

The **+** WITNESS

FEBRUARY 8, 1968

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Story of the Week

Castro Claims Revolutionary Ideas Spread to Clergy

★ Fidel Castro has asserted that "revolutionary ideas" are spreading among Roman Catholic clergy.

He made the claim before the international cultural congress at which colonialism in general and alleged U.S. imperialism in particular were condemned by revolutionaries and what were described as left wing observers including a group of Roman Catholic priests.

Cuba's Prime Minister read, in full, a resolution submitted by a group of Catholic priests whose nationalities and names he claimed he could not reveal for fear of subsequent persecution by their respective governments.

The resolution, as broadcast by Havana radio, expressed the group's conviction that Fr. Camilo Torres, a Colombian priest who fought and died with guerrillas fighting government troops last year, "set the highest example of a Christian intellectual devoted to the people."

Castro said he read to delegates the text of the priests draft "because it demonstrates the scope that the revolutionary movement is acquiring throughout the world."

The resolution said Catholic clergy delegates to the congress were convinced that imperialism "is a dehumanizing factor that destroys the foundations of the individual dignity, opposes the

free expression of culture, blocks the authentic forms of human development, and promotes ever-worsening and oppressive conditions of under-development."

The priests, it said, were further convinced that despite existing differences between Christianity and Marxism on the interpretation to be given man and the world, "Marxism provides the most exact scientific analysis of the truth of imperialism and the most effective stimulus for revolutionary action by the masses." Christian religion implies love transformed into effective service to each and every man, it added.

The resolution, according to the radio report, committed its authors to the "anti-imperialist revolutionary struggle, to its ultimate consequences, to achieve the liberation of the whole man and of all men." It "condemned" American economic and cultural blockade of Cuba; called the war in Vietnam "the most monstrous crime committed by imperialism against the freedom of a people of the third world," and rejected colonialism as the product of "alienating, dehumanizing imperialism."

Commenting on the resolution to his audience, Castro suggested it demonstrates how revolutionary ideas spread and grow and how they reach "even into religious sectors and how these

sectors are producing an ever-increasing number of revolutionary fighters."

Castro then complained that an unnamed "Yankee" news agency had expressed concern over this alleged trend among the clergy in Latin America, linking it to Cuba and Castro himself.

"They even made accusations against the Apostolic Nuncio," he said. "They accused the Apostolic Nuncio in Cuba and they accused a Canadian Apostolic Nuncio who had come to confer the insignia of a bishop on the Apostolic Nuncio in Cuba at a reception—and we attended that reception."

He attributed the alleged fear of such revolutionaries to "increasingly frightened reactionaries."

PENNSYLVANIA WILL SET GOALS

★ Bishop Robert L. DeWitt of Pennsylvania told delegates to the convention that work has begun to formulate a "clear mandate" of Church goals for the diocese.

Among committees appointed are one to establish a draft-counseling program and one to define the dimensions of the area's urban crisis.

Bishop DeWitt said "there has been so much unnecessary difference and disagreement over what we do as a diocese precisely because we have never corporately determined as a diocese what we should be doing."

The bishop said that in the coming year "as many clergy and laity as possible" would be given a chance to suggest priorities for action.

He told the 800 delegates that he was appointing a committee to "help us to minister more adequately to the servicemen in our area and to those eligible for service in the armed forces as well."

The diocese has been involved in considerable controversy regarding the alleged participation of its urban missionary, the Rev. David Gracie, in anti-draft activities. Some have charged that Gracie has urged youths to burn their draft cards; Bishop DeWitt has termed the charges erroneous.

One issue facing the convention was a 10 per cent cutback in the diocesan budget, due primarily to a 9½ per cent drop in financial support from some local parishes.

White Supremacy Will Produce Dictatorship Says Stringfellow

★ William Stringfellow, an attorney and member of the editorial board of *The Witness*, warned that unless there is significant movement away from "the doctrine of white supremacy" America will develop into a totalitarian state.

Addressing a group at the institute for rational living, Stringfellow declared that many white liberals fail to understand that the "inheritance of four centuries of white supremacy has the theological meaning of death."

The current racial crisis in the nation is, he said, an example of the "drama of death and resurrection," and as such is a re-statement of the biblical "Word of God." He held that "the militancy of the power of death" which is shown at work in the

The proposed budget drops a \$20,000 item previously allotted to Gracie's urban ministry and that of the Rev. James Woodruff, another controversial priest from Nashville, Tenn., who was accused of supporting a "liberation school" in his church which allegedly taught hatred of whites to Negro children. Woodruff is now associate director of the diocese's department of communication.

The bishop said he would finance the work of the two men from money formerly earmarked for his discretionary fund.

The new budget would also eliminate four small missions, including one whose vicar, the Rev. E. Marshall Bevins, was arrested in November during a black power demonstration at the school administration building. Bevins had said he was going to the aid of a Negro girl who was being beaten by police.

Bible in opposition to "resurrection" is also at work in contemporary racial strife. He spoke on the question, "can white people be humanized?"

Describing at length what he called the "deadly impact of white supremacy on black people," the layman stated that an inherited structure of white supremacy had prevailed since 1619, the year the first slaves were brought from Africa.

White supremacy, he asserted, is as "dehumanizing" to whites as it is to Negroes. He used as illustration of this claim his evaluation of the course of the civil rights movement in the past 15 years.

"The black revolt," he said, "was non-violent for a decade of this time. The overwhelming response of this unique non-

violence was white violence. If non-violence is coming to an end among blacks, it was routed by white violence in the north and south.

"Non-violence has been succeeded by black violence. There have been 126 major riots since May, 1964, in urban jurisdictions. The response to the emergence of black violence has been escalating white violence—quite sophisticated and militarized. It has amounted to a military occupation in some places.

"The only serious and visible response on the part of white society is military. There is no seeming prospect of altering this. One can expect that black violence will increase and be counter-balanced by more violence."

Stringfellow claimed that a precedent for white response to "black violence" was set during the Detroit riots last summer when federal troops were summoned. He said that such action was taken because the violence spilled out of the ghettos into white communities.

The need to police "white ghettos" to prevent violence there, he added, pointed to the development of the kind of apartheid system which operates in South Africa, "institutionalized racism sanctioned by the police state."

Such a state, he said, "dehumanized" white people as well as Negroes. "Militarism is suicide. It limits Negroes but also takes white freedom away . . .

"There is little or no hope until . . . some white people begin to see that their own humanity is perverted by the same thing which distorts the humanity of black people. And the prospect is dim that white people will become concerned enough to defend their humanity or become humanized. I do not see changes coming about which significantly forestall the totalitarian state."

CHANCES FOR PEACE SLIGHT SAYS BURT

★ Bishop John Burt of Ohio said on his return from a round-the-world peace mission that he is pessimistic because neither side in Vietnam shows "a real willingness to negotiate."

The bishop stopped in Vietnam after he and 14 other U.S. churchmen participated in a peace symposium at New Delhi, India, with leaders of other world religions.

He represented the Episcopal Church in the venture. The delegation visited Geneva, Rome, Jerusalem and Istanbul in addition to India and Vietnam in the interest of world peace.

"The conscience of the world is disturbed by our bombing of North Vietnam," he said, "but the bulk of the fighting is in the South. There, the Vietcong are stronger today than when the U.S. first sent troops in, despite statistics which would indicate they'd been wiped out.

"The insurgency within South Vietnam goes on. Yet we spoke to no military or religious leader in Saigon who would prefer the Communists."

Bishop Burt stated that South Vietnamese people are often critical of the U.S. presence, but not yet to the point of wanting its withdrawal.

He added that American forces find it hard to know when there is victory, or what they have when they do win, in the kind of war which is being fought. In his opinion, U.S. "presence does make difficult the social revolution that must come there some day."

Reflecting on the peace conference, representing nine religions, in New Delhi, the bishop said there was more dialogue than he had thought possible. He attributed this to a concentration on "life and work" rather than on "faith and order."

"Only Christians and Jews sense that religion, to be relevant, must relate to life. I do think the Buddhists' eyes were opened to this," he said.

Bishop Burt is now diocesan of Ohio, having succeeded Bishop Nelson M. Burroughs on February 1.

APARTHEID TOUGH IN RHODESIA

☆ Bishop K. J. F. Skelton of Matabeleland, Rhodesia, and Botswana discussed the racial situation under the Ian Smith government during a seminar on southern Africa held at the Church Center for the U.N.

The churches in Rhodesia, the bishop said, are virtually the only institutions providing a place where black and white people can sit down "together to speak the truth in love with one another."

The Smith-controlled Rhodesian Front Party is stamping out what had been a trend toward more equality among whites and blacks, he stated.

As specific examples, he cited the following:

- Colored (mixed blood) Rhodesians can now be evicted from their homes in integrated communities and moved to segregated areas if 50 per cent of their neighbors request it.

- Blacks can be forbidden to enter certain parks which have been designated for whites only.

- Segregated school sports have been introduced by the government, after having been multi-racial for a decade. Bishop Skelton said that for an integrated school sports event to take place it must be requested by parents associations, and that separate locker and shower facilities must be provided.

The churchman indicated that none of these developments have been reported in the Rhodesian

press, adding that communications with areas outside Rhodesia are so bad that one priest suggested that a new flag with an ostrich should be adopted.

He urged Americans to maintain an interest in, and relationship with, churches there so that Rhodesia would not be entirely cut off from the outside.

RECTOR TURNS IN DRAFT CARD

★ The turn-in of a draft card by the Rev. M. Raymond Harrison of St. John's in Ellenville, N. Y., has caused vestrymen and members to protest to Bishop Donegan.

Harrison also told newsmen that he spent a week canvassing as many of the 140 members of the parish as he could contact and came up with what he called a "no confidence" vote.

He reported he had been summoned to the office of Bishop Donegan in mid-January to discuss the matter. A spokesman for the bishop indicated that a statement would be forthcoming. Harrison did not discuss the meeting.

The rector, 34, married and the father of three children, turned in his service card on Dec. 3. He has participated in peace "vigils" sponsored by the Ellenville citizens committee for peace. He described the returning of his draft card as a "symbolic" protest against the war in Vietnam.

Three vestrymen attributed a drop-off in church contributions and pledges to the clergyman's action. One said Harrison should give up peace activities or his parish. There was no indication that formal complaints would be lodged against the rector until after his meeting with Bishop Donegan.

Harrison said that in December the bishop wrote to him, stating: "I believe your action

made on the basis of conscience is what you had to do and I respect it, even though it is not a course I would pursue."

He noted that he read before the vestry the bishop's letter and a 1964 statement from the House of Bishops which, he said, affirmed the right of such actions.

COLLEGE CHAPLAINS MEET IN PARIS

☆ A group of thirty chaplains and religious educators from the New York area on tour in Europe, led by the Rev. William Tibbett, college worker of the Executive Council, met in Paris the week of January 22-28 for consultation, discussion and fellowship with Anglican, Orthodox, Protestant and Roman Catholic clergy and youth groups in the French capital.

Making their headquarters at the American Pro-Cathedral, the group was briefed by Canon James McNamee, in charge of youth work at the cathedral, were given a luncheon by the College and Young Adult Group of the Cathedral, and met with the clergy of the Roman Catholic Church of St. Severin in the student quarter, and other French theologians and youth workers.

BRAZIL BISHOP ENDORSES ARMED REVOLUTION

★ Bishop Jorge Marcos de Oliveira of Santo Andre, Brazil, said in an interview that he "would accept a popular armed revolution" against conditions of hunger and oppression.

The interview was printed in O Globo, newspaper with the largest circulation in Rio de Janeiro. The journal is generally considered conservative and pro-government.

Bishop Marcos said that he believed Pope Paul would support an armed revolt.

He said the military revolu-

tion of March 1964, which had ousted the government of President Joano Goulart, "disillusioned" the people of Brazil.

"The March 31 (1964) coup should be known as that of April 1 — April Fool's day," he said.

O Globo also quoted Bishop Marcos as saying, "I can see no difference between a church service and a workers' strike. One is as important as the other because they are both based on sacrifice. Christ sacrifices himself in the mass and the workers in a strike."

The bishop told the newspaper that he was not afraid of being sent to jail.

Last year, he spoke to workers and students at a rally where the U.S. flag was burned. Previous statements by Bishop Marcos and some members of the Catholic clergy have brought repeated strongly-worded warnings from Jaime Cardinal de Barros Camara, archbishop of Rio de Janeiro, a vigorous opponent of communism who has opposed both the legalization of the Communist party and the holding of meetings by "student agitators."

In his latest warning, Cardinal de Barros Camara criticized "false friends of the people who are trying to justify unjustifiable reasoning."

"They say the government is a dictatorship," the cardinal said, "and base their claims on the methods used by the government to combat subversion. The methods are necessary to protect the nation."

He blamed disturbances in Brazil on the efforts of Fidel Castro's government to export armed revolution throughout Latin America.

Opposition to Cardinal de Barros Camara's position has been led publicly by Archbishop Helder Pessoa Camara of Olinda and Recife.

At the end of their latest

national meeting, in November, 1967, the Brazilian bishops issued a statement reflecting growing Church-state tension over social issues. The statement called for application of "the principles of the Council and the encyclical *Populorum Progressio*," even at the cost of "bitterness" and "personal difficulties."

The encyclical, issued in March, 1967, is a key element in the religious agitation for social reform in Brazil, where its publication was delayed by the government for several months.

URGED TO KEEP COOL OVER PUEBLO

☆ Representatives of 14 agencies, most of them religion-related, have urged President Johnson to follow a course of restraint and international mediation in settling the "Pueblo" incident with North Korea.

Concern of the groups over the dispute surrounding the intelligence boat seized by North Korea was also expressed in telegrams sent to all members of the Senate and selected leadership of the House.

Disclosure of information about the Pueblo's presence near North Korea was also urged.

Episcopalians signing the telegrams were the Revs. Arthur Walmsley and Herschel Halbert of the department of social relations of the Executive Council.

TEACHERS

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EDITORIAL

More Indictments Will Follow the Five

STEP BY STEP we are to lose at home all we claim to be defending abroad, from free enterprise to free speech. Already the dollar difficulties created by the war have led the administration toward restrictions on freedom to travel, to invest and to trade. These have alarmed the business community at the same time that the Spock-Coffin indictments have inflamed the intellectual community. The next step I am convinced is a confrontation with the Negro community. Whether consciously planned for the purpose or not, the attack on such prominent draft resisters as Spock and Coffin clears the way for the indictment of Negro militants.

To incite resistance to the draft is a less serious offense than to incite race war and "burn, baby, burn." But to have made Negroes the target of the first indictment would have been too dangerous. Now that such prominent and respectable whites have been indicted it becomes easier to move against the blacks. This risks making heroes and martyrs of men whose support in the Negro community is still marginal, but considering the dependence on Negro manpower for combat troops there is no way to step up the war without stepping up the repression.

A frontal confrontation with the Negro militants is all the more unavoidable if Johnson is to placate — as he seems determined to do — the pressure from Congressional rightists for firmer action against "crime in the streets" with which the struggle for full Negro equality and the struggle against the war are beginning to be identified in a growing mood of frustration. This is not the best way to deal with problems which require cool.

Thus the war threatens the social fabric of our society at home. As the months pass and the situation worsens, men like Spock and Coffin and Mitchell Goodman and Michael Ferber and Mark Raskin will begin to look more and more like the true patriots. Wider war may temporarily increase the kind of pseudo-patriotic hysteria that marks most wars in most countries. They and many like them may go to jail. Neither

juries nor appellate courts can be counted on to withstand the kind of atmosphere wider war can generate.

But in the longer run the moral effect of their willingness to go to jail will tell on the national mind and heart. This is an immoral and an unjust and a wickedly foolish war. Only pride and prestige keep us from backing out of it as rapidly as we can. Those who oppose it perform a sacred duty to our country and to mankind.

I would not diminish the stature of the challenge by the Five with a digression into the legalities. This is in that difficult area where law and morality sometimes collide. It will take more courage than I think the Supreme Court commands to bring draft resistance appeals within the protections of the First Amendment though the complexities of this conspiracy indictment may easily produce technical grounds for reversal if a jury convicts. To raise the Nuremberg issue at the trial against the war will prove difficult and is unlikely to be allowed by the trial judge. The government may hope that in Boston a jury heavily weighted with Roman Catholics may make convictions easier to obtain, but the Church's attitude is changing in Boston even as it has in Saigon and in Rome. Surprises are possible, and the doctrines of unjust war, unjust law and resistance to tyranny as obedience to God run as deep in Catholic theology as they do in the ideology of free society.

But it should never be forgotten that the ultimate appeal is to public opinion. This is where the battle will be won or lost. The strategy of the administration is to identify resistance to the war with Negro extremism and with romantic youngsters smoking the hashish of guerrilla war. There never was such an unpopular war. There never was a war in which public opinion was so open to persuasion, so anxious about the drift of events. This potential for peace will be lost if the administration succeeds in driving the peace movement into an hysteria of its own, an easy catharsis for our own aggressive impulses. It is essential that we keep cool. The peace movement must not become a vicarious war movement. The enemies are hatred and the imprisoning effects of military technology. We only illustrate on a big scale, commensurate with our

power, the same human failings to be seen in Nigeria or in the Arab-Israel conflict.

We won't help bring the country to its senses by a hate America campaign, or a hate campaign of any kind. We won't make the cause of peace more persuasive by joining forces with those

who would burn the country down. We must, like a good physician or nurse in a mental ward, speak with calm and with compassion if we are to win our countrymen away from disaster.

— I. F. Stone's Weekly

January 22, 1968

A RELIGIOUS SOLUTION IN THE NEAR EAST

By Frederick C. Grant

Professor Emeritus of Biblical Theology at Union

THE HOLY PLACES in Jerusalem are many in number, as provided by legend in the distant past and by tourism in the more recent past and in the present. (1) Chief among them, for Jews, is the Wailing Wall (28 metres in length), the last survival of the ancient Temple of Solomon, the Maccabees, and Herod. From 638, under Muslim control, until 1948, it was freely visited by devout Jews. It is undoubtedly a piece of the original wall surrounding the temple area.

(2) The chief Christian holy place is the Church of the Holy Sepulchre in the North-west part of the Old City. The tombs on Golgotha provide a more speculative site: "Gordon's Calvary" and the "Garden Tomb" were probably some centuries later than the death of Christ. The place of the Last Supper is not known, though the tradition of the Coenaculum is not improbable. The location of the Garden of Olives, Gethsemane, and the Grotto of the Agony are doubtless approximately correct, though no trees near Jerusalem survived the Roman siege in 68-70. Where Pilate's Court was held is quite uncertain, as is also the site of Caiaphas's house—perhaps just north of the Coenaculum. Pilate probably occupied the Palace of Herod on the west wall of the citadel, and here held the trial of Jesus, rather than in the barracks of the Castle of Antonia overlooking the Temple. If so, the traditional route of the Dolorosa, the way to the cross, is probably mistaken. The location of the Dormitio or burial place of the Virgin Mary is another pious conjecture, not improbable but certainly not proven.

(3) The most important and most splendid monument of Islam, in Jerusalem, is the Dome of the Rock, built on the site of the ancient Jewish Temple. It was erected in 687-91 by Abd el-Malik. The Mosque just south of it was erected by his son. The location of both was

clearly chosen by preference for its site, the ruined Temple of Solomon. The later legend that Mohammed's ascension took place here, and that his celestial steed left its hoof print on the rock—that is just what it is, an interesting legend, "let whoever will believe it."

Fight Over Holy Places

IN ALL RELIGIONS, the stories of "holy places" have not been notably edifying. Too often the sites have been commercialized, and even made objects of strife and contention. The "holy places" in Jerusalem have been no exception. The worst offenders have often been contending Christian groups and sects. It is said that a shingle or a tile in the roof of the Holy Sepulchre cannot be replaced without six months of debate over the question which religious order is to have the honor of repairing the roof, and whether or not it is to be a Catholic or a Holy Orthodox or a separated Orthodox shingle. And often the observances at the shrines have been very minimal exhibits of religious faith or devotion. One must pity those who can do nothing more than weep or wail beside an ancient relic.

The positive, inspiring, uplifting emotions that should be derived from a religious observance seem to be lacking—though an outsider should not be too sure of his judgment. Furthermore, the exclusive tie of any faith or cult with a single plot of ground, a well, a stone, a cave, a hillside, a church, may or may not have an uplifting meaning. The pass at Thermopylae may have such meaning. Or the field at Marathon. Or the latomia at Syracuse. Or Valley Forge. Or Gettysburg. Or the Wilderness. Or the site of Custer's last stand on the Big Horn. But to

(Part Two of an Address given before
the Washington Hebrew Congregation)

have deep meaning, the devotee must bring it with him. And the same devotion can be felt, and expressed, a thousand miles away.

At least, this is the principle enjoined in the Christian gospel. In the fourth chapter of John, the woman of Samaria says to Jesus, "Our fathers worshiped on this mountain; and you [i.e. the Jews] say that in Jerusalem is the place where men ought to worship." Jesus at once interrupted her: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth."

Somewhere along the distant path leading from primitive animism to purely spiritual religion, faith or piety must take off, as with wings, like eagles — so the prophet said — and be borne upward to the high and holy One who inhabits eternity. The "holy places" are interesting, and they may help some persons to realize the historical bases of their faith — unless they burden that historicity with impossible problems, conjectures, and improbabilities. But sooner or later religious faith must rise to the height of an inner realization of its unchanging truth, which rests not on events in the past, or on circumstances of time and place, but on the everlasting reality grounded in the nature of God and His creation, His will and purpose for man, His everlasting justice, goodness, and mercy. Such a faith makes contention over water at a well, or a broken piece of wall, or an unknown cave, something puerile, childish, and irrelevant.

Cooperation vs. Separation

IT IS BECOMING clear that schemes of partition are destined to fail, however "internationalized" or sponsored by international groups or "great powers".

The separation of Palestine into blocks of independent territory was predestined to failure. Imagine what it would be like in an American scene. Suppose the friction between Utah and the neighboring states had led to separation, possibly the exile of the Mormons and/or the desecration, desolation, or destruction of their Temple in Salt Lake City. Being Americans, the parties involved would have struggled ceaselessly

against this injustice until full restoration was achieved. Happily the threat of war was calmed and the tragic possibilities avoided.

It is a great pity that a similar course did not take place in Palestine after World War II. Just twenty years ago this autumn the eminent Rabbi Judah Magnes, President of the Hebrew University in Jerusalem, publicly appealed for rejection of the plan to partition the Holy Land. Others shared his point of view — and still share it. Not long ago I met the venerable Greek Orthodox Archbishop of Palestine, Archbishop George Hakim, himself an Arab, and heard his appeal for peace and cooperation in Jerusalem — peace and cooperation between Arabs and Israelis. He maintained that the plan was not only feasible but also the most sound and profitable plan now available. His words and those of Rabbi Magnes, twenty years ago, were strikingly similar.

Said Rabbi Magnes: "Do not dismember the country. Do not estrange Jews and Arabs from one another. Lay down a generous binational policy and make Jewish-Arab cooperation the chief objective of this policy. Give the two peoples the chance they have never had of self-government together, and through systematic work, day by day, year by year, their response will be increasingly joyous and constructive."

A recent correspondent of the New York Times (Nov. 29 1967), the Rev. David Barnwell, quoted these words of Rabbi Magnes and pointed out the tragic consequence of the rejection of his counsel: "Neither justice nor compassion has been served, and the end is not yet."

Impossible Demands

THE SOLUTION of the problem in Palestine is surely not to be found in a return to the past, a restoration of ideal states and conditions. Like all past idealizations, utopian dreams, and 100 % realizations of national honor, precise boundaries, with complete justice and fairplay among adjacent or neighboring states, such a solution is impossible. From the ethnic point of view, from that of culture and civilization, religion and morals, such boundaries have never existed, at least never satisfactorily or permanently. Egypt demands a "return" of the Sinai Peninsula. But it was never really Egyptian territory, not even in the distant centuries when they mined turquoise in its southern mountains. The Jordanese demand a wide slice of fertile territory west of the Jordan river. But how long back can this

title be traced — to the Muslim conquest of 638? Israel's title goes back thirty centuries and more, probably thirty-three centuries; the Arab title, even allowing the conquest to support a legitimate claim, goes back only thirteen centuries.

But such arguments are futile — like claiming North America for the few thousand Indians who roamed about and hunted and fought rival tribes before the white man arrived. Or the claim of the Kelts to the whole of the British Isles — we were there six centuries B.C., long before the Romans, or the Angles, or the Saxons, or the Danes, or the Norsemen, or the followers of William the Conqueror.

Every crisis in history demands a pragmatic solution, not a speculative one, some dreamer's tale of many-oared ships and towering castles. The situation in Palestine today involves hundreds of thousands of human beings, Arabs, Egyptians, Syrians, and Israelis. The question is, Where do they go from here? — not from 638, or 1099, or 1517, or 1948, or even 1965. This is 1968, and the problem is set by what exists right now. No one can un-do or re-do the past. Look at the present scene: vast multitudes of hungry people for whom to find work and food and shelter; growing children to be housed, clothed, fed, and taught to read and write; a whole complex society—not the romantic nomad life of yesterday, but the crowded modern society of today.

There is no question which of the contesting groups has the ability to create a modern, scientific, economically sound, progressive, peaceful society in the Near East, in place of the wretched poverty, ignorance, superstition, dirt and disease that have been common in large areas hitherto. If the maxim of Napoleon has any truth, it surely applies now: "The task belongs to those who can handle the tools." *La carriere ouverte aux talents.*

A Religious Solution

BUT THE NATION that has the tools and the capacity must also possess the moral standards enabling them to look after the welfare of the whole society, and to lead other nations toward health, prosperity, and education. The nation that is guided by the Ten Commandments, and by the Hebrew Bible as a whole, is most likely to observe the principles of justice and fairplay. There are no higher rules than those in the Bible, not in any other sacred book in the world. "Love your neighbor as yourself;" "Thou shalt

not steal" — "Thou shalt not bear false witness," or covet, or betray a trust, or defraud, or lie, or cheat, or withhold wages or a pledge. These and many more sound precepts are set forth in the Bible as the veritable commandments of the Eternal God, the Creator of heaven and earth. A religious solution of the Near Eastern crisis is indispensable, for the whole Near and Middle East is steeped in religion, and has been so for centuries. In the coming contest, it must be the purest religion to which appeal is made. And that is the religion of the Old Testament. The New Testament, which Christians combine with the Old Testament, adds very little to the supreme ethics of the latter, only refining and pressing still further some of its cardinal principles. "I came not to destroy but to fulfil."

However the peace-terms are finally formulated, provision ought certainly to be made for the protection of the sacred sites of all religions and sects in Jerusalem: Jewish, Christian, Muslim, and other, including the different groups of believers under each classification. And this is already guaranteed by the Israeli Parliament in the law passed in June 1967. This law protects not only the Jewish holy places but all, as it specifically says: "Whoever desecrates or otherwise violates a Holy Place shall be liable to imprisonment for a term of seven years. Whoever does anything that is likely to violate the freedom of access of the members of the various religions to the places sacred to them or their feeling with regard to those places shall be liable to imprisonment for a term of five years." (See *Land of the Bible* newsletter, October 1967.)

Let Jerusalem thus be free, under the protection and administration of Israel, the rightful defender during the long centuries since its foundation as the capital of Judah and Israel under King David. If it is feared, as some religious leaders fear, that Israel will overstep its rights and abuse its authority, let the United Nations maintain inspectors, like the appointed visitors at a college or a bank, to report any such violations. The eyes of the world are now upon Israel, to its advantage. Let the eyes of the world continue to survey affairs in the Middle East, to the advantage of all concerned: Israel, the Arabs, the Egyptians, the Syrians, and all who visit or dwell within the Holy Land or the Holy City. It is too precious a heritage of all mankind to be ignored or neglected by the other free nations in the world.

- NEW BOOKS -

E. John Mohr
Book Editor

CALLED BY CHRIST TO HEAL.

The story of Dorothy Kerin. By Dorothy Musgrave Arnold. Seabury. \$4.95

I must confess I had never heard of Dorothy Kerin until I read this book. I must confess also that I did not finish reading the book, and find it difficult to understand why Seabury Press should publish it in its present form. It is repetitious, sentimental, and written in a kind of purple Victorian prose.

Dorothy Kerin died at the age of seventy in 1963. She was a mystic, a devoted member of the Anglican Church, and a woman gifted, apparently, with great powers of spiritual healing. At an early age she was stricken with tuberculosis, and was thought to have little or no chance of recovery. But a healing took place, suddenly and permanently, and she devoted her life thereafter to the work of the Lord, exercising a ministry of healing, and founding the Burrswood Fellowship and Home of Healing.

I am not one to doubt that "faith healings" take place; nor do I doubt that some people have been granted mysterious gifts of healing power. This book cut in half might be rather moving, and illuminating. But it seems oppressively repetitious, as the reader is dragged through one healing service after another, and is written with a kind of uncritical and pietistic adulation of Dorothy Kerin which becomes cloying to the reader. And like many books concerning the whole subject of spiritual healing it seems often naive, and theologically questionable, to the point at which one is bound to ask: "What kind of God are we to put our trust in?"

Miss Kerin was evidently a remarkable and a holy person. The two or three photographs of her which are printed in the book certainly seem to reveal a person of great loveliness, serenity and joy. But the "story" as told by Dorothy Arnold seems to go endlessly on, bathed in a type of supernaturalistic piety that seems irrelevant to this time, and a variety of mysticism hardly possible for folk of this age to understand, and perhaps futile for them to pursue.

— THOMAS V. BARRETT
*Professor of Pastoral Theology,
Church Divinity School of the Pacific.*

THE RECOVERY OF CHRISTIAN MYTH, by Guilford Dudley III. Westminster. \$3.95

This is an age which prides itself on the escape from the throes of mythic imagery. The Christian Churches have also reflected the spirit of the time in their attempt either to "demythologize" the traditional images and symbols of scripture or to ignore those parts of the Bible that are mythical and imaginative. The current cry of some theologians that the gospel must be made relevant to the secular world, and also must be restated in the idiom of a technological society, is of course well-known.

The crucial question, however, is simply this: are there dimensions of reality which can only be mediated in and through the use of mythic images? If this is the case, then the elimination of myth means the loss of these dimensions. This is the thesis of Mr. Dudley in his book *The Recovery of Christian Myth*. He demonstrates how the Churches have neglected certain areas of the Bible, particularly the Book of Revelation, and have suffered a certain poverty of the spirit as a result. He also presents ways in which the dimensions properly articulated by myth have shown up in the modern world, not in the language of theologians, but rather in the works of the "secular" dramatic and literary artist. It is the author's contention that the Churches must exert themselves diligently in the recovery of Christian myth.

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