

The **+** WITNESS

DECEMBER 7, 1967

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NEW YORK CITY

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co.
on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

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Story of the Week

John Pairman Brown Has Peace Plea on Return from Hanoi

★ The Rev. John Pairman Brown, former editor of the Witness, has returned to his home in Berkeley, California, following an 18-day visit to North Vietnam. He went at the invitation of North Vietnamese who attended a peace conference in Czechoslovakia in September. Brown was a member of the American delegation.

He brought home with him a letter from a Hanoi Catholic priest who called upon American Christians to ask "the U.S. government to stop unconditionally the dirty war of aggression in Vietnam, in order to safeguard the reputation of the United States."

The Rev. J. B. Ho Thanh Bien, vice-chairman of the North Vietnam national liaison committee of peace loving and patriotic Catholics, addressed the letter to "American clergymen and Christians of various denominations in the U.S.A."

"For the sake of the happiness of the Vietnamese and American people, of the truth of Christianity and of human justice, we hope that you will put up an even more resolute struggle, and stay the bloody hands of the U.S. government which is dragging the reputation of the U.S. through the dirt," Father Bien said.

Brown was unable to meet

Archbishop Trin-nhu-Khue of Hanoi. He was told that the elderly prelate is in poor health and lives in almost total seclusion. Bien told Brown that most of North Vietnam's 13 bishops are a-political and confine themselves to strictly liturgical functions.

"Like the rest of our compatriots, we, the Vietnamese Catholics, deeply cherish peace," the letter said. "But peace is inseparable from national independence and freedom. The U.S. government which has unleashed this aggressive war must put an end to it. It must definitively and unconditionally stop its bombing and all other acts of war against the Democratic Republic of Vietnam, withdraw all U.S. and mercenary troops and U.S. weapons from South Vietnam, and let the internal affairs of the Vietnamese people be decided by the Vietnamese people themselves."

Brown, a guest of the Vietnam peace committee, met for nearly five hours with the priest and other clergy and lay representatives of the Catholic liaison committee along with two reporters from the national Catholic newspaper.

Bien told Brown that since the bombing of North Vietnam began five of the country's ten cathedrals, three seminaries,

and over 250 churches have suffered bomb damage.

The Catholic journalists, who were present only at the second meeting between Brown and Bien, displayed numerous pictures of damaged churches including one photo which appeared in their newspaper *Chinh Nghia* ("Justice") on September 17, 1967.

Brown noted that he was allowed outside of Hanoi only once during his stay because of the frequent bombing of the nearby countryside. He said he saw numerous damaged churches on his way to a textile center 60 miles south of the capital city. There was no opportunity, however, to stop and inspect the damage.

Bien told Brown: "Particularly serious is the fact that in the recent past, the U.S. government has launched a war of extermination in the northern part of the demilitarized zone, and in Quang Binh province on the territory of the Democratic Republic of Vietnam. Here, U.S. B-52 bombers have showered thousands of tons of bombs on villages and rice fields, and have destroyed our compatriots' houses and gardens and more than 130 Catholic churches."

"One of the things which surprised me the most in my conversations with North Vietnamese Catholics," Brown said, "was the fact that they made no statements of hostility towards the 679,000 Catholics and eight bishops who fled and were in-

duced South after the 1954 Geneva accords."

"The North Vietnamese Catholics told me they look forward to the day when there will again be unity and reconciliation with their Catholic countrymen," he added.

Bien in his conversations with the Berkeley minister stated that the war had for the first time given North Vietnamese Catholics a truly Vietnamese Church. He told, through an interpreter, of how French colonialism had used the Vietnamese people.

"The first real Vietnamese bishop was consecrated in 1952. It used to be that a Vietnamese priest had to bow to a French priest whenever they met on the street or in church."

Attending a mass in Hanoi, Brown reported that the liturgy guidelines established by Vatican II are apparently strictly observed by the Vietnamese clergy although not everyone completely understands the work of the council.

"The mass I attended was all

in Vietnamese; only a small number of people were present because the attendance was limited by government regulations to prevent widespread injuries in case of bombing attacks."

Most North Vietnamese, he explained, take for granted that their schools and hospitals are targets for American bombers.

"Since most of the military and industry is below ground the civilian buildings have become, outside of airfields, bridges, and roads, the most visible targets. The bombing is looked upon as a deliberate effort to terrorize the civilian population."

Brown said that Fr. Bien was the "unidentified priest" shown giving communion to a captured American pilot in a photo in Life magazine's October 20 issue. The Life caption, which included conjectures on whether the priest might be "an interrogator in church robes" was a symptom of American attitudes which are "wrong and unreasonably suspicious," Brown said.

Bishop Has Right-Left Punch

★ Clergy and laymen concerned about Vietnam of northern California were refused permission to use Grace Cathedral, San Francisco, for a protest rally, scheduled for December 4. It was to be a religious service at which draft cards would be turned in or burned.

Bishop C. Kilmer Myers in refusing the request issued a statement in which he said; "We do not reject the right of those who feel impelled to take such drastic action in protest against the war. We do not condemn their proposed action as an un-Christian response to the war."

But he stated that the Church in a period of crises at home and

abroad should not lend itself to extremist groups of either the left or the right. He pictured actions of leftists, if allowed to continue, as leading to "the total destruction of our democratic institutions."

"The rising tide of anarchy on the one hand and fascism on the other", he declared, "are the dreadful realities of our day. On the one hand in the name of civil disobedience we have growing anarchy, and on the other hand in the name of law and order we have a steadily emerging police state. Neither of these forces can save us and bring order out of chaos."

He then urged the Church to "actively contribute to the creation of an atmosphere and arena

in which solutions to our complicated and urgent social and international problems can be worked out through legal means and rational negotiations and coalitions."

"The Church", he added, "must not compromise herself by an easy identification with either extreme, for this would be to join the forces of destruction. The Church must espouse the middle way between the two unacceptable extremes in the present social polarization."

The bishop said that the Church, "even though of divine origin, is but one institution among many" and therefore should call upon "the university, the industrial and the labor communities to join with us in the development of this rhetoric of the center."

"If we remain separated from each other we all will collapse as did these same institutions in prewar Germany," he went on. "And sharing in the collapse will be our beloved nation and also all social bodies devoted to freedom in the entire world."

He declared that his statement would be considered a betrayal of freedom by some and would be rejected by others who have no interest in a creative middle way.

"Nevertheless," he added, "it is issued as a serious call to all men of good will to reject both the right and the left and to seek new alternatives to the destructive tendencies and actualities of the extremes."

The bishop has been critical of U.S. policy in Vietnam. He was among bishops who signed an "ad hoc" statement urging a termination of the bombing of North Vietnam at the General Convention. The statement was prepared after some of the bishops objected to a "weak" position of the convention on Vietnam and after the House of Deputies killed a resolution calling for an end to the bombing.

Unpublished Bonhoeffer Letters Appear in Seminary Review

★ Excerpts from eight unpublished letters by German theologian Dietrich Bonhoeffer, killed by the Nazis in 1945, appeared in an article written by the woman who was engaged to marry him before his death.

The article by Mrs. Maria von Wedemeyer-Weller was published in the *Union Seminary Quarterly Review*, a student-edited publication at Union Theological Seminary.

Mrs. von Wedemeyer-Weller has lived in the United States since 1948, and had not previously made public the contents of the letters written to her by Bonhoeffer while he was confined to prison for his opposition to Hitler.

Dietrich Bonhoeffer, a Lutheran pastor and teacher, was arrested in April, 1943, and hanged at Flossenburg in April, 1945. A collection of letters written during his imprisonment appeared in English in 1953 under the title, *Letters and Papers from Prison*.

It had been known that other letters were in the possession of his fiancée but the contents of them was not known prior to the article appearing in the *Union quarterly*.

There are 38 letters in the unpublished collection. They are entrusted to the Houghton Library at Harvard University and are not available for reading by anyone without Mrs. von Wedemeyer-Weller's permission until after her death.

James H. Stentzel, Union student and editor of the *Review*, told Religious News Service that the effort to have Mrs. von Wedemeyer-Weller write the article was initiated and carried out by the staff of the publication.

The quotations used by Mrs. von Wedemeyer-Weller reflect a man who very much loved his fiancée and who expected to be married to her when he was released. Bonhoeffer was 39 when he was killed, his fiancée was 21.

In a letter dated August 12, 1943, he wrote: "You cannot imagine what it means in my present situation to have you. I am certain of God's special guidance here. The way in which we found each other and the time, so shortly before my imprisonment, are a clear sign for this . . . Everyday I am overcome anew at how undeservedly I received this happiness, and each day I am deeply moved at what a hard school God has let you through during the last year . . .

"Our marriage shall be a yes to God's earth; it shall strengthen our courage to act and accomplish something on the earth. I fear that Christians who stand with only one leg upon the earth also stand with only one leg in heaven."

Mrs. von Wedemeyer-Weller explains in the article that she first met the theologian when she was 12, and he conducted her confirmation class. They met again after she graduated from high school, and became engaged before his arrest.

While he was held in the Tegel prison in Berlin, she said that she lived with his parents and was able to visit him. Letters were smuggled in both directions by a friendly guard, she wrote.

He was later taken to a high security prison and then to Buchenwald. His fiancée, the article stated, did not know where he was after October 1944. The last letter she re-

ceived from him—December 19, 1944 — said: "You, the parents, all of you, the friends and students of mine at the front, all are constantly present to me. Your prayers and good thoughts, words from the Bible, discussions long past, pieces of music, and books—all these—gain life and reality as never before . . .

"Therefore, you must not think that I am unhappy. What is happiness and unhappiness? It depends so little on the circumstances; it depends really on what happens inside a person. I am grateful every day that I have you, and that makes me happy."

The letters are significant, according to Paul Lehmann at Union Seminary, because of the "new level of personal intimacy" which they reveal about Bonhoeffer. There are excerpts in Mrs. von Wedemeyer-Weller's article which show the deep loneliness which the theologian felt at times.

On December 1, 1943, he wrote: "You can hardly imagine how I long for everyone: after these long months of solitude. I have a real hunger for people."

On August 20, 1943: "It would be better if I succeeded in writing to you only of my gratitude, my joy, and my happiness in having you and keeping the pressure and the impatience of this long imprisonment out of sight. But that would not be truthful, and it would appear to me as an injustice to you."

The works of Bonhoeffer, including such books as *Life Together*, *The Cost of Discipleship*, and *Ethics*, have exerted great influence on contemporary Christian theology. His observations on the necessity for theology to address its doctrines, ethical positions and patterns of community life to the needs of the modern world have influenced Protestants and Catholics alike.

In the preface to a new book on Bonhoeffer by Roman Catholic theologian William Kuhns, it is said: "The name of Dietrich Bonhoeffer needs little introduction. His emergence as a focal theological figure for the thought and efforts of our time . . . has been rapid and unmistakable."

Martin Marty, a Lutheran who teaches at the University of Chicago, has said that the modern theological world can be divided into two parts: "those who acknowledge their debt to Bonhoeffer, and those who are indebted but who obscure the traces to their sources."

Mrs. von Wedemeyer-Weller indicated that she did not re-

lease the full text of all 38 letters because much of the contents were very personal. Now 43, she is divorced from her husband and works at a computer center. She has two sons and a step-daughter.

In introducing her article she said: "I write only because of my knowledge that our engagement was a source of strength to Dietrich. He was able to convert painful longing into gratitude for the fact that there was something to anticipate; he was able to convert self-reproach for the suffering he may have caused others into a joy that those relationships existed at all."

Closer Relations With Catholics Endorsed by Anglican Bishops

★ Six lines of action whereby Anglicans should develop closer relations with Roman Catholics are advocated in an unusual statement issued by two Church of England bishops.

Bishop William Greer of Manchester and Bishop Charles Claxton of Blackburn declared; "We must begin a long-term process of greater understanding with the Roman Catholic Church now. It is not something that can be taken up for a year or two and then dropped. From now on it should be part of the permanent activities of every congregation, and we should undertake it in a spirit of hope and of expectancy that we shall all be led in new ways as we become alert to what the Spirit is saying to the Churches."

After warning that the divisions which have marked Christendom now "gravely weaken" the younger Churches, overseas, the bishops offered this program:

● The welcome improvement in our relations with Roman

Catholics should not, of course, mean any slackening of our growth of understanding with those of other traditions, and particularly at this time with the Methodists. Rather it should mean drawing Roman Catholics into all that they can conscientiously take part in, so that all the Christians in one place begin to have a concern and a sense of responsibility for one another as a basis for their common concern for the world.

● It is possible for a great deal to be done in common in a parochial and civic setting, much more than so far we have taken the trouble to engage in.

● Roman Catholic priests should be included in all clergy fraternals. (They have been encouraged by the Roman Catholic Bishop of Salford to join). We should try to get at least the basic documents of Vatican II studied jointly . . . There are many Roman Catholic priests who have not yet mastered these documents. They need to be encouraged to, and we need to

know what is in them. Why not look at them jointly?

● We should seek for methods of involving lay people in both Churches in informed discussion . . . Opportunities of common worship should be taken whenever possible. Roman Catholic regulations are likely to be more restrictive than ours in these respects for some reciprocity in everything. Let things grow.

● Theological difficulties remain, over the papacy and Marian dogmas; so do practical ones—for instance, mixed marriages. These must not be side-stepped. The difference now is that we can face them together; we can refuse to let them become occasions of bad feeling; we can press for changes.

● Our aim is by understanding the work of Vatican II to assist the Church of Rome to see the full implications of the decisions for all the Churches. The tendencies of the council are in a direction of which we warmly approve. It is already producing great changes in the life of the Roman Catholic Church. We should therefore aim at such a dialogue between our two Churches as will lead to renewal in both. We too need renewal. And time does not wait.

Bishop Greer, 65, has been bishop of Manchester since 1947; Bishop Claxton, 64, has been bishop of Blackburn since 1960. Both dioceses are in Lancashire county, which is probably Britain's main stronghold of Roman Catholicism.

IRISH STAMP HONORS ANGLICAN DEAN

★ The Irish Post Office has issued two special postage stamps marking the 300th anniversary of the birth of Jonathan Swift, famed satirist and dean of St. Patrick's Anglican Cathedral.

EDITORIAL

Christmas: --- For All

THERE is only one satisfactory reason for keeping Christmas, and that is a highly dogmatic one. It is the dogma that an amazing piece of good fortune has happened to the human race. That is not the language of conciliar definition, but it will be understood. On the 24th of December we will probably say to a taxi driver or to a policeman whom we have never seen before: "A Merry Christmas," and he will say: "The same to you, sir" — adding the "sir" as a token of respect for the dog-collar. And the only earthly reason for that exchange of greetings must be a heavenly one. Two strange men, looking into each other's eyes and saying: "A Merry Christmas," are congratulating our common manhood. We are acknowledging that our humanity has received a strange blessing, a cosmic dignity. This sudden practice of goodwill to all mankind must mean that all mankind has received some token of a good will prior to itself. Before man could be loved by men, he must have been loved by God. Before all men could have felt friendly toward each man, God must have befriended all men. The humanity of Christmas rests ultimately upon faith in the cosmic value of a man.

Now, there are two explanations offered for such faith in the meaning of human existence. One is that humanity in itself is somehow ultimate. It is God. But if that is the true explanation, then it is all up with Christmas; for we have no great cause for cheerfulness. That this blundering human race, its hands red with blood, its eyes hard with selfishness, its history crowded with failure, is the veritable mode of the absolute: is the supremely wise and worshipful, is a sorry speculation. If we could believe it, we should be at once paralyzed.

The other explanation is that we are made in the image of God, to be workers together with God; and that the divine love which created us has not forsaken us in the disaster of our disloyalty, but that the eternal God has entered our race, our history, our society, to provide a new center of cohesion, a new basis of brotherhood, a new consolidation of the human endeavor.

The single truth of the incarnation has a thousand facets; but one principle of tremendous significance needs our emphasis at this time.

The incarnation of the eternal Son of God involves as its pre-supposition the organic unity of the human race. If by being born a babe, in a corner of the Roman world, at a certain moment of time, God could do something for all men in all times and places, then it follows that the deep divisions and fierce oppositions between men are fundamentally false and dangerous, for the underlying truth must be that mankind is one organic structure. Our wars and hatreds and rivalries are not normal to our humanity. We are suffering, as one body, from locomotor ataxia.

But if this is the presupposition of the incarnation, its intended effect must be the restoration of a working unity. And God proposes that, in order to restore us one to another, he shall restore us first to himself. The city of man must be the city of God, and the foundation of our human peace must be the peace of God which passeth all understanding. His divine humiliation, his sacrificial poverty, the lowliness of the manger and the shamefulness of the cross, are our way back to honor and decency in politics and economics. The gospel is the only beginning of a true world order. We who proclaim these things are sometimes accused of confusing the laws of different spheres; but we reply that upon a secular social foundation it is impossible to build anything that will endure. There is no sanction for fellowship in the "economic interpretation of history," and a secular communism is a contradiction in terms which needs only time to display its impossibility.

If we are going to believe in the dignity of humanity, we must believe that it is divinely bestowed. And that faith will be found to involve the restoration of a city of man which is also one Holy Catholic Church of God. That is what God meant, when Jesus lay on Mary's breast. Our manhood is worth having, because God has placed an amazing valuation upon it. He intends to bring us into deathless co-operation with the eternal love of the blessed Trinity. To this end, he shared our nature, joined our history to his own creative activity and stood in earthly time and space: the word was made flesh.

And as one grows older, it seems ever more certain that apart from this holy faith, there is little cause for gaiety, little reason for hope.

Either the Christmas joy, or little joy for any of us! Either we shall discover the glory of our manhood in the holy Babe, in love and service, in consecrated and constructive purpose toward the common good, or we shall find the glory of our manhood in the selfish exercise of power, the selfish enjoyment of pleasure. That way lies anarchy, at last, and the end of the human story.

But as long as men want to be merry on

Christmas day, there is hope. If a man merely wants to get drunk on Christmas day, it is a sign, for those who know how to read. Or is a sign that somehow the darkened mind of man remembers that his happiness is with God: that God is the giver of all jolly good gifts: that the way home for all of us lies through the stable where the child in the manger is God, come to bring us that lost thing which we could never find — Peace on earth, Goodwill to men.

MARANATHA! --- COME, LORD JESUS

By John F. Hoover

Rector of St. Andrew's, Somerton, Pa.

LET A MAN so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required of stewards, that they be found faithful.

Ministers of Christ.

Stewards of the mysteries of God.

This is what we are called to do.

This is what we are called to be.

The call is demanding,

It is a little bit frightening

It is a call to perfection.

It would be very easy to be a Christian . . .

if this meant Sunday morning worship.

It would be very easy to be a Christian

if this meant spinning a prayer wheel.

Jesus said to his disciples once, "The Son of Man came to minister, not to be ministered unto."

It would be very easy to be a Christian . . .

if the Son of Man had come to be ministered unto.

It would be very easy to be a Christian . . .

if the Son of Man had not come to minister.

If the Son of Man had come to be ministered unto . . .

We could come to church, burn our sacrifices on the altar, and go home.

If the Son of Man had come to be ministered unto . . .

We could move to the suburbs, send our kids to decent schools, and forget about the rest of the world.

If the Son of Man had come to be ministered unto

We could forget about the starving kids all over the world.

Toughsies.

You're hungry kid?

That's too bad.

You're on the rocks again old man, and drinking sterno?

That's a shame.

Nobody will sell you a decent house in a decent neighborhood,

because you have a funny accent, or you're the wrong color?

Ain't that a pity?

Ain't it a pity . . .

When we're up to our necks in a war in a land nobody ever heard of, and we can't get out.

When a fifteen year old kid takes a little trip, high on lsd that lands him on the pavement eight stories below.

That's a shame.

And Jesus said that the Son of Man came to minister, not to be ministered unto.

Isn't that nice.

And he died on a cross, so that he could more effectively minister to the whole of mankind.

That's nice.

And God raised him up from the dead on the third day.

Gosh, that's nice.

And it would be so nice to be able to live in the right neighborhood, know the right people, wear the right clothes and the right

deoderant, and not have to worry about the rest of the world.

But Jesus comes to a comfortable middle class, he comes to a bunch of Palestinians who really don't want things to change very much and really don't give a damn about the Galileans anyway, and he says, "The Son of Man came to minister, not to be ministered unto."

God came into this world to minister to human beings. He cared about human beings. And he loved them. And he still loves them.

And things aren't easy.

Things will never be easy again

Because God cares.

It would be so nice sometimes

If he would only go away.

But he won't go away.

There is a hungry kid walking the streets somewhere . . .

And God is starving.

There is an old man, going blind from drinking sterno and rubbing alcohol . . .

And Jesus Christ can't see.

There is a man with a funny accent from another part of the city looking for a house . . .

And Jesus Christ was born in a stable because somebody just couldn't be bothered.

Ministers of Christ

Stewards of the Mysteries of God.

This is what we are called to do.

And it is hard.

Being a Christian is about the hardest thing in the world.

It is almost as hard as being God.

And being God is the hardest thing in the world.

Because he can't go away.

Because he won't go away.

Because he cares, and it always hurts when you care.

We look around us at the world,

And we want to run away.

If we get out there, we are going to get hurt.

If we get involved in the world, we are going to suffer.

If we try to serve the world, it will nail us to a cross.

And it is hard.

God, it is so hard.

But somewhere out there in the face of a starving Child,

We will meet Jesus Christ

In the glazed eyes and unshaven beard of a man three day's drunk on sterno and rubbing alcohol . . .

We will see the eyes of God.

In the despair of a man who cannot find a decent neighborhood so that he can raise his kids to be decent and have a decent education and all of that stuff,

We will meet a baby, bursting to be born.

We will meet Jesus Christ trying to break into life.

And somehow, if we never get out there, we never see him.

This time of the year, we look forward to Christmas. Then there are the manger scenes and the big dinners and toys for the kids. There are the relatives that we really don't want to see too much, but it is Christmas. There are wise men coming from the East, shepherds hurrying to see this newborn child, and Santa Claus is coming down the chimney.

A little baby is coming into the world.

Coming into the world

To make it more difficult

Coming into the world

Because he cares.

Always coming into this world

Because he wants us to care.

There is an ancient Christian prayer. It is very short.

Now, it is almost two thousand years old.

What is that prayer?

Maranatha!

What does it mean?

Lord, Come!

When the early Christians dreamed up this prayer, they knew what it meant.

It meant confusion.

It meant trouble.

It meant that Jesus would come and demand more of them.

He would demand that they care more . . .

That they suffer a little more . . .

And that they take their cross too . . .

They prayed it, because they knew that they needed him . . .

And hard as it was, it was impossible without him.

And so they put their whole heart, soul, mind and guts into this prayer.

Let this be our Advent Prayer

Maranatha!

Come, Lord Jesus.

WHAT SHOULD WE GIVE?

By Alanson Houghton

Clergy Staff of the Epiphany, New York

AN ADDRESS AT THE MORNING SERVICE TWO WEEKS BEFORE THE ANNUAL EVERY MEMBER ROLL CALL ON DECEMBER 3RD

ABOUT a month ago there was a brief news item, datelined Kansas City, which reported that the Jackson County tax collector had received the following letter. "As I have notified your office before I have been deceased since November 1965. Please remove my name from the tax rolls!"

Some of you have already received and others will shortly receive a letter that says in effect that you are on the tax rolls of a certain Christian community known as the Church of the Epiphany in the City of New York! Your name was not pulled out of the air or the telephone book. It was not taken from one of those notorious lists or wrangled out of an unsuspecting friend. It was taken from a card that you may have initially filled out as an interested newcomer or later on as someone who had expressed a desire to share actively in the upkeep of this particular church. But regardless of how your name got there or whether you are new today or were new last Sunday or were new many, many Sundays years ago, we again ask that seemingly inevitable but actually unavoidable question. Whether you already give more than you should or less than you can or even nothing at all, the question is still the same. Will you give to this particular church this particular year? Or are you deceased and want your name removed from the tax rolls?

We are so numbed and overcome these days with everyone else telling us how to spend our hard earned or saved money that we automatically turn off when the subject is even obliquely referred to. Furthermore the subject of money, ones salary or pension or wages or savings, is the most personal of personal subjects. I have known people who would discuss the most intimate aspects of human relationships but who would not dream of talking about their money. We are terribly sensitive about money. We are terribly sensitive about being asked to give money and yet also sensitive if

someone does not even bother to ask! We are sensitive to the possibility that our neighbor might think of us as either having too little or too much. We are especially sensitive when we begin to realize that this is headed down this same forbidden, secret path.

Sensitive Subject

ACTUALLY it is largely because we are loath to discuss money and the giving away of our money that cements many of us into a mold that may remain unchanged for many, many years. How many of us have been giving the very same amount to the church for the last 10, 15 or even 20 years, whether it be 10¢ or \$1.00 or even more each week? Maybe this is the upper limit of our giving. Maybe we just never really stopped to consider that inflation can play just as much havoc within the confines of this seemingly timeless place as it can within our own budget at home or at work? How many of us also hear ourselves soothing ourselves with thoughts that seem to say: "They are getting along OK. Money and religion don't mix anyway. To be humble you should be poor. I'm sure what I give doesn't really count much in the overall picture?"

I hate to shatter any illusions but we are wrong on all counts! Number one we are not getting along well financially and may well end this year in the red. But even more disturbing is our inability to meet our financial obligations—or the quota as it is called—for the work of the Church at large, the Church outside our own parish walls.

Number two money and religion do mix because the giving of money is one hard, specific, tangible way by which we are able to show forth our thanksgiving to almighty God for all that he has given us in terms of life and love and hope and daily new beginnings. In the words of David taken from the book of Chronicles, we too must humbly say "All things come of thee and of thine own have we given thee" and then make

sure we have given back to him as honest portion of what he has so graciously given to us.

Number three a church's poverty is not a measure of its humility. One of the time worn arguments used in defense of minimum contributions, minimum outside commitments and minimum salaries is that humility and poverty are somehow intertwined. What we are really saying is that a poorer church makes our own particular contribution seem much richer than it really is and furthermore turns our minimum contribution into a major sense of satisfaction.

Number four what we give individually is very, very important. Just like one vote can tip the scales in an election, a few more cents or dollars from us can often make the difference between what the church must and can do versus what the church should but cannot do. You see we are the church and what we are willing to do determines to a large extent what the church is able to do, for the people and in the world it is called to serve.

What Giving Is About

THE CHURCH has bills to pay, just like everyone else, and since we are the church they are really our bills. The church has much work to do, just like anyone else, and since we are the people who make up the church of God it is our work, and we are counted on by countless others to do our part, to pay our share. It is your individual committment, not the amount given, that really counts. It is your willingness to make a committment in Christ's name and for Christ's sake that turns lip service into real service. We give because we have been given to by him. We give because we love him enough to want to say thank you in a tangible way at some cost to ourselves. This is what giving is all about. This is what turns giving into thanksgiving and thanksgiving is what really marks those who love God and their neighbor more than they love themselves.

What then should we give to the Church of God? This is a difficult question because the role of the church has changed and is changing constantly in terms of its role in the area of social service and public concern. We obviously can not isolate our total giving within the church alone for the cries and needs of mankind are heard on all sides and from all quarters. We also are living in an era of high taxes, an age of necessary and expensive education. And as

anyone who lives in New York well knows we are living in an extremely costly neck of the woods.

All these factors must be considered; not as excuses but as challenges, not as ways out of our obligations but rather as ways into fuller participation in the life of our church and city. Only you and I, individually, can really decide in the quiet of our conscience how much we can help or how little we can get away with. Only we can decide what priority church, community funds, charitable agencies, medical research and education should have in our particular scheme of giving.

Bare Essentials

WHEN YOU STRIP it down to bare essentials, the main thing is that we do give something. Whether it be small or large we must give what we can, when we can and to whom we will. And we must give with that sense of joyful determination born of a deep conviction that giving is what makes sense out of living and that our private positive act can make an amazing difference in an increasingly negative world.

What should we give? Well, first we should give our hearts and then everything else will fall into place. For as St. John wrote, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

Almighty God, help us we pray Thee to open our ears to the cries and our hearts to the needs of our neighbors who come to us for help and understanding.

Deepen our concern and quicken our response. Let us show forth our love for thee and our compassion for them by giving freely of our hearts, our time, our talent and our money.

And this we ask, with a sense of humble thanksgiving, in the name of him who gave himself for us, our Lord and Saviour Jesus Christ.

Amen.

A Footnote taken from a church bulletin:
A drama in four scenes:

1. Car Salesman: "You're getting a real buy here. Your old car serves as down payment and you have 36 months to pay the rest at 8% interest."

Customer: "Where do I sign?"

2. Clerk in the Appliance Store: "We'll give

you two years to pay for your new refrigerator. What could be fairer?"

Customer: "Where do I sign?"

3. Real Estate Salesman: "Isn't this house a beauty? Just think — 30 years to pay. We'll even put the closing costs and insurance in the monthly payments.

Customer: "Where do I sign?"

4. Stewardship Caller: "Now about our Church's program. It will need the full support of every member. We would like to invite you to make a pledge for the next year."

Church Member: "What — are you crazy? Tie myself down for 52 weeks — No sir, I don't believe in pledging! Times are too uncertain."

A DREAM AND ITS MEANING

By Hamilton H. Kellogg

The Bishop of Minnesota

**MIGHTEST THEME OF THE AGES
IS OFTEN NOT HEARD BECAUSE
WE ARE AFRAID OF ITS EFFECT**

I SLEPT! And, as I slept, I dreamed a dream. It seemed as if twenty centuries had rolled back, as one might turn the leaves of a book. It was midnight, and I was standing in a dark and narrow street of a little town called Bethlehem in the Judean hills, near a stable. I came closer, and peered into the stable. I saw only three people — a child, a man and a woman, but on the faces of the man and the woman I saw expressions of such joy, love, peace and wonder as I never before had seen as they watched over the new-born babe lying in his manger cradle.

In my dream, I did not know it just as the people of the ancient little town of Bethlehem did not know it, but the babe lying in the manger was the King of Kings and the Lord of Lords, the Saviour of the world! Soon, some shepherds came: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Then, I awakened, and I opened my Bible, and read the Christmas story as it is found in the second chapter of St. Luke's Gospel.

It is a fact of great significance that the announcement of the birth of Jesus was given both to shepherds in the nearby fields and to wise men in the distant east. For Christianity is not a class-religion, like some of the cults of old, which were confined to a select circle, or like some of today's fanciful religions.

The magi were the scientists of their day, while the shepherds were among the poorest, and possibly the most despised of people. The fact, therefore, that intimations of the birth of

Jesus were given to both the cultured and to the ignorant, to the rich and to the poor, conveys even at the very outset, an underlying suggestion of the breadth of the Christian gospel, and the relationship of the Holy Child of Bethlehem to "all sorts and conditions of men."

To those capable of bringing costly gifts of frankincense, gold and myrrh, were the glad tidings revealed; while those who could bring nothing, but the adoration of their hearts received the gracious revelation, too. Most fitting was this introduction for a gospel which was to be for all people.

For All People

IT IS ALSO very significant that the intimations of the birth of Jesus were communicated in such different ways. For example, the magi were guided to the manger by a star, while the shepherds received the message from an angelic voice. Herein is suggested the remarkable adaptation of Christianity to all people. There always is more than one way of proclaiming Christ to the world. There are many roads to him!

What have we this year to say about those things which happened on that first Christmas night in Bethlehem? Doubtless, there are those who smile with disdain, and regard the whole story as the product of a disordered and far-seeing imagination; but this kind of imagination does not hear such music as those shepherds heard, nor does it bring about such lasting results.

There are more things on earth and in heaven

than any known laws of nature adequately can explain. The progress of scientific knowledge does not destroy wonder. It simply reveals a bigger and a more marvelous world, where mysteries and wonders abound. But underlying all the various methods employed, there is this great fact: It is the communication of the knowledge of the divine by revelation. While shepherds were in the fields tending their flocks, an angel appeared unto them. This is one of the many indications that the highest truths are not discovered, but are revealed. In the realm of the spirit, we owe far more to revelation than to investigation!

All too many of us are like a certain church which claims to have one of the largest bells in the world. Some years ago, when it was rung, its mighty tones shattered a number of glass windows in the neighborhood. Since then, it has been sounded only by tapping with a hammer. Is not this the tragic picture of Christmas as lived out by many people? The joyous, and most mightiest theme of all the ages is not heard because we are afraid of its effect, and, therefore, it all too frequently is reduced by our human behaviour to little more than a tiny tinkle!

Christmas kindles in mid-winter a holy fire of gratitude and love, and preaches in the longest night the rising of the Sun of Life, who is the Son of God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Such is the meaning of Christmas; such was the significance of my dream!

The First Gift

By **George W. Wickersham II**

*Minister, The Tamworth Associated Churches
Chocorua, New Hampshire*

IF YOU ACCEPT JESUS as a great teacher, what difference does it make if you do not accept him as the Son of God?

It is a good question. Let us not be too quick with our answer. The term "Son of God" is a broad one and one which may be interpreted in a variety of ways. Let us assume that our questioner has in mind the thought that Jesus was one deliberately and especially sent by the

Almighty — that he was what St. John called, "the Word made flesh." What difference does it make to believe this? A great difference, I would say.

Does it make a difference to a child to know that he is loved? Why do we give Christmas presents? Nobody will argue this point. Likewise none should argue that it makes a difference to the human race to know that it is loved. The original Christmas gift, given under the star, makes all the difference.

It was Soren Kierkegaard, the Danish philosopher, who stated that if we knew only that God so loved the world that he gave his Son, we would know enough.

This is the gospel — the good news — and this is what the Christmas passages in Matthew and Luke are saying. "Joy to the world! The Lord is come"

Joy. How small the word — how large the item! The energies of the world, vast, inestimable — they are spent in its pursuit.

Joy — it is the product of what? Possessions? Power? Position? Physical pleasure? Prominence?

What is joy?

Have you ever been to a gathering which is a drag and a bore? Suddenly some radiant person turns the whole affair into a delight. What was dull and dismal is transformed into joy. You have made a discovery. The person possesses that elusive treasure. Why? Because he loves people. Joy is found in loving.

You have made another discovery. Loving is contagious. Offered love, people catch it. There is no other fact in life as important as this one. Love becomes possible to him who has been loved. For fire there must first be a flame.

From whence then, did love come?

We have much to celebrate at Christmas.

Still, it is only a story. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Can we believe it?

Perhaps I am quite wrong, but the older I get the more convinced I become that you have to take a chance. The sublime gamble! Examine the record all that you wish, compelling as it may be, it remains enigmatic until you make the great assumption, namely, that its major premise is true: "God so loved the world" If you do, and if you act accordingly, you will learn far more than you will in a lifetime of doubt, or in five lifetimes of doubt. Life is no

realm for the cautious. One has to take the plunge.

Then, and then only, can one find that God did not stop, nor did he start, with the first Christmas. He is a spirit. As the shepherds were surrounded by the angels, so you are surrounded by the Almighty. You are indeed loved. Yes, and you are changed. The dull and dismal is transformed into joy.

People, worrisome, fearful, pathetic: forever seeking joy in every place where it is not! "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!"

Joy? Joy is in a stable. Joy is by a dusty road. Joy is on a cross.

Joy is found in loving.

But joy is not within the grasp of human beings. It is a gift. It was given to mankind two thousand years ago—wrapped in swaddling clothes.

This is why you cannot separate Jesus' teachings from his person. Jesus himself was tempted to do this. He rejected the temptation in Gethsemane. His teachings would have remained whether he confessed to being the Son of God or not. But on that confession hung the fate of the world. The price? The cross.

What the Son of Man expects of us the Son of God assists us to fulfill. The Good Samaritan, the Pharisee and the Publican, the Talents, the Wheat and Tares, the Prodigal Son, the Seed Growing Secretly, the Sermon on the Mount — the teachings — who can follow them? "Love your enemies, bless them that curse you . . ." Impossible!

History is well supplied with personages raised by august tutors but cheated of love. They were doomed to delinquency, and delinquency they achieved. So likewise all of us: we can hardly understand Christ's teachings, let alone follow them, unless one way or another we accept his person.

The gospel is not the glad tidings of good advice. It is the good news of divine love. As such, it is salvation for mankind.

"If you accept Jesus as a great teacher, what difference does it make if you do not accept him as the Son of God?"

A good question. It makes all the difference in the world.

Merry Christmas!

Death in Three Minutes

By William B. Spofford Sr.

MISTAKES by editors are often better ignored. Few will notice it, we say to ourselves. Or we can use that time-honored custom of pinning it on a printer or some other innocent.

The very important address by General James M. Gavin that we featured last week I read four times — the manuscript; then the manuscript again to mark it up for the linotype operator; then the galley proofs; then the page proofs for the final ok. The manuscript began by stating that it was a lecture at Brandeis University on November 14, 1967. We printed it November 14, 1957. I take small comfort in knowing that those who read the address — and everybody should — will know that the year was 1967. He was talking about life and death matters so I want to keep the record straight.

Earlier in the month, November 2, we featured an address given at the University of the South by Harrison Salisbury of the New York Times. This also dealt with matters of life and death — whether China will go into Vietnam. And after his visit to Hanoi he spelled out three things, any one of which if done by U.S. troops, would get China into the war. As of now we are doing all three — so let's hope Mr. Salisbury was misinformed, which I very much doubt.

While on this grim business, spoken to so eloquently by General Gavin and Mr. Salisbury, I'll hand on another bit of information that has been generally ignored by our various news media. Both the U.S. and the U.S.S.R. are working on the new quick-strike nuclear armed missile. The Soviet Union, apparently, has already developed a working missile of this calibre. Tass, the Soviet news agency, carried an interview during the week of November 13 with a Russian rocket expert who indicated that the low-altitude missile—radar-detectable only three minutes before impact — is in production.

We used to be told that we had fifteen minutes to find a shelter. This development shaves twelve minutes off the previous warning time. Soon, if not now, you will have three minutes to get where you want to go after you are told that a nuclear weapon is on the way.

So turning the clock back ten years, or even a hundred, might be a good idea.

BIG BUSINESS HELPING NOW IN DETROIT

★ A Detroit inner city clergyman has described as "evangelistic zeal" the manner in which top business and industrial leaders are tackling the deep-seated causes of last July's rioting.

Horace L. Thomas, pastor of Woodward Avenue Presbyterian church, referred specifically to the new Detroit committee, headed by Joseph L. Hudson Jr., president of Detroit's J. L. Hudson Co., one of the world's largest department stores.

"When I say a lot of Detroit businessmen are becoming involved," Thomas said, "I mean big businessmen. They are using their unquestioned talents to remedy some of the deplorable conditions that have caused people to riot, and they appear to be going about it with evangelistic zeal."

He said that among the committee members who went before the state legislature in Lansing recently to seek passage of an open occupancy bill was James L. Roche, board chairman of General Motors. "Although other executives of some of our largest corporations also were in the group, think of it—the top man in the world's largest corporation was lobbying for a bill to enable people to move from the ghetto to more wide open spaces.

"Some of these men are learning for the first time the sordid, squalid conditions under which black people and poor white people have to live; conditions that well explain the despair, defeatism and sense of futility that seems to pervade the lives of those who have to exist in such an area.

"Committee members have spent days and nights meeting and talking with men, women, boys and girls, in their homes, on the streets and in places of

business, getting to know them, and in knowing, to understand what life is like in such a place."

He singled out the work of Paul Borman, head of a large Detroit-based supermarket chain who is working with the Saul Alinsky-advised west central organization to establish cooperative food stores in poor neighborhoods where price gouging often has been charged.

"He sells to west central or-

ganization at cost, making it possible for the poor to buy food at far below the usual high prices charged elsewhere," Thomas said.

The clergyman also cited the Michigan Bell Telephone Co. which has established a permanent staff at largely-Negro northern high school "to assist young people to program and plan for their future work, either through employment

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after graduation from school, or going on to college."

Thomas lauded the Ford Motor Company's efforts to hire 6,500 of the inner-city's hard core unemployed, taking them "as is, and teaching them to relate to the many diverse jobs of a modern manufacturing plant."

"I sat next to Benson Ford at a community fund dinner recently," he said, "and I commended him and the Ford Company for this significant program.

"He replied that 'We only hope that other corporations will follow with more of the same, or do something else that's needed. There's a great deal more to be done if we are to build a new Detroit.'"

McNAIRY AND APPLEBYARD ELECTED COADJUTORS

★ Bishop Philip F. McNairy, suffragan, was elected coadjutor of Minnesota at a special convention held November 21. He was elected on the first ballot, receiving 66 clergy votes out of 117 cast and 230 lay votes out of 394. Runnerup was Dean William Mead of Christ Church Cathedral, St. Louis.

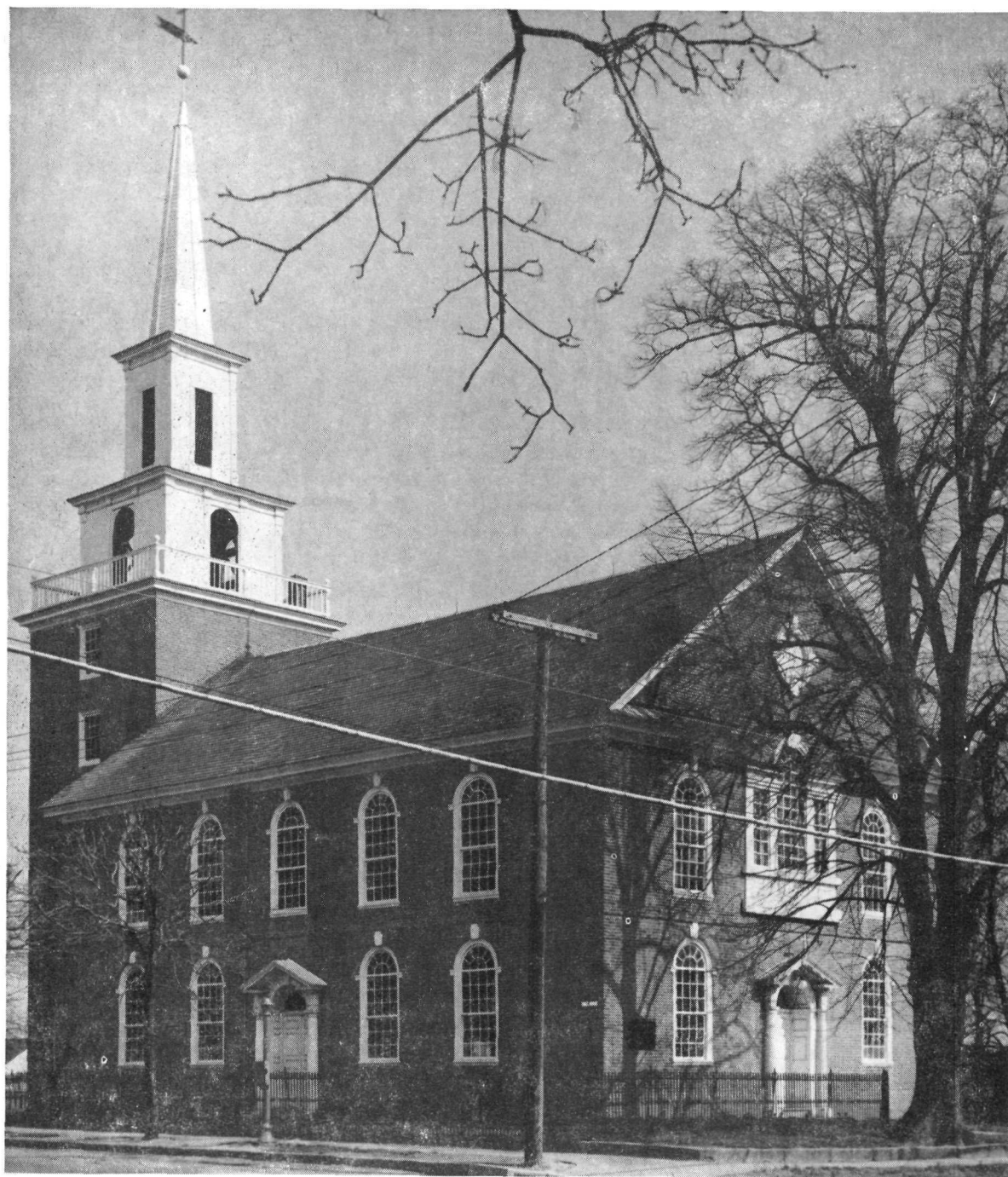
Before the election, delegates voted down, 310 to 200, a resolution asking Bishop Hamilton Kellogg to withdraw his request for a coadjutor as being "unnecessary and premature."

The Rev. Robert B. Appleyard, rector of Bethesda-by-the-Sea, Palm Beach, Florida, was elected coadjutor of Pittsburgh at a special convention on November 14. There were 14 nominees and Appleyard was elected on the second ballot.

Bishop William S. Thomas, suffragan, was nominated but withdrew in favor of a younger man. Bishop Thomas is now 65.

Bishop Austin Pardue announced some time ago that he would retire on August 31, 1968.

THE WITNESS



TRINITY CHURCH, SWEDESBORO, NEW JERSEY

By 1703 when this historic church was formally organized as a mission of the Swedish Lutheran Church, its congregation was already worshipping in its own building. Its original charter was received upon petition to Thomas and William Penn in 1765. As the pioneer Swedish stock in the Delaware Valley thinned, the church gradually became Anglicized and in 1792 was admitted into union with the Convocation of New Jersey. The present building, erected in 1784, retains its original window panes and pews. The Reverend John Croes, first Episcopal rector to serve Trinity Church, in 1815 became the first Bishop of New Jersey. We are proud to include this well-known 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 coverages 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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(the year
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YOUR
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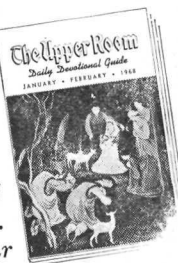
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HOMOSEXUALITY CALLED MORALLY NEUTRAL

★ A symposium on the Church's approach to homosexuality was held at the Cathedral of St. John the Divine, New York, on November 28. Ninety priests from the dioceses of New York, Connecticut, Long Island and Newark generally agreed that homosexual acts between consenting adults should be classified as "morally neutral" and in some cases might be a good thing.

Canon Walter D. Dennis of the cathedral staff who organized the symposium, said for instance, that Christians must "rethink the usual position that has turned homosexuals into modern-day lepers."

"A homosexual relationship between two consenting adults should be judged by the same criteria as a heterosexual marriage — that is, whether it is intended to foster a permanent relationship of love," he stated.

He added, however, that this does not mean that homosexuality should be encouraged or that homosexual acts, like other extramarital sexual relations, cannot also be "promiscuous."

In the discussions, those who agreed with this view also expressed difficulty in formulating the standards by which to distinguish "healthy" from "promiscuous" homosexual acts.

Others, however, disagreed with the majority position. The Rev. L. Robert Foutz, rector of Trinity Church in Astoria, Queens, for instance, declared that homosexual acts "must always be regarded as perversions because they are not part of the natural processes of rearing children."

He also warned against the relaxing of moral standards in the name of compassion and

understanding. "The reason for breaking down one ethical standard may affect others, like the stability of marriage," he stated.

Foutz added, however, that apart from physical sexual acts, homosexuality may be regarded as having a positive side. "This can be seen when what you might call homosexuality is sublimated and channeled into acts of brotherhood, social concern and so forth," he declared.

The keynote speaker was Dr. Wardell B. Pomeroy, a psychologist who was co-author with Dr. Alfred C. Kinsey of "Sexual Behavior in the Human Female," a study that aroused great controversy following its publication in 1953.

Dr. Pomeroy attacked what he termed widespread "myths" concerning homosexuality that are not substantiated by scientific research.

Among these "myths," he declared, are beliefs that homosexuals are more likely than others to molest children and that homosexual males are "effeminate and identifiable."

The Rev. Frederick Alling, a clergyman who is also a practicing psychiatrist, warned against "the lessening of moral restraints in society."

"It is good to get away from the old judgmental attitude," he said, "but Churches should not become overly permissive at a time when psychiatry, which once emphasized this, is now coming to recognize the importance of the super-ego, morals and other supports."

Representatives of both sides of the debate agreed that churchmen need more factual information on the causes of homosexuality and on such questions as whether it is possible for homosexual relationships to provide enduring "fulfillment" and "happiness."

- NEW BOOKS -

E. John Mohr
Book Editor

A THEOLOGY FOR CHRISTIAN EDUCATION, by Nels F. S. Ferre. Westminster. \$4.95

The thesis of the author is that Christian theology cannot operate within the presuppositions of philosophy but must be thought of in terms of education. To prove the first point he discusses the inadequacy of idealism, personalism, naturalism, pragmatism, existentialism, and analytic and organic philosophy, presupposing that his readers know what he is talking about. He then argues that God is best thought of as an educator whose purpose is understood as a pedagogical process since the point of creation is learning love through freedom.

Jesus, we are told, became increasingly human as God penetrated his life. He is exemplar because God not only judges but teaches by incarnation. The Holy Spirit teaches by pricking man's conscience. God also teaches through nature and history, for through them man learns the lesson of self-being and society.

The Church is a community of learners in a state of forgiveness. The body of knowledge must be appropriated meaningfully. The author then discusses salvation in relation to maturation, suffering and death as topics in a curriculum, eschatology as it is related especially to the present life, and the concern of Christian education with personal and social problems.

Like so many books on Christian education, this one tends to be hortatory and to include so many topics that none can be treated adequately. However, the general approach and areas touched upon could be used satisfactorily by the teacher of Sunday school teachers as a point of departure.

— LEE A. BELFORD

Chairman of the Department of Religious Education of New York University.

HOW MANY MILES TO BABYLON?, by Robert N. Rodenmayer. Seabury. \$3.95

"How many miles to Babylon? Threescore miles and ten. Can I get there by candlelight? Yes, and back again." (English Nursery Rhyme). It is a fact that for most of us the "life of the spirit", and certainly, life in the world, is not a series of bouts with theological mysteries or with crisis ethical decisions, but just the problem or the challenge of how to live and how to die, why it should

be *me*, how to measure up, how to grow old gracefully and graciously, who we are, and how to put first things first. Not only do we wonder about these things, but we wish to know what others think and do about them. Rodenmayer, as is characteristic of him, has given us another delightful, thoughtful and helpful book. One sees oneself all through it, but also one sees the love of God. The author, as he forewarns us, does not solve the human problem for us — who could? — but the call is not to beat life at its own game, resist it or overcome it, but just to be "aware" of it. "Awareness is the thing. To see, to hear, to feel, to say Yes. Your personal journey began before you were born. It will continue as long as people remember that you were there one day, and it was good."

Surely, this is a gift book for everybody.

— LESLIE J. A. LANG

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

BASIC TYPES OF PASTORAL COUNSELING, by Howard J. Clinebell, Jr. Abingdon. \$6

In an earlier book, *Mental Health Through Christian Community*, Clinebell placed the counseling function within the framework of the total parochial ministry, relating it to preaching, worship, education, administration, etc. In the present volume he shows the limitation of the non-directive counseling method in dealing with many counseling situations. The client-centered method is satisfactory with some strongly motivation, but many people are in need of more direct support. Counseling can occur in highly informal situations; in other instances the parishioner needs direct confrontation with the meaning and implications of his behavior or situation. Many families need counseling, and often there is the necessity for referral. In crisis situations definite direction is often demanded. These situations he discusses, as well as group pastoral counseling, some other types that cannot be described briefly, and also ways for utilizing the laity in a total parish program.

The pastor of a church is the one to whom a person is most likely to turn when in trouble. He is an authority figure in the minds of most of his parishioners and is still turned to as a leader in most communities. This gives him many opportunities denied a secular counselor. His role is important and he needs certain skills as well as an openness to different kinds of situations. Some of the skills required are suggested and also resources for developing them.

Basic Types is the sort of book to

be studied and will undoubtedly find its place in many seminary curricula. However, there is no reason why a group of clergy should not study it together, utilizing Clinebell's suggested reality-practice sessions, and thereby increase their skill and sensitivity in dealing with people's problems.

— LEE A. BELFORD

Chairman of the Department of Religious Education of New York University.

TWENTIETH-CENTURY SPIRITUAL LETTERS, AN INTRODUCTION TO CONTEMPORARY PRAYER, by John B. Coburn. Westminster. \$3.95

In this book the dean of the Episcopal Theological School at Cambridge states as his theme that "the spiritual life for contemporary man can best be understood in terms of human life and ordinary human experiences." With this point of view we are all now familiar, fortunately, and though it was ever true, it rightly colors our present day approach to theology, ethics and Church renewal everywhere.

The first half of the book is a series of letters to a parent, a son, a wife, a bishop and to friends about the human experiences which come to us all and in which we all share day by day. These experiences, since they involve the bodies, souls and spirits of men and women, are spiritual experiences. They are seen *sub specie aeternitatis*, not by comparing notes with the Jesus to whom alone we look back in the gospels and in history, but by trying to respond to our Lord as the Spirit reveals him to us in the contemporary scene, finding Christ, as we must, in the circumstances of the secular setting, if we are to find him at all.

"The Spirit is in the circumstances of the situation, then. He is not to be found in principles of the past or in hopes of the future, but now. Our spiritual life is our decision, our action, our life as it is right now in response to him. Its character is forgiveness. It begins at home and goes on forever. It is a new life now."

The second half of the volume is a series of retreat addresses, spoken to the Community of the Order of the Holy Cross, on love, life, authority, the Church and commitment, and must have been one of the most refreshing exercises of this kind given for a long time.

Dean Coburn has given us a fascinating source of refreshment for our own meditations which cannot help but move our hearts and wills and deeply renew our faith.

— LESLIE J. A. LANG

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

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