; the church exists to befuddle the people with a mystery cult, etc. Finally, a good-guy Dutch Reformed cleric sells out; until then he had been seeking to expose the Resurrection Two people for the fraud he says they sought to perpetuate—but the presidency of the World Council of Churches is the prize for lying, and the Rev. Maartin de Vroome takes it.

Thus convinced that nobody is worth a damn, Randall returns for a time to drunkenness and/or fornication. Then he sees how the new (and fraudulent, but unexposed as such) gospel has helped his father, who then dies, and it looks—God knows why—like life with Angela after all, and work for an organization given to exposing corruption in high places.

So. *The Word* is shallow, but there are

Children's Books

Georgiana M. Simcox

Hollow Men more sophisticated than Randall/Wallace who also desire a New Jerusalem of their own building, claiming the while divine endorsement. Two observations may be made about this situation: these ought to be embarrassed at having Wallace on their side, rather as was the comedian of old who reads his audience a fan letter he's received and who then discovers that it is written in crayon "since they won't let us have anything sharp here"; and someone is not doing a very good job of saying what the Word truly is. ◆

THE POLITICS OF GOD AND THE POLITICS OF MAN. By Jacques Ellul. Eerdmans. Pp. 199. \$3.45.

In this political year, it is fascinating to come across this book by the professor of history and sociology of institutions in the faculty of law and economic sciences of the University of Bordeaux and at the Institute of Political Studies.

Ellul is a layman and what a remarkable layman he is!

I had always understood that Elisha was really very second rate as compared with his mentor Elijah. Jacques Ellul takes events recorded in the Second Book of Kings and provides a meditation on their original meaning and projects them forward into various religious and political circumstances of our time. He does this with an incisiveness that is brilliant beyond believing. While translated from the French, it sparkles with little summations of truth that would take a half dozen pages in *Bartlett's* (unfamiliar) *Quotations*.

The translator, Geoffrey W. Bromiley, states that, "Ellul is in fact one of the most important and penetrating thinkers of our time. . . ." I believe it. Ellul wrestles with the problem of the prophesy of the church and of the Christian man in relationship to the political realities of the contemporary nation states and the world community. He truly cautions against an over-precise involvement in particular issues unless of such a magnitude that a given issue is the point of crisis. God is always confronting man in history and the task of the church and the Christian man is to know which one of these points is truly of fundamental significance, a significance which demands that he take a stand.

This book is not only a *sine qua non* for any one studying the Book of Kings, it is essential to an understanding of the book. To come up with a couple of quotations: "Israel and the church have never been efficacious except to the degree that the world has been unable to assimilate them. This is a vocation of the people of God incomparably more authentic than 'service' or 'works'."

The Politics of God and the Politics of Man is a highly recommended, relatively easy reading. Read many times!

(The Rev.) JOHN BAIZ, D.D.
Calvary Church, Pittsburgh

BIBLE STORIES FOR BOYS AND GIRLS. Told by Theodore W. Engstrom. Ill. by Robert Doares. Zondervan. Pp. 92 paper. \$ not given. Good teaching aid.

THE SILVER CRANE. By Betty Jean Lifton. Ill. by Laszlo Kubinyi. Seabury. Pp. 121. \$4.95. Ages 8-11. Fanciful lessons for today's living.

JESUS IS. By Children. Afterword by Lenore Johnson. Harper & Row. Pp. 60. \$1.95.

HOLLY, REINDEER, AND COLORED LIGHTS: The Story of the Christmas Symbols. By Edna Barth. Ill. by Ursula Arndt. Seabury. Pp. 96. \$4.95. Don't forget their Easter symbols book, *Lilies, Rabbits, and Painted Eggs*.

THE MOTHER TREE. By Ruth Whitehead. Ill. by Charles Robinson. Seabury. Pp. 147. \$4.95. Ages 8-12. Girls, especially, will like this.

ANDRON AND THE MAGICIAN. By Harold

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ELEPHANT. By **Byron Barton.** Ill. by the author. Seabury. Pp. not numbered. \$2.-95. A little book for little people.

I BREATHE A NEW SONG: Poems of the Eskimo. Edit. by **Richard Lewis.** Ill. by **Oonark.** Simon & Schuster. Pp. 128. \$5.95. All ages. Fascinating.

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THE MAGIC MOTH. By **Virginia Lee.** Ill. by **Richard Cuffari.** Seabury. Pp. 64. \$4.50. Ages 8 up. The death of a child and the effect on the family. Not sentimental.

THE LONG VOYAGE: The Life Cycle of a Green Turtle. By **Alvin and Virginia Silverstein.** Ill. by **Allan Eitzen.** Frederick Warne & Co. Pp. 46. \$3.95. Secrets of the sea, or some of them anyway.

ESCAPE THE RIVER. By **Roy Brown.** Seabury. Pp. 160. \$4.95. England's Thames flows throughout the story of an adopted boy, and his "brother" who is retarded. Age 11 up.

SENSE OF DIRECTION: Up and Down and All Around. By **Vicki Cobb.** Ill. by **Carol Nicklaus.** Parents Magazine Press. Grades 2-3. Pp. 64. \$3.78 L/L.

ME AND FAT GLENDA. By **Lila Perl.** Ill. by **Byron Barton.** Seabury. Pp. 185. \$4.95. Grades 3-6. Who's different? Who's prejudiced? Read this and learn.

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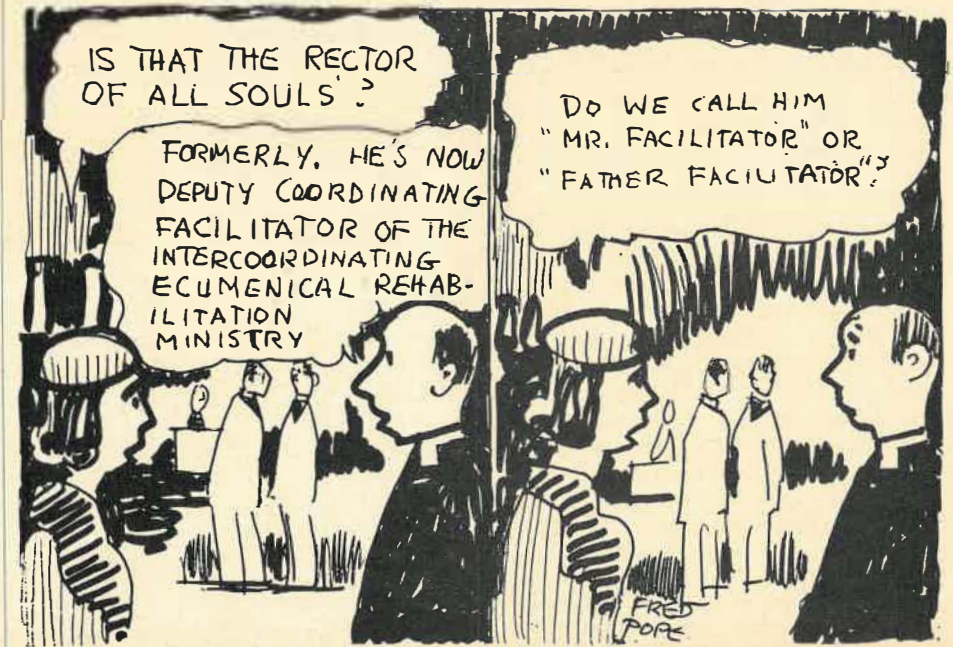
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INSECTS IN ARMOR: The Beetle Book. By **Ross E. Hutchins.** Ill. with photographs. Parents Magazine Press. Pp. 64. \$3.78 L/L. Grade 4.

THE MAGIC HEART. By **Jan Wahl.** Ill. by **Trina Schart Hymna.** Seabury. Pp. not numbered. \$5.25. Pre-school-grade 3. Greed and what can happen. Expensive.

REBECCA'S WAR. By **Ann Finlayson.** Ill. by **Sherry Streeter.** Warne. Pp. 280. \$4.95. The time is 1777 and Cornwallis has arrived in Philadelphia. Rebecca is 14.



Booknotes

Karl G. Layer

MODERN ANSWERS TO BASIC QUESTIONS. By Frederick W. Dillistone. Forward Movement. Pp. 128. Paper. This book does not try to deal with detailed problems of faith and conduct. Instead it seeks to get back to the fundamental questions about man and the universe in which he lives: his attitude to nature, his relationship to others, his means of communication, his links with the past, and his hopes for the future.

YOU'RE OUT OF DATE, GOD. By Barbara Jurgensen. Zondervan. Pp. 77. \$.95 paper. Although modern man may maintain that God is out of date, this author surveys the contemporary scene—from automation to racial tensions, from heart transplants to hippies—and in a humorous yet incisive manner shows the relevance of God for modern man. The use of cartoons is quite effective.

GET A GRIP ON LIFE. By Charles E. Blair. Zondervan. Pp. 125. \$.95 paper. Dr. Blair is pastor of Calvary Temple in Denver. This small volume consists of his observations on God's will for man, a happy home, effective life, fear, prayer, emotional stress, and faith. Far more theologically oriented than the standard Norman Vincent Peale approach to these topics.

ILLUSIONS OF CULTURE. By Leonard Griffith. Forward Movement. Pp. 128. Paper. The author is concerned with the fact that our culture is riven with illusions which, if they are believed, will endanger society and deprive the individual of self-fulfillment. The reason for their presence is that so many of the spokesmen of the culture—lecturers, writers, editors, and so on—are not men of deep religious faith, but rather, agnostics and humanists. "But what frightens me," says the author, "is that any one of the spokesmen, however illusory his ideas, exercises a greater influence on popular thought than do all the spokesmen of God put together. But the word of God must still be spoken—the Word Incarnate in Jesus Christ and contained in the scriptures which bear witness to him."

THE INNER WAR. By Paul A. Lacey. Fortress Press. Pp. x, 132. \$3.95 paper. In the process of examining the works of Anne Sexton, William Everson, James Wright, Robert Bly, and Denise Levertov, Dr. Lacey discusses the various issues of today's poetry: experimentation with technique, introspection, tensions between religion and art. He includes extensive quotes from the works of each poet. A detailed and perceptive treatment of the five writers.

THE GUILTY BYSTANDER. By Rod MacLeish. Fortress Press. Pp. xiv, 145. \$1.95 paper. Kites flying over the Potomac, bombing in Vietnam, the stricken Holy Land—these and many other scenes are described with the familiar MacLeish flair. Here are also Tiny Tim, Spiro Agnew, Martin Luther King, Jean-Claude Killy, and Kate Millet.

JESUS IS ALIVE. By George Stockhowe. Whitaker Books. Pp. xii, 128. \$.75 paper. This volume, by the rector of St. Martin's Church, Monroeville, Pa., is an account of the author's own experience with the Holy Spirit and the entire pentecostal movement, and the changes which it made in his personal life and the life of his family and his parish.

CONSCIENCE AND RESPONSIBILITY. By Eric Mount, Jr. John Knox Press. Pp. 191. \$2.95 paper. Here is a paper edition of the 1969 original (already reviewed in TLC), which is adequately described by its title. An interesting and thoughtful treatment of the entire subject of the individual conscience and the society in which it finds itself.

FAREWELL TO THE FAKE I.D. By Peter E. Gillquist. Zondervan. Pp. 138. \$1.95 paper. Mr. Gillquist has written a sort of evangelically directed handbook of observations on how to be a Christian—or as he puts it, "to survive spiritually"—in today's society. Most of the phenomena of our current society—drugs, war, the hippie cult, etc.—are dealt with.

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