

# The **+** WITNESS

JULY 6, 1967

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## Story of the Week

### Committee on Program & Budget Considers Proposals of Council

★ The joint committee on program and budget met at the Episcopal Church Center in New York, June 13-15, to consider the recommendations voted by the executive council at its meeting in February.

This budget, the result of a new planning process, calls for \$16,897,725 in 1968. This amount however was increased to \$17,560,697 when it came before the committee, with \$729,268 added to the original figure of \$18,587,498 voted by the council for 1969, and \$765,731 additional to the \$19,516,873 proposed for the last year of the triennium.

The process, as reported in these pages following the February meeting of the council, is the work of departmental staffs at national headquarters. While previously the appropriations proposed were listed as lines under departments the new scheme provides program categories including related activities regardless of the department which will administer the project. The five program activities are:

- Supporting and strengthening existing and new forms of corporate mission and ministry in a changing world.

- Building cooperation, understanding, and unity among men, nations, and churches.

- Helping people in congre-

gations and communities to know and respond to the gospel within the context of the issues of life today.

- Securing the rights, dignity, and well-being of persons and groups in society.

- Assisting the church to join with others to eliminate poverty and hunger and to relieve suffering.

Within the categories projects are grouped according to priority: x, for programs with fixed commitments; y, those for which there is prior commitment, with level adjustable; z, for new projects. Within the last two priorities there are subgroupings in order of preference.

Because of the newness of this process, and the resulting budget, the committee's first task was to determine how to deal with it. This it did by deciding to accept, temporarily, the form of the present budget and to organize into several subcommittees: strategy, priorities, finance, criteria for evaluation, and ecumenical programs.

After a presentation from the executive council, similar to those being given this summer to deputies to the General Convention, the committee questioned Presiding Bishop John E. Hines, and Warren H. Turner, second vice-president of the council.

From questions asked of the

Presiding Bishop and Mr. Turner, and from discussions which followed, it was clear that the committee was primarily concerned about two matters. The committee felt that the language used to express goals, objectives and a number of tasks was too complex and not easily understood. They also felt that the proposed total of \$17,560,697 for 1968 — and the corresponding figures for 1969 and 1970 — were too high. It was pointed out that the figure for 1968 would be an increase of almost 30% over 1967.

The second day was divided between committee meetings and presentations by several groups: the standing liturgical commission on Prayer Book revision, the joint commission on evangelism, urban advisory commission, church and city commission, advisory committee on alcoholism, central house of deaconesses, joint commission on church music, and the national association of Episcopal schools. For the first time, requests from joint commissions had been included in the budget and these presentations either backed up items in the budget, or argued for an increase in amount and/or priorities.

The third day began, as on the previous day, with committee sessions. These were followed, after an executive session, by committee reports and plans for the further operations of the committee between now and its presentation to the General Convention in September.

The committees on strategy and priorities reported that it was beginning to simplify the recommended goals and objectives in terms of language and that it would meet during the summer.

The finance committee reported that it would meet during the summer also and had asked the executive council's finance department to supply them with figures for identifiable program units.

The remaining committees did not report in detail, and suggested that the above committees would have to have more concrete proposals before they could come to any conclusions.

The final matter of business will be the meeting of the program and budget committee in Seattle the week prior to the General Convention. Sessions, which will again be generally open, will be held at the Olympic Hotel and begin at 9 a.m. on Sept. 11.

### Committee Members

Bishops: Frederick J. Warnecke, Bethlehem, chairman; Nelson M. Burroughs, Ohio; E. Hamilton West, Florida; John P. Craine, Indianapolis; F. Eric Bloy, Los Angeles; Gordon V. Smith, Iowa.

Presbyters: Robert C. Swift, Kansas; Morris F. Arnold, Southern Ohio; Thom W. Blair, North Carolina; J. Ralph Deppen, Chicago; Alexander D. Stewart, Rhode Island; John C. Van Dyk, Oklahoma.

Laymen: A. Burnet Stoney, Western North Carolina; J. L. Caldwell McFaddin, Texas; Harrison Garrett, Maryland; B. Franklin Miller, Olympia; Houston Wilson, Delaware; Philip S. Lyon, West Missouri; Robert A. Addison, Western Michigan; E. Holcombe Palmer, Virginia; Reginald Sutton, Nebraska; John B. Tillson, Massachusetts; Edward K. Walker, Newark.

## Place of Women in New Church Structure Gets Top Billing

★ The triennial meeting of the Women of the Church will meet in Seattle, September 17-23, to conduct its legislative business and to devote a majority of its time to consideration of the following purpose: "Mindful of the demands placed upon us as Christians in a world torn by hate, separateness, and the struggle for new life and meaning; What is women's work? What are our goals and objectives? What structures do we need?"

This purpose has been hammered out by the general division of women's work, which is responsible for planning the triennial meeting, in response to the radical study called for in the MRI document and specifically two resolutions passed at the 1964 triennial in St. Louis. One called for a "critical analysis of the organizational structure of Episcopal Churchwomen at every level" and the other concerned the full participation of lay persons in the life of the Church — eligibility for election to vestries, diocesan governing bodies and General Convention.

The delegates to triennial, five from each diocese and missionary district will be asked to consider the three questions in the purpose in group discussions. There will be forty groups led by trained discussion leaders. Approximately thirty delegates from overseas districts are expected to attend. There will also be two men among the delegates—one from Idaho and one from Central New York. They are part of the representations from dioceses where the women's organization has merged into the diocesan structure — five in all — Central

New York, Idaho, Iowa, Maryland and West Texas.

The keynote address will be given by Z. K. Matthews, ambassador of Botswana to the United States and the United Nations. Dr. Matthews, a lawyer, social anthropologist, and educator was called from his position on the staff of the World Council of Churches, to serve Botswana when it gained its independence. An active Anglican, Matthews was appointed Henry W. Luce visiting professor at Union Theological Seminary, New York, in 1952. His topic—"The World Today."

Thomas R. Bennett, professor of administration and director of graduate studies at George Williams College, Downers Grove, Illinois, will serve as "thread man", coordinating the activities of the discussion groups.

Delegates to triennial will also elect eight members-at-large of the general division of women's work, nominate six women for membership on the executive council, and allocate the United Thank Offering.

The eucharist and presentation of the offering will take place on Wednesday evening, September 20th in the Coliseum. This departure from the previous practice of having the presentation in the morning will enable women from the Seattle area and deputies to the General Convention to participate in the service. The UTO grants, which will be proposed to the triennial by the general division of women's work, have been made up in accordance with the five objectives formulated by the executive council when it drew up the proposed general Church program and its sup-



porting budget. Provision has also been made for increasing the amount of money available for allocation between triennials.

Presiding over the triennial will be Mrs. Seaton G. Bailey of Griffin, Georgia. She will be aided by the assistant presiding

officer, Mrs. B. Franklin Miller of Seattle.

Worship during the triennial will be under the direction of the Rev. Bennett J. Sims, associate dean and professor of continuing education, Virginia Theological Seminary.

## Rock Mass Celebrated with New Liturgy in Presbyterian Church

By Robert W. Cromeey

*Vicar of St. Aidan's, San Francisco*

★ Calvary Presbyterian Church, San Francisco, with its august and established design and its excellent acoustics was the scene of a Rock Mass on an evening last month. Jim Byfield composed the music; words by liturgical commission and the new proposed liturgy for the Episcopal Church. "The Strangers" provided the hard rock sound that had the place jumping, swaying, writhing and alive with the feel of the now generation. Sweet incense, Bishop C. Kilmer Myers' cope and mitre contrasted with the austere academic gown of the Calvinist Divine, Carl Howie, who smiled with good grace through the happening communion service.

One thing stood out loud and clear. Episcopalian liturgy is in the words of Liza Doolittle, words, words, words; we try to talk our way into the divine presence. The new proposed liturgy comes off with even more words than the old one which it is trying to replace. Time and time again the music with an almost primitive whine lifted the 1300 assembled youngsters and a few oldsters into a sense of openness, love and joy, only to be toppled again into the banalities of words, words, words. Even the hymns of the hymnal, chosen from the best there, depressed the spirit. People waited impatiently for

the dullness of the words to cease, anticipating the excitement the music would render.

The passages from the Old Testament, Epistles and the Gospel, and the words of the rite carried so little meaning when read at people in church. We no longer listen to the read aloud word. The clergy no longer even really follow closely the words they are reading. The sermon, though well written and presented, brought a fade out to the spontaneity of the service. The electronic age, color, pictures, sounds have replaced the read word as bearers of meaning. Some words, of course, are necessary. There was a hush as the words of our Lord's institution were read, but the squirming began again when the rest of the consecration prayer was read. I notice this each week at St. Aidan's, and I saw it all the more specifically at the Rock Mass.

When the people came forward for communion, we saw the dominance of action over words. People came, some smiling or pious, other nervous, to eat bread and drink wine. They turned and greeted friends with a handshake or a kiss. The feeling tone was glorious while the rock band played restrained and lovely dinner music in the rock style. The feeling of people as warm emotional beings as well as rational creatures was evident. But the fun and joy of the communion as well as its

seriousness was felt by everyone present.

The rock music was startling and unusual. It was never trivial or in poor taste. It was loud, but in that hall, with that many people, it was not offensive. The rhythms changed with the moods of the parts of the mass and seemed always to fit the words. However, the words of the rite seemed pushed out of shape when expressed in the rock idiom. In that sense, the words did not fit the music. This was particularly true in the creed. But the creed sung in anything but plainchant or monotone ends in a jumble anyway. The congregation did not know the words and the music well enough to participate.

The Rock Mass communicated communion, love openness, feelings, presence of God, wonder, joy. Jesus at the wedding feast, laughing and joyous, came to mind. The words could have been cut to a brief utterances of the institution and the gospel word with all the doctrinal footnotes, which we call prayers, omitted. Christian worship in the coming great Church will have to be less words and more music, action and non-verbal communication to keep up with how communication occurs in the world in which we are living. The Rock Mass points a way toward the real meaning of the liturgy.

### NOVA SCOTIA WILL HAVE ELDERS

★ The synod of Nova Scotia voted to have Bishop W. W. Davis institute the office of elder in parishes. His job will be to assist the rector in administration and in certain phases of the pastoral and teaching ministry.

Canon George F. Arnold, executive secretary of the diocese, was elected suffragan bishop.

# Canterbury Commission Cites Mixed Marriage Difficulties

★ "Mounting difficulty" over the marriage of practicing Anglicans to Roman Catholics is referred to in the annual report of the Archbishop of Canterbury's commission on Roman Catholic relations.

Archbishop Arthur Ramsey appointed this commission in 1964 to foster contacts in England between Anglicans and Roman Catholics on a "local" basis. In its latest report, for 1966, it recalled the Vatican's new instruction of March 18, 1966, on mixed marriages but said this "did little to meet the consciences of non-Roman Christians."

The Archbishop publicly encouraged Anglicans to be guided by their consciences and to seek advice from this commission. In consequence, many inquiries were received, mostly from engaged couples and from Anglican parochial clergy, and advice was given according to individual circumstances.

"The commission was much disturbed at the situation thus revealed, and tendered specific recommendations to the Archbishop on this issue."

The commission's report was signed by its acting chairman, Canon Bernard C. Pawley. It formed an appendix to the 28th report of the Church of England council on foreign relations, also for 1966, which will be presented to the summer session of the Church Assembly.

Apart from the issue of mixed marriages — over which it said "mounting difficulty was experienced" last year — the commission reported progress in development of relations between the two Churches.

It said contacts with Roman Catholics at local level had been

strengthened by the appointment of some 40 correspondents throughout the Anglican dioceses. These work with area convenors to insure a common approach to cooperation with Roman Catholics in "diverse local situations."

After referring to various joint conferences and other events during the year, the commission concluded: "The promotion of good local relations remained the commission's first concern."

"Friendship and practical cooperation were noticeably more wide-spread, though little advance in principle was evident owing partly to continued delay in the publication of the Vatican directory of ecumenism."

"More joint retreats, quiet days and study circles were held, and the commission agreed that spiritual activities of this kind were particularly valuable," it added.

"In many cases, the meeting of Roman Catholics and Anglicans occurred mainly within the wider ecumenical context of local councils of churches, as should be expected."

The main report of the council on foreign relations referred to "a considerable increase in the council's activities . . . caused by the favorable ecumenical climate."

## OVER TEN MILLION FOR ETS

★ Complete subscription of the \$10,300,000 centennial development fund for the Episcopal Theological School was announced by James Garfield, president of the board of trustees. This largest development program ever undertaken by an Episcopal seminary was

launched in the fall of 1959, when Bishop Donald J. Campbell left his diocesan office in Los Angeles and came to ETS as executive for development to direct the ambitious program planned by the trustees and Dean John B. Coburn. "The emphasis of our entire approach has been to provide for a stronger Church tomorrow", said Mr. Garfield in making the announcement.

Gifts and pledges from friends, alumni, faculty, staff and trustees have accounted for most of the fund receipts. Several substantial gifts from concerned foundations have added significantly to the fund. Bishop Henry Knox Sherrill, former Presiding Bishop, directed a special bequest committee which secured \$783,100 for the campaign effort.

Mr. Garfield in his remarks noted that nearly one-half of the fund has been allocated for endowment of faculty salaries and for the teaching program of the school. Almost one-quarter is designated for vastly-strengthened scholarships and aid to students, including a greatly expanded field work program. Approximately one-quarter has been used for plant additions and improvements. New enterprises have been undertaken including a new program of theological education for laymen and significant new funds for clergy sabbatical study.

"The Episcopal Theological School has a tradition of excellence," said Mr. Garfield. "We hope to keep it second to none. The funds contributed in this development program will continue to enable us to seize new opportunities boldly as we seek to educate ministers who can respond ably to the tremendous demands which society will make upon them in the years to come."

# EDITORIAL

## Silence is Deafening!

CHURCH PEOPLE do a lot of talking about our Judaeo-Christian heritage. It is not surprising therefore that many Jewish leaders have complained that they were let down during the Israeli-Arab war — and since.

Dr. Grant was one of a number of American religious editors and writers, both Protestant and Catholic, to attend a meeting on June 22 convened by the Anti-Defamation League in New York. Spokesmen for the organization were all concerned by the failure, speaking generally, of Christian journals to speak out about the moral issues of the war. We are glad to report that Dr. Grant was able to tell the gathering that the Witness had requested, on the very day the war started, an article, setting the case clearly against its background. That article is featured in this issue and we do not need to tell our readers — or anybody else for that matter—that there is no person better equipped to write such an article than this noted scholar. We add that it would have appeared earlier except for the fact that we are on an every-other-week schedule for the summer.

A number of speakers at the conference of American rabbis, meeting that same week in Los Angeles, heard a number of speakers criticize the Churches for failure to speak up on the religious issues of the war.

The 500 delegates also approved unanimously a resolution strongly critical of the UN as having been “manipulated by many as a convenient sounding-board for the big lie, for vicious propaganda and for a callous distortion of facts.”

The statement was a sharp reversal from the usual viewpoint of the reform rabbis who have been staunch supporters of the UN.

“As with the League of Nations some 30 years ago, the international body’s credibility and honor is on the line,” it charged.

The lengthy resolution reviewed the history of Israel and her relations with Arab countries, asserting that “the dark shadow of genocide has again cast its pall upon the Jewish people.”

Jews, it said, “were shocked by the sudden removal” of the UN peace-keeping forces from

bordering areas within Egypt just before the recent war.

“We note with appreciation Israel’s decision to protect the sacred stones of Jerusalem. This decision necessarily cost Israeli lives. We note with surprise that the great religions have made no public acknowledgment of this sacrificial act.”

The resolution said that since Israel faced attack alone, it must now face the task of arranging a meaningful settlement “with no certain ally save one — the Jewish people.”

The resolution did not mention the position of official neutrality the United States assumed during the war. But the rabbis said they were “proud that the United States has spoken constructively and reasonably of the need for direct negotiation and a larger settlement.”

Lest the silence seem too deafening we hasten to report that the Protestant Council of the City of New York, as early as June 19, came out strongly in favor of the cease-fire along positions attained by the Israeli forces. The council also called for immediate provisions for prisoner exchange and refugee aid in the area.

The statement called for guarantee of access to holy places and for “direct negotiations” between the Arab States and Israel. It commended to both the UN and the U.S. government “the principle of diplomatic support for such border readjustments . . . based upon recognition of the legal existence of Israel and the desire by both parties to establish a permanent peace.”

Another call to the UN was to extend “dependable guarantees” of international access — by all nations — to the Suez Canal and Gulf of Aqaba.

“Falling such action by the United Nations,” the statement read, “we urge the United States with other powers concerned to take joint action to this end.”

The statement urged establishment of “such federations and common market agreements” there “as may be practicable,” and asked “the great powers” not to supply arms to governments in the Middle East.

It is our believe — hope anyhow — that other Christian bodies will take similar action.

# BACKGROUND OF HISTORY IN NEAR EAST

By Frederick C. Grant

*Professor of Biblical Theology at Union Seminary*

## FOR CENTURIES JEWS AND MUSLIMS LIVED SIDE BY SIDE IN PEACE AND AMITY. WHY NOT ONCE MORE?

THE BACKGROUND of the Israeli-Arab war is as old as history. Palestine is the "land bridge" between Europe, Asia, and Africa. As Dante held — and others — Jerusalem was the divinely chosen mid-point or "navel" of the whole earth. The oldest trade routes crossed this bridge. The armies of Egypt, Assyria, Babylon, Persia, Macedonia, Rome used this route in their efforts at conquest or vengeance. The Old Testament presupposes this situation. The beautiful novelette of "Judith", in the Apocrypha, is a classical description of the military strategy of the eastern powers. So is the Book of Daniel, where the "King of the North" and the "King of the South" wage war. This is really the Ptolemies (in Egypt) and the Seleucids (in Antioch), engaged in a power struggle. When the former was driven back (in 198 B.C.), the latter took over Palestine and made it his southern bulwark of defense against Egypt.

Professor Christina Phelps Grant of Princeton, in her article on Palestine in the *Encyclopedia Americana* (Vol. 21, p. 199), says summarily, "The early history of Palestine is for the most part a chronicle of successive invasions and conquests." Sometimes two powers simultaneously undertook to seize the land "flowing with milk and honey," and thus made Israel a vast battlefield, covered, in the end, with dried human bones, as in Ezekiel's vision. From the Bronze Age, about 3000 B.C. and following, Palestine was a favorite territory for invasion by Semites, chiefly from the North and East. About fifteen centuries later the Egyptian king Thutmose III conquered the country at the famous battle of Megiddo (1468 B.C.). This was at the pass between northern and central Palestine which gave its name to many a later battle and even the anticipated final struggle at the end of the world as described in the Book of Revelation, where it is called "Armageddon", from the Hebrew "Har-Megiddo," "the Hill of Megiddo."

But Egypt was not destined to hold this distant Northeastern territory without contest.

Nomadic Habiru (Hebrews?) from Mesopotamia, Amorites from Lebanon and farther north (Amurru?), Hittites from Asia Minor — all invaded and ravaged the land and thus weakened the Egyptian hold. Despite powerful attempts to recover lost ground, especially the territory the Hittites had occupied in eastern Asia Minor and in what we know as Syria, by 1270 B.C. a treaty was signed that established a boundary line on the north parallel of Aleppo. It was during this period, perhaps about 1290 B.C., that the Exodus of the Israelites from Egypt took place under the leadership of Moses, followed soon after by the "conquest" of Canaan (Palestine, or various parts of it) under Joshua. At any rate, the Egyptian king Merenptah claimed to have defeated Israel in Palestine about 1220. This proves that the Israelites were then living in Palestine — a very early date.

### Ethnological Earthquakes

MEANWHILE, the whole East was in uproar. From about 1900 B.C. the northern peoples were moving westward and southward. The Balkans and western Asia Minor were occupied by Greeks, the Dorians, Ionians, and others. The struggle for Troy, described by Homer, the destruction of the Cretan civilization, the flight of the "Sea Peoples" (the Philistines) and their settlement along the southern end of the east coast of the Mediterranean — all these events took place between 1900 and 1000 B.C., in a series of ethnological earthquakes. It was the period of the Judges in Israel, following the "conquest" under Joshua, before the era of the kings.

The fundamental cause of all this upheaval was probably the invasion of hungry over-populated nomads, on the one hand, and the decline and weakness of the old kingdoms and empires, Egypt and Mesopotamia, i.e. Assyria and Babylon. Egypt never recovered. Assyria and Babylon soon became stronger than ever. It was the condition of political unrest and uncertainty in



southwestern Asia during the Early Iron Age (1200-1000 B.C.) that gave Israel its chance to get established, driving back the Philistines to their coastal cities, checking the small Syrian kingdoms and their wandering bands of marauders, unhindered by the Egyptians who now were ruled by priests or by foreign potentates.

But it was the Mesopotamian kingdoms that spelled Israel's doom. Nebuchadnezzar defeated the Egyptian Pharaoh Necho at Carchemish in 609, and took over Syria-Palestine, leaving only the small principality of Judah as a client state. Judah fell in 598 and 587, and the Babylonian "exile" began — for many Jews unending, some to this day.

But every conquest has its nemesis. Assyria fell to the Medes and Babylonians in 612, and in 549 Cyrus the Great united Persia and Media, conquered Lydia in western Asia Minor, and took Babylon. Cambyses conquered Egypt, and Darius and Xerxes almost conquered Greece. Israel was now a small territory within the Persian Empire, and for two hundred years enjoyed peace and growing prosperity under the religiously tolerant Persians, who were Parsis (Zoroastrians).

### Shift in Power

THE CONQUESTS of Alexander in Asia and Northeastern Africa marked the shift in power from the Middle East to the West. It was the "revenge" of Greece and Macedonia upon the invading Persians, and the beginning of a tremendous shift in power from East to West, eventually to be held by Rome and then by Northern Europe. The story of Alexander's visit to Jerusalem may be fictitious, but it symbolizes the invasion of the Hebrew or Aramaic world, in fact the whole Semitic world—by Greek thought, language, customs, even religion. In spite of efforts to remain aloof, Israel was caught in the maelstrom of Hellenistic custom, language, thought, and economic prosperity. From 331 B.C., when Alexander defeated Darius at Gaugamela, Israel was increasingly subject to Gentile penetration. The crisis came in 168 when the Seleucid king, Antiochus IV, undertook to sweep away Jewish culture and religion and enforce the cultus and the culture of the Syrians and Greeks.

This was something new. No longer the raids of Syrian and Moabite "bands" sweeping over the border to kill and kidnap and plunder, every spring, but the total power of the Seleucid Empire, which had determined to enforce religious

syncretism as a political measure and thus unite the southern frontier and safeguard its border against Egypt. If Israel had submitted, it would have been tossed into the imperial meltingpot, and Jewish "ethical monotheism" would have vanished from the earth. (And where would Christianity have been, two centuries later?) As the noble lady Judith affirmed, "If the enemy can persuade us to sin against God, they will easily conquer us. But if not, we are impregnable." Such faith and courage won, and Israel survived. The twenty-five year war was succeeded by the Jewish dynasty of the Maccabees, thanks to the courage of these heroic leaders and their troops, and to the steadily growing weakness of the Seleucid Empire.

But in 63 B.C. the struggle between the last two Maccabees ended in the "pacification" of Palestine by Pompey the Great. Hyracanus was made high priest under Roman control, and in 55 the Idumaeen Antipater became Rome's agent in the management of affairs, especially the collection of taxes. His sons, Herod and Phasaël, were made tetrarchs in 41, and in 37 Herod became king of Judea, a rex socius or "allied king" under the Romans. The internal tensions and struggles under Herod, his sons, and the Roman procurators (or "governors") led eventually to the revolt in 66 A.D., the Roman conquest, the destruction of Jerusalem in 70, and finally the second revolt in 132, concluded in 135 when Jerusalem was made a pagan city, Aelia Capitolina, and no Jew was admitted within sight of the ruined temple. The temple tax was continued, but now went to Rome.

### The Dispersion

NOW BEGAN the Jewish Dispersion ("Diaspora") in dead earnest. It is believed that the Jews in Mesopotamia were far more numerous than those in Palestine. And in Egypt, Libya, Cyrenaica, Cyprus, Syria, Asia Minor, Greece, and Italy there were enormous numbers, often living in closed settlements or ghettos, as they were later called. Even here they were persecuted, not for their religion but for their failure to become Christians, and, as time went on and the Christians became more influential, because they were charged with the crime of murdering Christ — quite overlooking the fact that our Lord died at the hands of Rome. Under the Byzantine monarchy in "New Rome" on the Bosphorus after 330 A.D., Palestine became an imperial province, continuous with the political

arrangements made after the wars under Vespasian, Titus, and Hadrian.

But now the Byzantine Church was dominant, and Palestine became a Christian land, characterized by special devotions and by multitudes of pilgrims visiting the "holy places;" also by vigorous theological controversies that rent asunder the whole Eastern Orthodox Church, with results that have continued to this day. Due to these circumstances, Palestine was defenseless against enemies from the East and South. The Persians captured and plundered Jerusalem once more in 614, carried off many of its inhabitants and even, with them, the Holy Cross, which the Emperor Heraclius recaptured and restored fourteen years later.

Then came the hurricane from the South, the invading armies of the Muslims in 636. Caliph Omar entered Jerusalem in 638, and ever since then it has been a holy city for Muslims as well as Jews and Christians. Along with Jerusalem, many other places were held sacred, venerated with appropriate rites and prayers.

For nine long centuries, from the seventh to the sixteenth, the successive Muslim dynasties ruled Palestine, including also the Seljuk Turks, the Latin Christian Crusaders, the Mongol Tatars, and Tamerlane's hosts. The final victors over the Byzantine Empire were the Ottoman Turks (in 1517), who also were Muslims. They unified the whole of the vast Arab territories throughout the Near and Middle East, held together within the Ottoman Empire.

Under the Muslims, even under the European Crusaders and likewise under the Turks, the Jews enjoyed a tolerable *modus vivendi*. But with the twentieth century, and even before, there began a movement of anti-Turkish Arab nationalism. Parallel to it arose the Jewish Zionist movement. The one demanded the possession of all Arab lands by Arabs; the other dreamed of a restored Israel, to be populated by Jews returning to their ancestral homeland and enjoying complete independence as a sovereign state.

### Balfour Declaration

DURING WORLD WAR I, as every reader of "Lawrence of Arabia" knows (especially his Seven Pillars of Wisdom), Jews and Arabs outside Palestine collaborated with the Western Allies and expected a free Palestine after the defeat of the Turks, who unfortunately had sided with Germany. The vague and uncertain

diplomacy that followed the war and sickened Lawrence, led the Arabs to believe that they should have all of Palestine, not just Transjordan. The Zionists were equally persuaded that all Palestine should belong to them. Lord Balfour's "Declaration" in November 1917 had guaranteed the Jews "a national home for the Jewish people" [somewhere, it seems] "in Palestine." What he meant by a "home", they understood as a "state". As Winston Churchill explained it in 1922, there had been no intention of creating a "wholly Jewish Palestine." The intricate details of this dark period of political maneuvering, misleading, and misunderstanding are clearly unwoven and explained in the accurate and impartial article by Professor Christina Grant referred to above.

### The Way to Peace

OUR CONCERN at present is only with the long historical background, reaching back to the earliest times, and even to pre-history, since the migrations of whole races and peoples can now be traced by archeologists, and Palestine is shown to have been the home, the refuge, and the fortress of many immigrants, invaders, and refugees from time immemorial. Even the round-headed wanderers who left their cairns on all the coasts of Europe — all the way to Scotland and the Scandinavian lands, were numerous here. Palestine was a desirable land, like others, like ancient Greece and like central and northern Italy and Sicily, like the Lowlands, and the damp woods of eastern Britain, the rolling hills and meadows of Wales, the dark glens and snow-capped crags and shimmering lochs of Scotland — and many more. If ever there is to be peace in our world, the lust for power, the savage hunger for land, the centuries-old feuds and burning hatreds of one people for another, the religious bigotry and intolerance, the whole process of indoctrination with resentment and contempt — must be abolished, repressed, and liquidated in human hearts.

And the habit of rich and powerful nations who cheerfully give away the territories of their weaker neighbors, or even of remote nations, in order to satisfy the demands of the land-hungry — this practice must also cease. Could a World Government enforce justice on this level? Or a League of Nations? Or the United Nations? Many doubt it. Only a Gospel of human brotherhood that is taken really in earnest and put in practice can do this, with a recognizable change

in human character and temperament. For centuries, the Jews and Muslims lived side by side in peace and amity. Why not once more?

Moreover, the "big bully" attitude of those nations that seek to stir up strife (for purposes of their own), who arm and drill the soldiers of potential belligerents, who play the game of international "balance of power" to the advantage of the already powerful, and who, upon losing, cry out that the victory was an accident and the game must be played all over again,

redealing the cards, relocating the boundary lines in their original position, and making sure that the next time their side wins — this detestable species of bully and war-monger must be curbed and extinguished.

Is this world really God's "fair and pleasant land", all of it, not just Palestine but the whole earth? Or is it Satan's slaughter house, a universal Buchenwald?

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*Another article by Dr. Grant will be featured in our July 20 issue.*

## THE ONE-EYED MAN

By Alfred B. Starratt

*Rector of St. Bartholomew's, Baltimore, Md.*

### THE BATTLES THAT A YOUNG PRIEST IS ALMOST SURE TO FACE

THE PRAYER BOOK says that the sermon at an ordination should be concerned with "declaring the duty and office of such as come to be admitted priests."

Since this particular service is only four days away from the twenty-fifth anniversary of my own ordination to the priesthood of the Episcopal Church, I suppose I qualify, in terms of age and experience, to deliver a sermon on this topic for my friend, Stephen Rudacille. Yet I approach the task with some hesitation, for I am well aware that my viewpoint as a minister is not a popular one. I shall have to trust the common sense of this congregation, therefore, to recognize that while what I have to say will at least have the virtue of honesty, it will neither be an expression of Truth with a capital "T", nor an assertion grounded in any authority beyond my own opinion.

Furthermore, although brevity of time will force me into making some broad generalizations, I shall also trust your common sense to recognize that such generalizations represent tendencies rather than accurate descriptions. There are wonderful exceptions to everything I shall have to say.

Let me begin then by calling your attention to an old saying that in the kingdom of the blind the one-eyed man is king. Like most old sayings, this one is false. In the kingdom of

the blind the one-eyed man will very probably be judged to be a liar, or criminally insane, and he will be either executed or shut up in an institution in order to protect the public from his dangerous influence.

The blind who live with the blind are generally unaware of their handicap. But if someone should come along who has a sensitivity that reaches beyond touch and hearing, they will not hail him as a benefactor, for his presence will disturb their comfortable complacency. They would have to admit the superiority of such a man, and this implies their own inferiority — an admission that almost all men are unwilling to make. Hateful men are happiest with others who share and reenforce their hatred. Prejudiced men want their leaders to bless and justify their prejudice. Stupid men want their stupidity praised. Superstitious men want their fancies described as wisdom.

#### Most Are Blind

AS A YOUNG MAN of our time, Steve, you have vision in at least one eye — not two, for in my metaphor the second eye is the eye of emotional maturity which takes more years of involvement in the joys and sorrows of living to become fully active. You have sight in one eye, but you are living in a country where most men are blind. So I must tell you that if your goal is a well adjusted life, contented and se-

cure, then you had better shut your one eye and grope in the darkness of conformity. This will be difficult at first. But after a while you will forget that once you could see. The optic nerve will mercifully atrophy from lack of use, and you might then have a chance to become a popular and richly rewarded leader of the blind as they stumble on down the path that leads toward a final atomic holocaust.

But I can't help but hope that you have the courage to keep whatever vision you have and thus, as a priest of the Church, to enter upon a long and lonely struggle in which you accept in advance the grim fact that you cannot win, and in which your only consolation will be the hope that your efforts contribute something toward helping lead mankind toward the next stage of evolutionary development.

Let me speak briefly of the battles you face:

First, there is the battle for intellectual integrity and honesty. You are, at this point, a fairly well educated man. You have graduated from college and from an excellent seminary. In the course of your theological education you have learned a great many things that are of basic importance in twentieth century religion, but which are unknown to the vast majority of laymen in the Church. This fact of the ignorance of the laity should help you to understand how difficult it is to maintain intellectual honesty and integrity in the kingdom of the blind.

A few years ago, for example, Bishop John Robinson published a book called *Honest to God*. Scholars criticized the book as a mere repetition of ideas that had been known and thoroughly discussed for many decades, but to the laity Robinson's ideas were new and shocking to the point of being sensational. One obvious conclusion follows: although the clergy had been educated in modern understanding of biblical literature and contemporary developments in theological thought, they had failed to preach and teach what they knew. Fearful of upsetting the blind they had closed their eyes.

Rather than wrestle with moral problems in the light of twentieth century knowledge, they had delivered pious platitudes.

Rather than disturb complacent assumptions about biblical revelation they had parroted popular opinions — idolizing antiquated, pre-scientific, and irrelevant verbal formulas rather than try to communicate about the reality of God in terms that makes sense to educated men of our time.

They kept peace in the Church, but it has been the peace of a museum for ancient ideas—antiquities of the mind that are curious to behold, loved by connoisseurs, and about as relevant to conditions of twentieth century life as is an ox-cart. There are glorious exceptions to such an indictment, but generally speaking these exceptional men are not popular with either laity or clergy.

### Need for Constant Study

IN ADDITION to the struggle to maintain intellectual integrity and to preach the truth honestly, you will have the difficult effort to keep your mind alive and growing by continuing study. In the kingdom of the blind the vast majority of men abandon serious study at the time of their last academic examination. For them newspaper headlines and the pictures in *Life Magazine* supplemented by five or ten minutes of television news becomes their only mental stimulus. Once in a while they may add to this the exalted effort of reading an article or two in the *Reader's Digest*.

Unlike other professions, we clergy seem to have little motivation to keep abreast of expanding knowledge in fields of learning relevant to our work. Few clergy continue to study psychology, physical sciences, theology, ethical theory, other world religions, economics, political science, anthropology, or any of the other disciplines that are shaping the future of mankind. There is always an excuse handy for not doing so because so much is expected of a modern minister. Most of his choices seem to be between the urgent and the important. Study can easily be dropped from the urgent list, until the mind at last goes to sleep and, like many of our fellow clergy, you finally have nothing to say and you say it at great length.

### Make-Believe Lovers

YOU WILL have to fight for intellectual integrity, and for continuing growth of your mind. And thirdly, you will have to fight for emotional honesty. You are being ordained in a Christian Church. It is an organization in which men generally agree on the value of love — but their agreement is aesthetic rather than practical, sentimental rather than real: aesthetic, because people find it much easier to admire Christ than to live in his spirit; sentimental, because such admiration results in saccharin play acting.

You will be tempted to join the perpetually smiling make-believe lovers of mankind who



always say nice things about everyone on the assinine premise that love can make no distinctions between the stupid and the wise, the mean and the noble, the destroyers and the builders.

The blind will tempt you to play the role of "Smiling Steve" — a mask without any honest emotions and hence without capacity for accurate evaluation. For the blind are unable to understand that a man with a mature capacity to care can feel a positive emotional concern for the stupid, the mistaken, the lazy, or the wicked. Only those who pretend to be lovers have to make believe that everyone else is sweet, lovely, and equally good both in intention and in deed. For the make-believe game falls apart when confronted with reality, and the smiling mask vanishes when circumstances force a confrontation with an enemy who can not be disguised in imaginary virtues. Intellectual integrity, continuing self-education, emotional honesty, and finally, the struggle to keep in touch with the reality of persons.

### Living by Labels

IN THE KINGDOM of the Blind people depend upon words rather than personal confrontation; they react to labels rather than people. So they will try to persuade you to share their version of what is real. They will tell you that it is not men, women and children like ourselves who are being ripped into bloody fragments in the Vietnam war. It is the Viet Cong, or the Communists, or mere numbers in the casualty list. They will expect you to react as they do to labels like Jew, Negro, Catholic, Buddhist, French, Arab, Beatnik, and the like. They will expect you to praise "freedom", condemn "the welfare state", applaud "enlightened self-interest", dislike the Democrats or the Republicans—and so on.

The struggle, then, will be the struggle to relate to persons as honest-to-God individuals; each of them unique; each of them limited like yourself; each of them contributing to the variety of the world; each of them being an odd mixture of virtue and vice, sanity and neurosis, ignorance and knowledge, bravery and cowardice, good and evil.

These are some of the battles that lie ahead of you if you keep that one eye open in the kingdom of the blind. At best you will be considered a radical or an odd-ball to be tolerated. At worst you may be counted a heretic and expelled as a threat to organized religion.

But, Steve, this is what religion is all about. For God is not an object somewhere out there beyond the farthest stars, nor is he a necessary hypothesis back there before the beginning of the universe, nor is he some kind of invisible holy gas that floats around in the atmosphere of earth. God is the one infinite being. He is literally without limit, so that there is no place where God stops and something else begins. He is the inner reality of all existence who is known in part in the impersonal researches of scientists, and in part in the personal experience of every man who loves.

### Being Loyal to God

INTELLECTUAL integrity is loyalty to as much of reality as you can comprehend, and it is therefore loyalty to God. Continuing study is exploration into reality and is therefore a pilgrimage toward God. Emotional honesty is sensitivity to reality, and is therefore a relationship with God. Involvement with actual persons rather than labels is the source of growth in love, and hence is the necessary foundation for personal acquaintance with God.

All these are ways of talking about life in the spirit of Jesus Christ in the twentieth century. And this, as I see it, is your calling as a priest in this Church. Your vocation is to be a religious leader, and this means daring to be a one-eyed man in the kingdom of the blind. For if my sermon had a text it might be the statement of our Lord when he said, "If a blind man leads a blind man, both will fall into a pit."

What I have said to you comes out of my own experience, so I can tell you that there will be some who will hear you, who will gladly stand by your side, and who will be thankful for a ministry that reaches beyond the tired old pulpit cliches of antiquated understanding. The fellowship of these few will be immensely rewarding because you will know that you are standing together on the fighting frontier of the next stage of human growth when the blind shall have at last learned to see. Your strength will be their strength, and because of their love and support you will be able to carry on your task without bitterness or frustration.

But let me repeat that the path I advise will make you no Norman Vincent Peal or Billy Graham. Some of your fellow clergy will attack you and try to drive you from the Church. Most will tolerate you but none-the-less consider you a dangerous influence in the organization. And

among the laity there will be many who hate you with all the zeal that can be shown among fanatics who want to crucify others in the name of their make-believe love.

Tolerance is a precarious attitude in the kingdom of the blind, and if, as I expect, the wealth and influence of Churches declines in the period of your ministry, the champions of rigid adherence to inherited orthodoxy may well decide that tolerance is no longer a luxury they can afford. Then they might make a real effort to destroy you.

But if your earthly ministry comes to an end without any popular form of success, I pray that you may find strength in him who fought religious conservatism in his own time and who kept a heart of love and nerves of steel even unto death. For I am confident that beyond any man's death there is a glorious destiny for those who loved God in all of his creation, and whose fundamental loyalty was neither to Church, or nation, or party, or race, or social class, or anything else other than God known in love and served with all of your mind, your heart and your strength.

May God give you courage and strength for such service.

LET US PRAY: O thou in whom we live and move and have our being, grant to thy servant Stephen, such love as shall make him sensitive to thy presence in all things; that by devotion to thee in all creation he may truly fulfill his part in transforming the Kingdom of the Blind into the Kingdom of thy Son Jesus Christ, our Lord. In his name we ask it. Amen.

## Timing

By George F. Tittman

Rector of St. Mark's, Berkeley, California

*My time has not yet come, but your  
time is always here (St. John 7:60)*

In my long-view moods  
I am grateful for all believers  
Who leap with firm conviction  
To every issue of the hour.

But when they look back at me,  
Who am not always able to keep up,  
Something in me tightens.  
It is guilt

Because I have not turned to this particular  
matter

With enough troubled thought;

It is pain at threatened separation from my  
friends;

It is suspicion of plausible cliches,  
Faddish conclusions, escapes into applause;  
It is self-doubt

Because I have chosen to tutor my opinions  
On items of less instant relevance.

Since I have proven myself a comradely enough  
fellow,

On occasion quick to the barricades,  
Even fleetingly admired  
For this small deed or that,  
Our relations have not been greatly strained  
By these (as it must seem to them)  
My unaccountable neutralities.  
Perhaps, too, my hesitations  
Bring to their minds long-stifled doubts;  
Or my pace of involvement —  
Though suffering its own inner qualms —  
May haunt them like some half-remembered  
promise;

Or it may be simply their charity  
Graciously turned on a weakling friend.

Then again,  
There may be place in the divine economy  
For such as I, by God.  
Perhaps we'd all best be  
More selective in our battles,  
A little slower now and then  
To meet the challenges of headlines —  
Leaving the outrage from time to time to others,  
Or even for some further folly sure to come,  
While we await  
Those rare and precious moments  
Of our own certainty.

Could it just be  
That much incessant heroics may miss  
That one thing needful  
For which there is His proper time?

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## The Liberation of the Church

By John Pairman Brown

*Professor of Christian Ethics and New Testament  
at Church Divinity School of the Pacific*

THE DROPPING OF THE ATOM BOMB WAS ONE  
OF THREE TURNING POINTS IN HISTORY

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# Faith-Order Colloquium Warned Against Consumer Religion

★ Protestant Churches are increasingly offering their followers "a consumer religion" and the Catholic Church is moving "in the same direction," a New York psychoanalyst told Christian theologians.

Dr. Ernest Van Den Haag addressed the second annual national faith and order Colloquium. His charges drew no serious objections from some 100 Protestant, Roman Catholic, and Orthodox churchmen gathered on the University of Notre Dame campus. The Protestant group included Pentecostal ministers.

Van Den Haag warned that Christianity "is no longer in danger from any other religions, but from indifference to all." He said Christianity in this country is in danger of turning into a secular pseudo-religion which is not really Christianity at all.

"If religion is to be no more than a vague traditional sanction for an essential secular morality which aims at the maximization of collective and individual welfare," he declared, "then the social role of religion has become positive — at least well adjusted — but it has ceased to be the Christian religion. It does not transcend our temporal life, or preach redemption from it and salvation by divine grace."

He pointed to education, technology, science, urbanization, and industrialization as contributing to the secularization of Christianity through "a steady erosion of tradition, of faith and revelation."

There is a movement toward "an increasing belief in the infinite perfectability of man and the sufficiency of his reason,"

he added. All this, said Van Den Haag, is done "in the name of God's relevance to contemporary man. Yet a truly religious man could never worry about God's relevance to man—he could only wonder whether men are willing to lead lives relevant to God, lives that may lead to salvation."

The colloquium here was concerned with the role of evangelism in pluralistic American society. It opened with a charge by James I. McCord, president of Princeton Theological Seminary, that the ecumenical movement has reached a "critical phase" in which it must go beyond dialogue.

He suggested that the ecumenical movement has been merged into "an establishment bent on maintaining an institutional status quo while engaging in almost endless dialogue that has to date produced negligible concrete results."

McCord called for a "massive theological reconstruction" of the understanding of unity, involving not just the main Protestant, Catholic and Orthodox bodies, but those of the conservative Evangelicals and Pentecostal denominations.

Another speaker, the Rev. Robert T. Handy of Union Theological Seminary, New York, declared that "evangelism can hardly avoid being competitive in a religiously pluralistic society."

He said evangelism seeks to bring witness to one God, "yet when we get down to cases, we finally seek to enlist the convert into one particular Church. Despite much discussion of the coming great Church and the quickening of expectation, the ecumenical movement so far has not replaced the denominational

system as a way of organizing the Church."

## MISSION OF CONCERN TO FAR EAST

★ A team of four church leaders have left this country on a "mission of concern" to South-east Asia, in an attempt to discover what meaning American policies and actions are having in that area.

The team, headed by Robert S. Bilheimer, executive director of the National Council of Churches department of international affairs, is being sent by the department.

The itinerary includes stops in Japan, Thailand, Vietnam and Cambodia. During the visit to Thailand they will consult with government officials, religious leaders, journalists, and university professors.

The other three participants in the mission are William Phelps Thomson, stated clerk of the United Presbyterian Church; Bishop George Barrett of Rochester, N. Y.; and Tracy K. Jones, Jr., associate general secretary of the world division of the Methodist board of missions and chairman of the NCC advisory committee on peace.

A follow-up consultation between U.S. and Asian church leaders is scheduled for October in Japan.

## SHARE CHURCH CENTER IN ATLANTA

★ Members of St. Dunstan's Episcopal Church, Atlanta, soon will begin sharing the parish center of the Roman Catholic Church of the Holy Spirit.

The two congregations will share the same church building while carrying out separate services and programs, Fr. John McDonough, pastor, announced. He and the Rev. Donald Harrison, rector of St. Dunstan's, hope that the arrangement will be more than temporary.

McDonough said he is optimistic about the arrangement and has hopes for a joint community ministry as well as a combined program for the teenagers of both churches.

The Episcopal parish, formed two years ago by six families, has grown to about 60 families or 250 members. The group which had been meeting at an elementary school outgrew the facilities.

Until recently, Catholic parishioners had also met at schools. "We have been in and out of private and public schools ever since our congregation was formed," said McDonough. "It's not the most ideal situation. I would have been more than delighted if someone had offered to share their facilities with us temporarily."

The arrangement, approved by Bishop Randolph Claiborne and Archbishop Paul J. Hallinan, is on a temporary basis. "We will simply share their facilities and stagger our services and activities so that both denominations will have access to the sanctuary, classrooms and recreational facilities," Harrison said.

He added, however, that "something more than a rent situation" will come out of the arrangement.

## **NAMED FOR NEW POST BY PB**

★ A Michigan priest has been appointed as a liaison officer between the executive council and dioceses of the Church and governmental agencies working in such fields as public welfare, foreign aid, civil rights.

Everett Francis, former associate director of program for the diocese of Michigan, was appointed public affairs officer in the department of social relations by Presiding Bishop John E. Hines.

He will inform the dioceses about activities of the federal government's three branches, and will keep officials and agencies of the government informed of executive council programs and policies.

## **ORTHODOX RABBIS HIT CHRISTIANS**

★ Leaders of the rabbinical council of America on June 26 scored Christians for failure to support the territorial and political integrity of Israel.

Rabbi Pesach Z. Levowitz, president of the council, voiced "deep disappointment" over what he described as the failure "of major segments of the world and American Christian community to raise their voices in defense of Israel when before the outbreak of hostilities President Nasser of Egypt was threatening the annihilation of its more than two million Jews."

Speaking at the opening of the council's annual meeting, Rabbi Levowitz said: "Most of these Jews are the remnant of the six million Jews who were slaughtered during the Hitler holocaust. Our Christian friends have frequently spoken of the deep sense of guilt which the world must share for this great tragedy. Yet they seemed to view with equanimity the possible repetition of this great tragedy. This silence bespeaks a failure of the ecumenical movement and interfaith and interreligious cooperation."

## **LOTTERY IS OPPOSED BY BISHOP SHERMAN**

★ Bishop Jonathan G. Sherman of Long Island has urged the members of his Church not to buy New York state lottery tickets.

Although the state lottery was approved by a popular vote, Bishop Sherman said it constituted "a repudiation by the elec-

torate of its responsibility to support essential services through direct taxation." In New York, the profits from the lottery will be used to support public education. He asked the clergy and laity "to oppose it by whatever means their consciences dictate."

## **COUPLE OF FIRSTS IN PHILADELPHIA**

★ A Roman Catholic priest and a nun spoke at Sunday services in Episcopal and Baptist churches in Philadelphia — ecumenical "firsts" locally for the congregations and the guest speakers.

Msgr. William J. Lallou, a priest for 63 years, and dean of the active clergy of the Catholic archdiocese until his recent retirement, preached at Christ Episcopal church.

A week before, the church had been the scene of the first wedding to be conducted by a Catholic priest in a non-Catholic church in the city, for a Roman Catholic-Episcopal young couple.

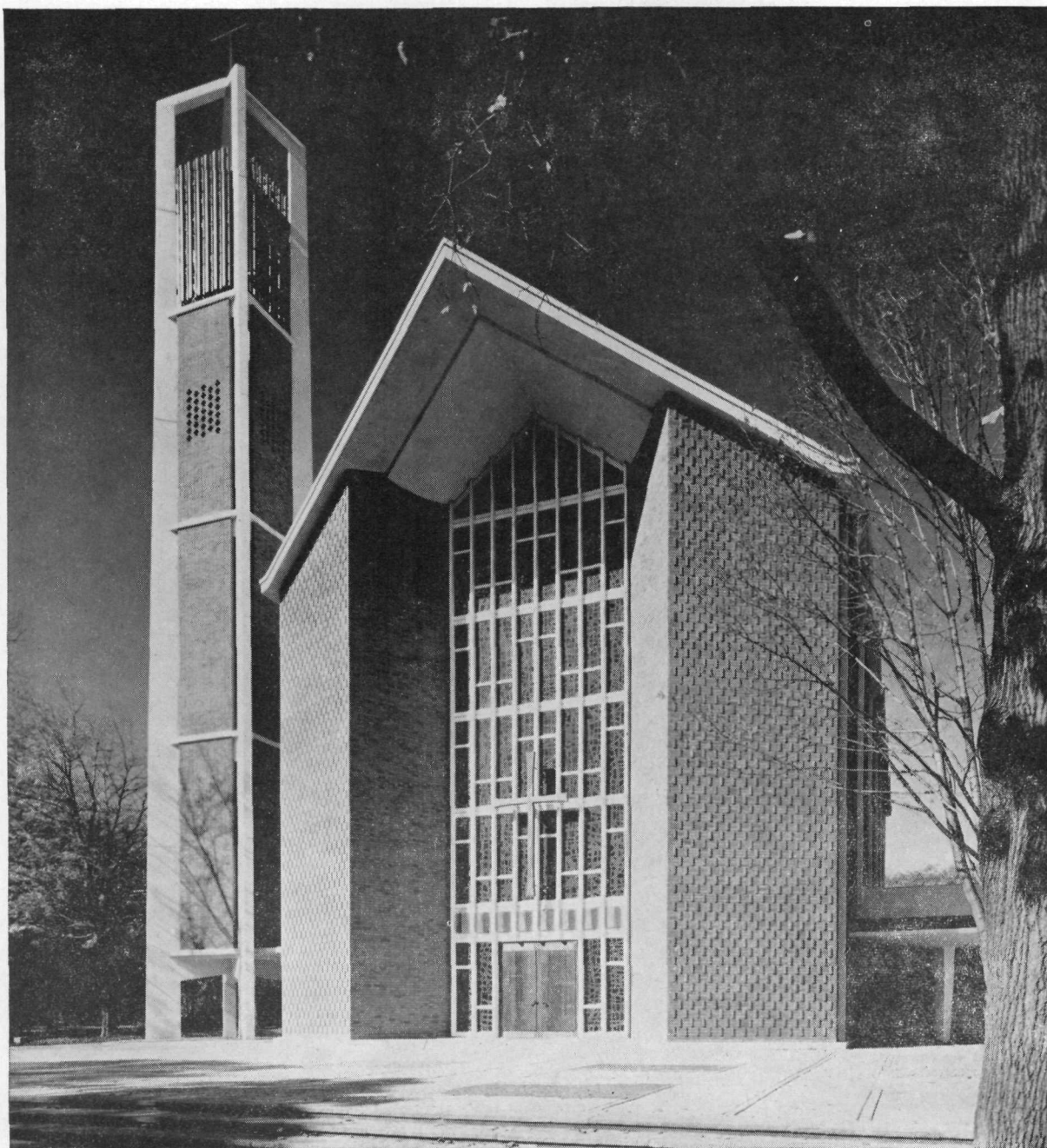
Sister Mary Lawrence, of the Catholic medical mission society, addressed a women's only service at Bright Hope Baptist church, one of the largest Negro churches in the city. The Baptist women presented citations to the nun and five Catholic laywomen.

## **PRESBYTERIANS JOIN UNION TALKS**

★ The general assembly of the Presbyterian Church in Canada overwhelmingly accepted an invitation to join the Anglican and United Churches of Canada in their talks on union. The invitation to participate in the conversations of the other two denominations came as a surprise.

In support of the decision to send representatives, the Rev. Murdo Nicolson of Calgary, Al-





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This beautiful contemporary church, dedicated in October 1961, is the third to serve a congregation whose early members raised the frame of their first building on a Sunday in May 1764. The new church, set in a rolling wooded site, is an attempt to express with modern materials the fundamentals of Gothic design using ornamentation where it has purpose, function and meaning. Grouped around a landscaped court, the church, bell tower, church school and parish hall are linked by paved and planted terraces. The entrance to the church presents an intricate grillwork of stone and stained glass. Inside, the free standing altar reflecting the early centuries of the Church provides a dramatic climax of interest. Back of the altar, concealing the choir and organ from the congregation, is the reredos, forty feet high with one hundred and eighty-four sculptured metal figures portraying the Drama of Redemption. We are proud to include this award-winning church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by The Church Life Insurance Corporation. In serving our churches we not only provide all types of coverage for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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berta, said; "We have to support this unless we are prepared to say that our whole attitude is one of separation. We should not be afraid to do this if we really understand what and who we are as a reformed Church."

## SUPPORT FROM SOUTH FOR DELTA MINISTRY

★ By only eight votes, the general assembly of the Presbyterian Church in the U.S. endorsed the Delta Ministry of the NCC in Mississippi, and allocated \$25,000 to it for the ensuing year.

This was the first large grant from the primarily southern Presbyterian denomination to the project since its inception in 1964.

Mississippi delegates opposed the allocation, claiming that the Delta Ministry is divisive, not properly church-related and creative of antagonisms between whites and Negroes in their state. They proposed instead a program to be administrated by presbyteries in Mississippi which would "meet the needs of all the people" in the state.

The assembly voted support for this program in addition to its support of the Delta Ministry.

## PARIS CATHEDRAL GETS A WASH

★ The American Pro-Cathedral Church of the Holy Trinity in Paris, the mother-church of the convocation of American Churches in Europe, is having a "face-washing," the first since it was built in 1881-4. Considered the masterpiece of the

famous English churchbuilder, George Edmund Street, the cathedral has been called "the most beautiful example of English gothic on the continent."

The exterior of the cathedral and its buildings is being washed down to remove the grime of decades, restore the original beauty of the golden-hued stone used in their construction, and bring the church and its buildings into harmony with churches and other recently cleaned buildings all over Paris, to the delight of residents and visitors to Paris who are seeing them for the first time as they were meant to be seen. The cleaning of the cathedral at a cost of thousands of dollars, in conformity to an ordinance of the city of Paris, is made possible by a gift of Mrs. S. Pinkney Tuck in memory of the Hon. S. Pinkney Tuck, American diplomat and a vestryman of the Cathedral.

## CHURCH PENSION FUND MOVES UP-TOWN

★ The Church Pension Fund and Affiliates is moving to a new location. New offices will be situated on the eleventh and twelfth floors of a new building at 800 Second Avenue at 42nd Street in New York. The quarters should be ready for occupancy early this month.

This new midtown location is easily accessible to out-of-town visitors, as Grand Central Station is two blocks away, and a terminal servicing both Kennedy and LaGuardia airports is only a few blocks away.

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## CONSERVATIVE BACKLASH IN THE OFFING

★ Bishop Davis told delegates to the synod of Nova Scotia that today's society was becoming "increasingly expensive," and urged higher salaries for clergymen.

"An ordained after several years in college," he said, "is often confronted with the necessity of going into debt by thousands of dollars to secure a car and to provide furniture for his rectory. Some are unable to become free of debt throughout their ministry."

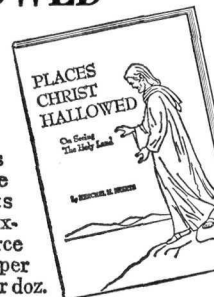
Also addressing the synod was Canon W. E. Hobbs, a Canadian Anglican recently named head of the Church renewal department of the NCC in the U.S. He warned against a "conservative backlash" in the Church seeking to prevent experimentation in reform and renewal.

Calling for "openness of experimentation," he was opposed to the idea that "we shouldn't try anything new unless we feel it will work." He said there was a fear in the Church that "we may lose what we have," but, he added, with the ecumenical movement Church renewal could not be accomplished in isolation.

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## No July 13 Issue

★ We are on our every-other-week schedule for the summer. The next number will therefore be dated July 20.

# BOOK REVIEWS

E. John Mohr  
Book Editor

**PROTESTANT THOUGHT AND NATURAL SCIENCE**, by John Dillenberger. Abingdon. \$2.25

This book was released several years ago in a hardback volume and now has appeared in a paperback edition. It is a carefully documented, critical study of the tension between science and religion as this expressed itself in Protestant theology. The work eliminates many sacred cows in both areas and gives an accurate account that both scientists and theologians are primarily finite men who may well be at times the victims of narrowness of perspective, lack of insight, and desirous of remaining at ease in a scientific or theological zion.

Its reissue is welcome as this should have wider distribution and reading of a truly important study.

— JOHN E. SKINNER

*Professor of Philosophical Theology, Philadelphia Divinity School.*

**THE FELLOWSHIP OF THE HOLY SPIRIT**, by Georgia Harkness. Abingdon. \$4

This is a grand book. It won't be reckoned an original contribution to the doctrine of the Holy Spirit — it probably was not intended to be that—but it can be of great help to those who are disturbed by what seems to be happening to traditional theology these days. It is written in words that the average intelligent layman can understand. It illuminates many of the problems we hear about from the pulpit and the press—secularism, situation ethics, speaking with tongues, the God is dead theology, tri-theism and the Trinity, the nature of heresy. The section which traces the rise of Christian orthodoxy is particularly effective. It is a pity that someone can not arrange a debate on theology between Dr. Harkness and Bishop Pike.

This is not to suggest that the book is an all-out defense of dogma. Dr. Harkness is a liberal, and on some points might be considered a heretic. However, she in no sense renounces the faith. Her heresy if any would come under the head of re-interpretation.

Her book is on the optimistic, the hopeful, side. Perhaps too much so. She does not seem to take seriously enough the widespread attacks on the fundamentals of our faith. She knows well enough the defects of the Church; but the values of the Church loom so large in her eyes

that she can hardly believe that the Church is in serious danger of becoming irrelevant. On the other hand optimism may be the medicine that we need today.

The winds of the spirit may be blowing mightily; but there are some mighty adverse winds. The big question is which for the time being is going to prevail. It is also dangerous to attribute all good movements to the Holy Spirit. Many of them do have that source. But some of them have secular motivation, and others spring from natural benevolence. The prophetic words for our generation would seem not to be that the Holy Spirit is going to take care of the situation, but rather that God calls us, his servants, to redouble our efforts to cooperate with his spirit.

But this is a minor criticism. *The Fellowship of the Holy Spirit* is a mighty good book to have around the house.

— OSCAR F. GREEN

*Chairman, division of ecumenical relations, diocese of California.*

**PREACHING AS COUNSELING**, *The Unique Method of Harry Emerson Fosdick*, by Edmund Holt Linn. Judson. \$3.95

Many years ago a friend of mine introduced an Episcopal minister he was fond of to Dr. Fosdick. Imagine his consternation when the cleric led off with this remark, "Dr. Fosdick, I have heard you described as the most unfortunate clergyman in America!" There was a tense second until the speaker smilingly went on to explain, "Yes, you are the only one who cannot quote Harry Emerson Fosdick in a sermon."

And how quoted the great preacher was in the decades when he was the most widely read and listened to Christian spokesman in the nation. I heard him a good many times on the air, and never once did he let me down. And the same was true of successive volumes of his sermons, and other books too, for example, *The Meaning of Prayer*, which remains after all these years the best book I know of to put into the hands of an adult seeking to know more about the subject. Dr. Fosdick has been long retired and a generation has grown up to whom he is probably just a name, if even that. But he remains, some of us believe, the most effective preacher of the word of God this century has produced, a

truly sound and solid one, in no sense merely oratorical or popular because he said what people wanted to hear.

The author of this slim book has immersed himself in the writings of Fosdick, and he writes very helpfully of how he practiced his craft, with what skill and diligence and integrity. There are many good quotes from the sermons, demonstrating the preacher's famous gift in the use of the apt and telling illustration. Young and middle-aged men in our ministry might do well to read this book. We could do with better preaching today.

— BENJAMIN MINIFIE

*Rector, Grace Church, New York.*

**THE WORD INTERPRETS US**, by Merrill Abbey. Abingdon. \$4.50

Out of his long ministry, Prof. Abbey of the Garrett Theological Seminary, Evanston, Illinois, in what is a text book in homiletics, affords guidance in revitalizing one's preaching by basing one's sermon directly upon the Bible and yet make it relevant to the problems which face the layman today. Because of the lack of knowledge of the Bible on the part of the layman and the vast difference between the world of the 20th century and that of Biblical times, Prof. Abbey is convinced that the Church faces a serious crisis in preaching today.

He further believes that "a return to preaching which opens the scriptures as our own inner history is mandatory" if the message of the gospel is to be presented persuasively. Most of the volume is devoted to showing how this can be done through the use of many different types of sermons. This book should be helpful to seminary students and to ministers who feel in their own pulpit work that they are facing a crisis in preaching.

— GARDINER M. DAY

*Contributing Editor, The Witness*

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