

# The **+** WITNESS

JANUARY 13, 1966

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## Story of the Week

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# Multi-Billion Dollar Budget Proposed for Urban Program

★ A 32-member steering committee of Negro and white civic and religious leaders has detailed a massive \$41.6 billion-a-year national economic program as a "first priority" project to attain civil rights in the country's big cities.

Called "Metropolitan Development for Equal Opportunity," the proposal is in fact a policy statement by the New York Pre-White House conference on civil rights. It will be presented at the White House conference slated for next spring.

The 14-page document proposes an attack on inadequate jobs, housing and education available to Negroes and deprived minorities, using public and private resources above and beyond current funds and programs.

It has the backing of some of the most widely known clergy and professionals in civil rights, among them Eugene Carson Blake, stated clerk of the United Presbyterian Church, who told a press conference: "This is more serious than any outcome in Vietnam. It is more important than getting a man on the moon. . .

"We must mobilize people to see that this is the most important long-range problem facing the United States, its society, its culture, its future. Unless we

take this problem seriously, we are just kidding ourselves."

The steering committee's proposal called for development budgets, initiated in major cities starting with New York as a "showcase," over a five-year period. These would come to an estimated total of \$41.6 billion each year. The sum would be used for industry-linked job training, education for an automated society, tripling the number of physicians trained annually and an end to slum living.

The committee estimated that the expenditure of \$41.6 billion each year would generate an estimated 5.2 million new jobs, concentrated in construction and allied industries and in occupations and professions where there are shortages.

Details of the plan are the result of a pre-White House conference held by civil rights leaders under auspices of the Protestant Council of New York and the National Council of Churches.

That meeting placed a \$32 billion price tag on the yearly economic development program. It also took the position that "the question of 'family stability' be stricken entirely from the agenda of the upcoming White House conference.

This was a reference to the Moynihan report — a resource

paper by former assistant secretary of labor Daniel P. Moynihan — which concluded that because of the instability of Negro family life, massive civil rights efforts should be focussed on the Negro family.

Appearing with Blake at the news conference was Benjamin F. Payton, chairman of the steering committee and new executive of the NCC commission on religion and race; Seymour Melman, professor of industrial engineering at Columbia University; and J. Oscar Lee, chairman of the New York Pre-White House conference on civil rights.

Melman said that if the position paper were implemented, New York City — and other metropolitan areas — would have established a commission on industry-linked job training. This would draw up estimates of job requirements "industry by industry, firm by firm, trade union by trade union" to find out where jobs were scarce.

He appealed for a vast change in "the whole framework in which job discrimination is handled." Melman noted that "all kinds of barriers" between races were toppled during world war two "simply because men were needed."

He indicated that with such a shift of thinking — described by Blake as "revolutionary" — the incoming administration of New York Mayor John V. Lindsay might have a sympathetic perspective to the proposal. At

another point, Blake called New York "the city" which "sets patterns" in race relations.

The committee suggested this breakdown in budget allocations for the program: job training and placement toward new jobs, \$1.05 billion per year; education, from nursery through college, \$24.9 billion; housing, both rehabilitation and construction, \$8.4 billion; health, for training of doctors and nurses and other services, \$8.3 billion.

The document termed these outlays as "minimum budget" requirements for racial justice in big cities.

In employment, the document called for training in job skills needed in the immediate future

and based on industrial estimates; training of 4 million unemployed and schooling to the high school diploma level for 2.5 million former dropouts.

In education, the proposed budgeting asks for job training, upgrading of the quality of elementary and secondary school training, a network of nursery schools, new construction, higher teacher salaries and remedial education.

In housing, it said \$30 billion would be needed to replace completely 3 million slum homes and another \$12 billion would be needed to refurbish thousands of others.

On the health front, it urged a 30 per cent increase in physicians and at least 130 new medical schools.

## New Advance Step for Pensions Announced by Church Fund

★ Pension payments for retired and disabled clergy in the Episcopal Church, and those for their widows and children, will be increased annually hereafter under a new plan adopted by the Church Pension Fund, the official pension system for all clergy of the church.

An innovation in ministerial pension systems, the scheme provides for yearly adjustments in all outstanding and future pension allowances, as well as other benefits, to the extent that the averaged salary of clergy in active service increases from year to year.

The objective of the plan, described in a report issued by Bishop Mosley of Delaware, president of the fund, is to cope with the problem common to fixed pension benefits, that of shrinkage in purchasing power. It will operate within the 15% assessment the Church Pension Fund receives from the parishes, missions, and other institutions paying clergy salaries.

Studies made in preparation for the new step have shown that the averaged clergy salaries in the past 35 years have more than kept up with the rise in consumer prices. In the last 15 years these rose 32%, while the salaries rose 57%. Pension allowances under the fund's system are directly related to a clergyman's average salary in the active ministry. As a consequence, new allowances for retirement and disability have risen from year to year, corresponding to the increase in the average salary. Once granted, however, the pensions were fixed at a specific level, the result being that they decreased in value as the cost of living has risen.

Since the increase in the average salary of clergy in active service has maintained a relationship to that of consumer prices it provides a workable basis for the annual adjustment in pension fund benefits. In each of the past three years the

salary average has risen 2.8%, a figure indicative of the adjustments that may be anticipated from year to year.

Periodic upward adjustments have been made in the past in the fund's minimum retirement benefits, presently \$2,100, as well as in that for widows, which is now \$1,400. However, since 1958, when the whole pension structure was expanded by 20%, no adjustments have been made in those pensions which were above the minimum, though they were equally affected by the shrinkage in purchasing power. These will now receive the benefits of annual adjustments, along with the minimum allowances.

Special emphasis will be placed on the older pensions in correcting for the shrinkage in past years.

Once a given pension payment is adjusted to a higher level it will not be reduced. However, the extent of subsequent upward adjustments is dependent upon the average salary levels, as well as economic factors affecting the fund.

Beneficiaries of the fund will receive their first adjusted payments under the new plan in the late spring.

### BISHOP PROCLAIMS 1966 AS A PASTORAL YEAR

★ Bishop John Tiarks of Chelmsford declared 1966 a "pastoral year" in a determined attempt to increase personal relationships between clergy and laity.

In an announcement in his diocesan journal, he wrote: "I do not believe in the dictum that a house-going parson makes a church-going people; but I am very sure that it guarantees that the parson remains a pastor. The most significant effect is upon the man himself.

"So let the clergy be relieved of all but the most essential ad-

ministrative tasks — not forgetting that St. Paul included 'administration' among the 'gifts allotted by God's grace'. Let them cut deanery and diocesan committees at which they have no special contribution to make.

"Let them have the chance of tasting the joy of a ministry founded on person-to-person relationships."

He condemned as "utterly wrong" a widespread assumption in Anglican circles that a pastoral ministry based on visit-

ing the homes of the people is no longer possible or useful.

"The truth that all Christians have pastoral responsibility is as old as the church itself but it is easily overlooked in the pressure of 'keeping the show going,' he said.

"I know the pressures under which clergy and laity are working, but I still believe that to give priority to personal relationships is the best way of running the machinery. I ask therefore that 1966 be regarded throughout the diocese as a pastoral year."

## Kids from Episcopal Parishes Go to New York to Study City

★ White and Negro Episcopal youths plus staff members of the home department of the executive council held a pioneer five-day interregional conference in New York to study "the city" and its problems.

What did the visitors from five dioceses, north and south, like best? The subway — when it was running and before Transport Workers Union president Michael Quill set off a crippling citywide subway and bus strike.

How did they think the church had advanced their thinking in race relations? By having them mingle together at a conference dance, in discussions, as roommates — Negro and white boys were assigned rooms together at the Hotel Paris — and during after-hours bull sessions, they said.

The experience of living together, one white youth from a fashionable New York suburb conceded, was something of a surprise. He found himself more and more "relaxed" with Negro boys at the conference, which had headquarters at the cathedral.

The textbook for the youths'

get-together, ending Jan. 2, was Harvey Cox's book, "The Secular City" in which the author urges that "we must learn to speak of God in a secular fashion" to reach city people.

Teenagers, chaperoned by adults, not only tested the Cox tenets by what they saw in Harlem, where they visited Exodus House, a narcotics treatment center, among other places, but by what they observed in Manhattan churches, the automat, in the subway, on Fifth Avenue and in Times Square on New Year's Eve.

The 49 participating youths are teenage leaders in their own parishes in the dioceses of Tennessee, Southern Virginia, Mississippi, Upper South Carolina and New York.

According to Canon Walter D. Dennis, Jr., a Negro on the cathedral staff, several youths from wealthy New York suburbs were invited because "they have had no more real integration than white kids from the south." The group from Upper South Carolina were all Negroes, those from Southern Virginia were white, and the rest were racially mixed.

The conference was welcomed by Dean John V. Butler of the cathedral as a breakthrough in the "long and arduous" evolution of interracial justice.

In an introductory talk, Tolle L. Caution of the executive council home department, noted that New York and its swarms of commuters had been compared with a "beast" which inhaled people in the morning and exhaled them in the evening.

"In this day, in which so much emphasis is placed on life in the city," Caution observed, "we are mindful that in the beginning, in Genesis, we started as a rural society. But in the Book of Revelation, we look forward to a great city . . . We want, then, to appreciate the life of a place in which people have to pool so many of their interests, as for example transportation, in the basic things of life."

In their own words, three white boys and one Negro girl gave these opinions of big city life, with emphasis on the race revolution:

David Hornsby Bowditch, 17, of Yorktown, Va.: "I think, in the last four years, that my views have changed considerably about race. I'm glad of it, and I've met some great colored people. Of course, I come from a southern family — although Virginia is a border state and things are changing fast there — and four years ago I might have felt that Negroes are inferior, won't work and are always demanding something.

"But a combination of a few people have helped me change. We still haven't solved the racial problem in the church itself . . . But I think, from what I can see, this conference has been very effective . . . I still have some barriers, for instance dancing, and it takes time to break them . . ."

Deborah Harmon, 17, a Negro senior at a high school, Mem-

phis, Tenn.: "I've been shocked at the things I've seen in New York, but I like what I see. I wouldn't stay here, because I don't see how people are people here — they don't care. They throw paper on the sidewalk and they have 'don't walk' signs and it's noisy. We're friendly in Memphis and, yes, we have interracial things and they seem to work just fine. This conference is a good idea and I'm in love with all the kids. I think, in race, it depends on the people who make the start, who make the first impressions. . . ."

David M. Hart, 17, of Yorktown Heights, N. Y.: "My roommate at the conference was a Negro from Jackson and I've never met any Negroes from Mississippi. I've found they're

more like kids in the north than I thought. With all the prejudice that's going on, I'd imagine they'd feel pretty strongly against whites. But we had a lot of fun together, and I was very relaxed with them. It was surprising. . . . I think that because the kids here are connected with the church, they follow what the church says. I don't think they're prejudiced."

Ronnie B. Weiss, 15, of a high school, Newport News, Va.: "The racial thing doesn't bother me. I've never lived with a Negro, and having been placed with a Negro may be somewhat artificial . . . but not completely. I was surprised at Harlem. I got the picture, before, that it was a lot more broken down than it seemed to be."

## News Stories Involving Church Rank High in 1965 Summary

★ Church interest and activity ran high in connection with many of the top 10 stories of 1965 selected by member newspapers and radio and television stations of the Associated Press.

In order, the AP's major stories were:

Escalation of the war in Vietnam; Watts district riots in Los Angeles; great society legislation; power failure in the northeast; U.S. and Russian space flights and probes.

Civil rights Selma-Montgomery march; Dominican Republic crisis; death of Sir Winston Churchill; Pope Paul's peace mission to the United Nations and visit with President Johnson; India-Pakistan conflict.

Religious concern over the Vietnam war was vividly evident as the year neared its end. Numerous churchmen and church groups were strongly urging all possible effort to bring the conflict to the negotia-

tion table as soon as possible.

The largest public demonstration in behalf of negotiations was a November march on Washington by some 25,000 persons, called together by a committee that included religious leaders.

Protests to the Vietnam war included the self-immolation of Quaker pacifist from Baltimore and a Catholic peace worker from New York — events that, with draft-card burnings, sparked new consideration of the "just war" concept and definition of conscientious objection.

Pope Paul captured the imagination of the world with his peace plea at the UN; was credited with major responsibility for bringing about the Vietnam Christmas truce, and was lending his diplomatic power to new negotiation efforts.

Civil rights developments in the year saw prompt and wide-

spread interreligious involvement in the Selma voting rights march after television screens documented police brutality in Alabama.

Casualties of the racial conflict included Unitarian minister James Reeb of Boston, beaten to death in Selma, and Episcopal seminarian Jonathan Daniels, shot to death in Hayneville, Ala. In both cases, white local juries acquitted the alleged killers.

The devastating Watts district riot was followed by charges from some clergymen that churches had been negligent in serving the area. In the aftermath, churchmen were deeply involved in new efforts to prevent a recurrence of the riot.

Among legislative measures, religious interest probably was highest concerning the education measure which, for the first time, permits state aid to some students of parochial schools.

Churches also were prime supporters of the voting rights bill, the revamped immigration legislation, medicare, the \$1.1 billion Appalachia bill and other facets of the anti-poverty war.

### RELIGIOUS NEWS WRITERS

The 45 writers of religious news for secular papers, in their annual release, did not vary much from the AP story. Dialogues between churches was in their list, also Luci Johnson's rebaptism and the God-is-dead theology discussion.

At Syracuse University school of journalism the students made up a list of ten firsts, with five deaths recorded: Schweitzer, Buber, Tillich, and the two murdered in Alabama, James Reeb and Jonathan Daniels.

Bishop Pike got into only one release, the students thinking it was smart for his fellow bishops not to try him for heresy.

# EDITORIALS

## Episcopalians in Action

VOICES, in crescendo, warn that the church must get into the world or die. It is stated in various way. "Go where the action is," cries a slum priest. "God is more interested in justice than he is in religion," a bishop tells us, and spells it out in terms of race relations, urban renewal, international peace.

So at the year's end we did our research and found so much "church in the world", even when limited to Episcopalians, that we have to give them in headlines. However there were — and are — two areas of action which concern Christians throughout the world:

★ Vietnam, with official church bodies doing everything possible to end the war. This effort was stepped up as 1965 drew to a close but throughout the year the church universal was urging peace. An exception was the executive council of the PEC which sidestepped the NCC's "Peace in Vietnam" documents when some members said they had not had time to read them (Witness 12/30). Nor were there any Episcopalians among the 100 religious leaders to call at the White House to urge President Johnson to negotiate a cease fire and peace.

★ Race relations, again across the board, official Christian pronouncements have been on the side of the angels, whether dealing with situations in the U.S. or elsewhere, like South Africa and Rhodesia — this in spite of let's-take-timers and racists.

So we present the headlines of 1965 action by Episcopalians, with no attempt to list them in order of importance.

The Delta Ministry continues to be one of the major action programs of the churches, directed by the National Council of Churches, with support from the World Council. It has helped organize workers in factory and field; registered voters; carried on an extensive educational program for adults as well as children. Now it is aiding the Poor People's Corp. which is setting up coops for the manufacturing of wearing apparel — a self-help program of significance about which the Witness will report presently. There are two Episcopal clergymen working full time for the Delta Ministry; the Rev. Warren H. McKenna of the diocese of Mass., and the Rev. Harry J.

Bowie of the diocese of N. J. At the top level this work in Miss. is directed by a commission headed by Bishop Paul Moore, suffragan of Washington.

The visit of Bishop Chittenden of Erie to Vietnam, with a team organized by the Fellowship of Reconciliation which is headed by another Episcopal clergymen, Nevin Sayre, was action which brought little-known facts into the headlines.

Selma and what it accomplished for the civil rights movement is too well known to need repeating. Literally hundreds of Episcopalians took part, including Jonathan Daniels, martyr. Washington, D. C. was a part of this picture, with over 1,000 religious leaders picketing the White House carrying signs demanding federal action to end police brutality. Bishop Moore led a large group of Episcopal clergy in the line while Dean Sayre and others of the cathedral staff called on senators and congressmen to press for action.

A great job was done in connection with Selma by Frederick Sontag, Episcopalian and newsman. Charges of sex orgies, drunkenness and general misbehavior had been charged to the Selma-Montgomery marchers on the floor of Congress. Sontag lined up an interfaith team to disprove the charges. It was a four-page special in the Witness for May 20 and also got wide tv, radio and newspaper coverage.

Two southern bishops acted quickly in difficult situations. When St. John's, Savannah, sought to withdraw from the Episcopal Church rather than admit Negroes, Bishop Albert Stuart of Georgia issued a pastoral calling for a day of penitence and intercession for peace and unity. Coupled with it was a resolution passed by the vestry of Christ Church, Savannah, condemning "the political activities of the National Council of Churches." In Louisiana, Bishop Girault Jones read a lengthy statement at the diocesan convention which called for loyalty when parishes wished to withhold funds going to the NCC. He reminded them that the General Convention "has acted on this matter in as careful and as responsible a way as a legislative body knows how — our loyalty to the church leaves us no further ground for objection."

Likewise in the south, eight bishops in six dioceses have moved together in a non-profit

set-up to tackle the complex economic, social and cultural problems of Appalachia — Tenn, W. Va., SW. Va., Va., Lexington, W. No. Carolina.

In the St. Louis area, Bishop Cadigan of Missouri and Bishop Chambers of Springfield are leading their people in tackling the multitude of problems facing the sprawling area.

Indianapolis, after consolidating a number of enterprises now has an entire block, known as the Episcopal Urban Center, where the diocese will carry on its social service and welfare programs. Director is the Rev. Frank Carthy, and his assistant, the Rev. Alden Powers, has the special job of ministering to the unchurched, the atheist and the cynic.

Central New York, with the combined urging of Bishops Higley and Cole, voted \$30,000 to be in on the Syracuse program to mobilize the social and political pressures of the unorganized poor. Said Bishop Higley to the convention; "the revolution is on — old ways are worn out."

In Arkansas Bishop Robert Brown has lined up rice farmers who will send \$30,000 worth to

Hong Kong to keep alive through the winter children of refugees.

Throughout the church are committees in dioceses and parishes trying to care for refugees from Cuba.

Alcohol and dope are being dealt with effectively at several institutions, including the North Conway Institute and the Samaritan Halfway Society. New York cathedral also is dealing with a variety of problems through a series of seminars, the most recent one being on dope. A bow also to Bishop Donegan who stayed with integration in spite of loss of millions crossed out of legacies.

We haven't forgotten peace, unity, the liturgy where important things happened in 1965. But we have attempted here to draw a line between action and talk. This would also of course bring in a discussion of the new theology and the new morality. But all of these matters are largely talk, either in books or otherwise and may well be the subject of another editorial since Episcopalians have made great contributions in all these fields.

## TWO KINDS OF ECUMENICITY

By Frances Witherspoon

### WHAT A MAN AND WIFE TEAM DID IN LATIN AMERICA AND IN ROME

ECUMENICITY is in the air these days. And those fortunate enough to have heard Pope Paul's ringing "Never Again War!" at the U. N.'s General Assembly, or to have recognized at his celebration of the mass at New York's Yankee Stadium some of this country's foremost Protestant clergy — Episcopalians prominent among them — must have gained a new vision of what such getting together of once sorely divided Christians could mean for the future.

But to extend the term from its more usual meaning of reconciling religious groups to its larger world-wide implication, there is surely another kind of ecumenicity desperately needed and sorely lacking in today's economically divided world. This is due, of course, to the ever-widening, ever more painful, gap between the "haves" and the "have-nots" among nations, and, even more conspicuously, among the inexcusably exploiting rich and the suffering poor — white

and black alike — who at long last are raising bowed heads to struggle for the rights so long denied.

Hildegard Goss-Mayr, recent welcomed visitor to the United States, and honored guest as October's Seabury House conference of the Episcopal Pacifist Fellowship, is one of today's most ardently committed workers in this double field — the religious and the socio-economic.

Born in Vienna in 1930 of a deeply spiritual Roman Catholic family, the growing girl was surrounded by evidences of the oppressive Nazi regime. But she refused the hatred it engendered, so imbued was she with the truth and power of Christ's command to forgive, even to love one's enemies.

After graduating and obtaining her doctorate in philosophy — she is also a gifted linguist — Hildegard Mayr began to travel for the Inter-



national Fellowship of Reconciliation and work from its peace center in Vienna.

Undeviating opposition to all war and to every form of violence, and aided by a most winning personality — those who met her at Seabury House would remark on the radiance of a truly lovely face and the charm of a figure youthful still at 35 — make it possible for Hildegard Goss-Mayr, as she had now become, to cross apparently closed barriers and gaily wave aside iron curtains. Indeed, she and her husband, Jean Goss, who had belonged to the union of railway workers in France before joining the staff of IFOR, when they attended a youth festival in Moscow, distributed hundreds of leaflets listing FOR peace principles translated into Russian, in Moscow's Red Square! Police looked tolerantly on. Some actually aided!

In Poland, Yugoslavia, Hungary, Italy, Spain and Czechoslovakia this vibrant young woman, sponsored by a few courageous church leaders, drew to her lectures students and seminarians whose tradition was Catholic like her own. But it was not long before she was also attracting disgruntled workers and young intellectuals become avowed Communists, committed to world-wide armed revolution to cure the world's ills.

### Non-Violent Revolution

WITH THAT INNATE ability to unite opposing elements, Hildegard Goss-Mayr succeeded in getting opposite groups together. She left converts pledged to work for a new social order, resting not upon coercive military power, but upon universal brotherhood, an order in which grinding poverty and injustice would neither be tolerated nor overcome by further sacrifice of human life, but by persistent appeal to the decency latent, as she insists, in even the most selfish and autocratic of men.

Non-violent revolution to transform economic systems that divide populations into classes and crush millions of the human family on every continent — this it is, then, that the Goss-Mayrs began to promote in those parts of Latin America especially where extreme poverty, illiteracy, disease and early mortality prevail to an almost incredible extent.

Equally noteworthy has been their work in Rome during the sessions of the Vatican Council. For it is the ardent hope of these young Christian apostles to persuade their beloved church to abandon forever the concept of the "just war"

as utterly contrary to gospel teaching. They urged it to condemn war unequivocally for any cause whatsoever together with not only the use, but likewise the production and stock-piling of nuclear weapons for so-called "deterrence."

With exemplary patience, Hildegard Goss-Mayr met time and again with such church liberals as Cardinal Suessens, whom some of us heard interpret to the U.N. Pope John's momentous *Pacem in Terris*. The final statement of the council, which condemned the arms race and acts of war involving weapons of mass destruction and criticized the theory of deterrence, emerged from protracted study and discussion. In initiating preliminary discussions and striving for a sound theological groundwork, the Gosses played a vital role.

### In South America

PRELIMINARY TOURS during the winter and spring months of 1962 through the Spanish-speaking countries of Columbia, Chile, Argentina, Uruguay, Peru, together with parts of Brazil, countries where Catholicism prevails, though with Protestantism growing, revealed so alarming a situation that the Gosses determined to concentrate further efforts in this part of the world.

Two instances illustrate. In Peru, not far from the city of Lima, they learned of some half-million Indians living in conditions of filth little better than the pigs they tended for the cities' pork! Again, in the high Sierras, where often no rain falls for eight months, a Methodist minister reported a desperate case, all too typical. An absentee landlord, who had long since ceased to cultivate his hacienda, one of the few places where water was still to be had, turned a deaf ear to the pastor's plea to allow the starving workers to return, use the water and plant the soil. Whereupon the brave pastor himself led the pitiful procession onto the land and faced arrest and trial. Fortunately, the court upheld him, and he was at length able to persuade the reluctant owner, moved at last to a degree of pity, to sell the land to the "invaders" for prices they could manage.

Near Recife, the Gosses themselves came upon a similar situation. They found some 1500 dispossessed men, women and children building crude huts with sticks and palm-leaves, prepared to settle on forbidden land. Accompanying the leaders, they joined in appeal to the mayor. Moved by such distress, he induced the govern-

ment itself to buy the land and sell it cheaply to the hungry people.

In conditions like this, Jean and Hildegard were dismayed to find that with notable exceptions—such as here and there a truly devoted bishop—even cardinal and Catholic leaders who should have been first to plead the cause of the poor and most eager to direct the rising tide of rebellion into nonviolent and constructive channels, were often standing aside. Unsupported, then, by their church and perceiving few signs of willingness on the part of owners and industrialists to surrender privilege, it was well nigh inevitable that labor leaders, young intellectuals, even some of the sincerest of the younger clergy, should look for solution in a violent Marxist revolution to overthrow Latin America's power-structure and free its common people—in short to civil war!

### Theology of Peace

TO THIS TRAGIC PROSPECT the Gosses offered their theology of peace based upon God's divine love for all his sinning and suffering children. First, they presented introductory letters to the Catholic hierarchy. Doors of universities and seminaries were opened for lectures and meetings where discussion, even with those of opposing views, augured well for better understanding.

Next, the Gosses sought out Protestant known to be working for social and economic reform but opposed both to violence and to undue political pressure. As an organization, the Fellowship of Reconciliation is not yet organized in the continent's northern sections though growing in Southern Brazil as the Movimento de Reconciliaco.

In a number of places, however, such as Montevideo, Uruguay, where the Rev. Earl Smith was doing telling Christian work, individual FOR members lent valuable aid. Orthodox church leaders were also induced to attend joint meetings. This real ecumenicity was promoted between the three religious groups, to the double end of harmony among themselves and for more effective efforts toward bettering the human situation.

Far from complacent about their accomplishment in a scant two and one half months but hopeful that when they should return to South America for a longer stay, they would find the seeds planted beginning to bear fruit, the

Gosses left for Rome to work, as described, for peace among leaders in the Vatican Council.

In April, 1964 they returned to South Brazil, accompanied this time by a Protestant assistant and — vital to their personal happiness — by a pair of delightful twins, a girl and a boy of four years! Five of the next eleven months would be spent in Rio de Janeiro and Sao Paulo, chiefly in the latter.

In 1962, year of their earlier visit, this humming industrial city of four million people of all colors and nationalities, had presented scant unemployment, despite the steady stream of exiles escaped from the poverty-stricken north. Favellas, or slums, were less in evidence than in beautiful Rio, overlooking the sea. Still, beneath surface calm under paid workers were stirring, aware of the contrast between their lot and that of their employers. Yet, with the political situation apparently stable, the "right" — conservatives and military — and the radical "left" were not thus far in open conflict.

### Religious Groups

AMONG RELIGIOUS GROUPS the visitors had found to their disappointment that many of those most active for reform, such as the socially-minded Dominicans, possessed little awareness of the possibility of a revolution of faith and persuasion to achieve their goal. Students from state, Protestant and Catholic universities were conducting endless strikes to open education to the whole people, not merely the 2% comprising the privileged classes. The Christian Democratic Party, led by an aggressive deputy, conducted bitter debate in Parliament.

Yet it was this same deputy who had made it possible for the secretaries to attend a large conference in Belo Horizonte, composed of lawyers, doctors, scientists and theologians. Here the Gosses had had opportunity to urge the building of bridges of good will and of appeal to the military to forego the use of violence to put down popular unrest.

There had been other encouraging signs. A big meeting in cathedral square had brought together Christian churches, the Jewish community, and even awakened Negro associations in a true ecumenical effort to combat discrimination by non-violent means. Working committees had been formed. The Gosses had left in hopeful spirit.

But in 1964, political skies had seriously dark-

ened. The March 31st Revolution had deposed Goulart, reputed leftist but unsuccessful in promised reforms. The military had taken over. Peaceful petitioners, roughly handled months earlier, still languished in jail without trial.

Bravely the Gosses set to work to organize all the forces, religious and secular, determined to continue the struggle. They appealed to those within the churches to realize how their apathy had been at fault, how their failure to show to the world more than a facade of Christ's teaching, had been in large part responsible for continuing evils. To the young Marxists they pointed out that non-violence, "truest weapon of the poor", would prove the most effective course.

### Christian Go Underground

LEAVING Sao Paolo for the time — they would return later for more extensive work—the Gosses made a second trip through Brazil's northeast, that part of the country first settled by the Portuguese. Besides the few scattered cities, this is the vast rural section where agricultural methods even today are of the most primitive — the hoe is still chief instrument — and where the feudal system, imported by the colonizers, practically unchanged through the centuries, holds twenty million half starving people in a state of bondage amounting to practical slavery.

Now seven months after the "revolution", as in the south, a worsening situation presented itself. The city of Recife seemed to concentrate in its borders every conceivable problem. Conservatives and radicals could no longer hold dialogue. Many of the finest young Christians, seeing no way out save through violence, had gone underground.

On the other hand, Natal, one of the poorest cities, had developed a genuine forward movement. Priests, nuns, and lay-people, working together, through radio-schools were educating the illiterate, training them in crafts, encouraging them in unions, to assume responsibility to gain the justice and equality that should be theirs. Here again, the Gosses could feel that despite almost overwhelming odds, the concept of a non-violent revolution based upon New Testament teaching, was gaining ground.

What they had experienced in north and south alike, convinced Hildegard and her husband that the vital need throughout the entire continent was for a network of training-centers where reconciliation principles could be taught to those who would work in future in the churches, in

political groups, and in the colleges. Once more in Sao Paulo, they were happy to announce the appointment of a permanent secretary to carry forward the work. An impressive conference of some forty persons prominent in the new, non-violent approach, marked the high point in their Brazilian sojourn.

Leaving last April to return to Vienna and then to the Vatican Council, Hildegard Goss-Mayr flew to New York in October for the Seabury House conference and a six weeks visit to the United States. Her story of spiritual adventure was related with her characteristic vivacity and charm to absorbed audiences all the way from New York to California.

"She is a marvelous emissary for the IFOR" was the comment of W. H. Ferry, vice-president of the Center for the Study of Democratic Institutions. A Presbyterian minister in the east was struck by the "vivid color" and "spiritual depth" of her message. But perhaps the simplest and truest word came from a teacher in a fashionable New York girl's school who wrote, "She lives in Christ so thoroughly that one can't help feeling he is speaking through her."

## Revision of the Marriage Office

By Kenneth Hughes

*Rector of St. Bartholomew's, Cambridge, Mass.*

WE HAVE an enviable and in some respects an incomparable office for the solemnization of holy matrimony. It is used over radio and tv whenever a wedding is broadcast. We are therefore prone to believe that it is the perfect ritual. The commission on liturgical revision seems to think so too. They have proposed only two minor revisions in this office.

I propose two major deletions: the charge to the contracting parties, "Be ye well assured that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful."

This simply is not true today. Any thinking parson must say this with tongue in cheek for he knows differently. It was true in the middle ages and for some time beyond when bishop and judge sat side by side on the same bench dispens-

ing canon and civil law which were co-equal. The only place where this pronouncement is true today is in Spain. That is because present-day Spain is still in the middle ages. The church there still does have the authority to declare on the lawfulness of marriage. The children of all non-Roman marriages are officially bastards and their parents are living in "sin."

Happily, this is no longer so elsewhere. The church can no longer declare on the lawfulness of marriage. Its function is only to invoke God's blessing upon marriages pronounced legal by the state under one law. The state has accorded the clergy the privilege of being marriage officers but their say-so is not final. The state dictates the terms of legality. The license it issues, and without which the clergyman cannot act, is often "otherwise than as God's word doth allow." The church can but take it or leave it. Those who do not wish to take our terms go freely to city clerks, justices of the peace or other officers of the state. And their marriage is lawful no matter what the church says.

In trying to declare a marriage "not lawful" we are holding on to a long-lost authority — an authority that is well lost. Scores of marriages are being made every day in utter disregard of God's word and they are lawful because the state says so. The canon law is now subservient to the civil law. So let us stop kidding ourselves and delete this medaeval pronouncement from our marriage office.

The second deletion: the charge to the congregation, "Marriage is instituted of God..."

good, but here's the rub, "and is commended of St. Paul to be honorable among all men."

### Second-Class Citizens

LET US EXAMINE this "commendation" from Paul's own writings. Is this true? "It is well for a man not to touch a woman." "It is better to marry than to lust" . . . "would that all men were even as I am — single." By what stretch of the imagination can this be called commendation? It is rather condemnation. Paul did damage to marriage. He is the inspiration of Christian monasticism. He gave advice to wives about "submission," and prohibitions to women contrary to the equality of all persons in God's sight which have retarded the equal status of women in our society. Women are still rebelling against this second-class citizenship in the kingdom of God where we are assured "God makes no distinction." He wants the best brains, the best devotion and insights to govern his church whether housed in the form of a male or female.

The exclusion of women from our House of Deputies and from the priesthood can be traced to Paul. He put the authoritative stamp of scripture upon the anti-feminist mores of his day — mores which would long since have died a natural death were it not for his formidable imprimatur. Paul has no place in any marriage office. He would, of all persons, be the most surprised by what our marriage office ascribes to him.

Our Book of Common Prayer cries out for revision. It is out of date in many ways and nowhere is this more urgent than in the marriage office.

## LOVE ME, DADDY, WITH ALL YOUR TUBES

By William B. Spofford Jr.

*Dean, St. Michael's Cathedral Boise, Idaho*

H. G. WELLS, George Orwell, Aldous Huxley, Kurt Vonnegut, Rick Raphael, Ray Bradbury and Rod Serling have been introducing us to the twilight zone for quite a piece now. And, both subliminally and a bit consciously, we've known that the world of taped Nothingness has been moving in on us with an electronic smile and outstanding efficiency. Day by day, the data accumulates. But that's o.k., really, because we can't be touched.

Automation and cybernation, we whistle, only hits the low level jobs which no man can do with

dignity anyway. You know — turning nut 870356 on the auto line, loading a piece of cargo on the freighter, running elevators, cleaning the floors and spraying the windows. We simply have to program education and retain those folk into occupations with more substance and value. But, honest now, there will always be a need for us — the lawyers, the doctors, the priests, the writers and the artists. So what's new?

Speaking to the American Association for the Advancement of Science, Dr. Kenneth M. Colby, psychiatrist at the department of computer

science at Stamford University, announced that "there are many people who would rather talk to a machine than to a psychiatrist" and machines are being developed which can do the job. He reports that so sensitive could such a computer be that alcoholic businessmen, illegitimate mothers, anxiety-ridden parents and the distraught of all varieties could get instant psychotherapy, hundreds at a time.

The distressed person could either type out his message of conflict directly into the machine or speak into it. Meanwhile, his facial expression and attitudes would be observed via closed-circuit tv, and a psychiatrist would sort of assist the machine in making evaluations. The machine would deal with such items as tone of voice used, the groupings of words and the sequence of ideas. And then, voila, a new being and an adjusted person. No more twenty dollar sessions every day for three years, brother. It sounds cheaper and promises to be helpful.

It appears to me that law is, fundamentally, the remembering of precedents and putting them in the right order and sequence to make a logical case. Recently, I visited the bowels of one of our larger legal firms. There, in an impressive library, at least ten legalists in training were poring over tomes, avidly jotting down notes and distilling legal memories contained in the books. One good machine, with adequate lights, blips, burps and tapes could do it a hundred times faster and a thousand times more accurately than all of them put together.

Dietrich Bonhoeffer talked about "cheap grace." His words, as always, had force and power. Now, how about "instant grace." We brain-stormed a bit and decided that we could spend a lot of time on the ski-hills and golfing and in the garden with the addition of a couple of machines. No more need to announce that we'd have a time for the sacrament of penance, if anyone wanted to share it. Just go into the chapel and there would be our new canon — old No. X-007-520-B—plugged in and ready to go. And the seal of the confession would be complete, because the tape would automatically be erased on completion.

Fundamental, of course, would be to have the eucharist computer. That doesn't even have to be in the cathedral. After all, old P. K. Wrigley supported the Cubs by collecting pennies with automatic salesmen in the subways for years. Same principal, really. Sort of like the do-it-yourself portrait kits in an amusement area. Go

in, make your offertory in the slot, and the appropriate words would be said and the appropriate elements distributed. Issuing forth would be the New Being, raring to go.

Marriage? Heck, our new canon would be even more unctuous and callous than a Nevada marriage merchant, and IT would have it's own built in music. No need to call Mabel, the little woman, out of the back parlor to render "O Promise Me".

And I bet that, with the help of a mathematician — or, God save the mark, a machine — I could easily tape all of the great thoughts and words of theologians and thinkers from Socrates and St. Paul through William Temple and Bonhoeffer and Paul van Buren and tell IT to produce a sermon. The product, I'm sure, would be a shoo-in for inclusion in "Master Sermons, 1968-69". As a matter-of-fact, I guess that all the sermons would have to be by-lined with the phrase "by The Rev. No. C-504-007-X" and his kin that year.

As my Christies became more graceful from those many free hours on the top run of Mt. Baldy at Sun Valley, I would probably come to the conclusion that, while God is not dead, Man sure as hell is. And the anthem sounding through the cosmos wouldn't be Eight Little Preludes and Fugues by Johann S. Bach but the Hallelujah Chorus A Go-Go as redone and revitalized by "IT".

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## A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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# - NEW BOOKS -

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E. John Mohr  
Book Editor

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*THE EPISTLE TO THE HEBREWS*, by Hugh Montefiore.  
Harper and Row. \$5

Clergy, and other concerned persons who do not pretend to detailed technical knowledge in the area of biblical studies, often inquire as to the best commentaries currently available. As far as the New Testament is concerned, they can do no better than to have at hand the volumes presently at hand in the Harper's New Testament Commentaries series, of which Hugh Montefiore's *The Epistle to the Hebrews* is the latest to be published.

These commentaries are uniformly excellent, and without exception written by scholars of competence. In format they parallel the older Moffatt New Testament Commentary series, offering the reader a running connected exegesis, and making judicious reference to the original Greek text, but in such a way as to create no problem for those who do not know the language of the early church. This later series, however, has the advantage of more recent scholarship — e.g., frequent use is made of insights proffered by the discoveries of the Dead Sea Scrolls — nor are the individual writers required to use as their base one particular translation of the biblical text, as, of course, was the case with the older series (Moffatt's translation).

Prof. Montefiore's recent contribution — he is the distinguished canon theologian of Chichester Cathedral and vicar of the Church of St. Mary the Great, Cambridge — is of a high order. Of special interest is his contention that Hebrews was, in all probability, written by Apollos while he was in Ephesus to the church at Corinth sometime between A.D. 52 and A.D. 54. Apollos' chief concern was to prevent a threatened backsliding of Jewish Christians in that community into the Judaism from which they originally came.

Authorship of Hebrews by Apollos, of course, is not a new idea. It was first proposed by Luther. But of particular interest is Montefiore's attempt to demonstrate that the first four chapters of St. Paul's 1 Corinthians are best to be understood against the background of Hebrews. That is, Apollos had written first to this community; and his words had been twisted and misinterpreted by the readers in such a way as to serve as ammunition in

their repudiation of Paul's leadership. Montefiore writes as follows: "Paul is, in 1 Cor. 1-iv, defending himself against the charge that he is inferior to Apollos. Cephas enters the argument (1 Cor. 1. 12, iii. 22) but the real question of the moment concerns only Paul and Apollos (1 Cor. iii. 5, iv. 6). Possibly this is because Apollos was Paul's friend and so he had a real chance of winning over the 'Apollos party'. Paul seems to have been in a difficult position. He had apparently the highest opinion of Apollos, who seems later to have been his friend and companion (Titus III. 13). He did not write a word against him, yet it would seem that he alluded to the Epistle [Hebrews] that Apollos had written, and to the wrong use that was being made of this letter by the mutinous Corinthians."

The author himself readily admits that his arguments fall short of proof, and that they must be judged by their cumulative strength. And the over-all value of his exegesis of the text is not dependent upon whether or not one accepts this new thesis. It is striking, however, how frequently it does throw light upon texts in both Hebrews and 1 Corinthians (see, e.g., his discussion of the references to baptism and the laying on of hands in Heb. 6:2). This reviewer finds Montefiore's arguments worthy of serious consideration.

Turning to other matters, the author finds much in this document that betrays the influence of the Alexandrian Jew, Philo Judaeus. He notes that Apollos was a native of Alexandria, and adopts approvingly the earlier words of Menegoz and Spicq to the effect that the writer was "a philonian converted to Christianity."

More important, perhaps, is the manner in which Montefiore repeatedly stresses this document's close relationship with the remainder of the New Testament. Not only are there frequent, and expected, references to the Corinthian correspondence, but also to the Lucan and Johannine traditions. Hebrews is not, as is sometimes imagined because of its special stresses and language, a document semi *sui generis* and standing in a kind of splendid isolation apart from the remainder of the New Testament. Actually — and this quite apart from whether Montefiore's thesis as to authorship, etc., is correct — it is a closely and imaginatively reasoned exposition of that primitive kerygma which lay at the ground root of the primitive Christian faith.

Lastly — and here the importance of the author's thesis is apparent —

there is the matter of Hebrews' "high" Christology. More than one scholar has suspected that the Johannine Logos Christology represents not something entirely new, but rather is the development and systematizing of a tradition that had already been around for a long time, and of which we find evidences in an embryonic form in such texts as Hebrews 1:1-4, Col. 1:15-20, and 1 Cor. 8:6. Now if in fact Hebrews was after all written in the early fifties instead of at the turn of the first century, we have here further evidence of the very early rise of serious and detailed Christological reasoning in the life of the primitive church. For that matter, as the author notes, "If the general hypothesis here put forward finds favour, Apollos rather than Paul may have been the early church's pioneer in the realm of Christology."

It would be gratuitous for this reviewer to point to isolated instances where he disagrees with the author's interpretation of particular texts. This volume is a distinguished addition to the series of which it is a part.

O. SYDNEY BARR

*Dr. Barr is Professor of New Testament, General Theological Seminary, New York City.*

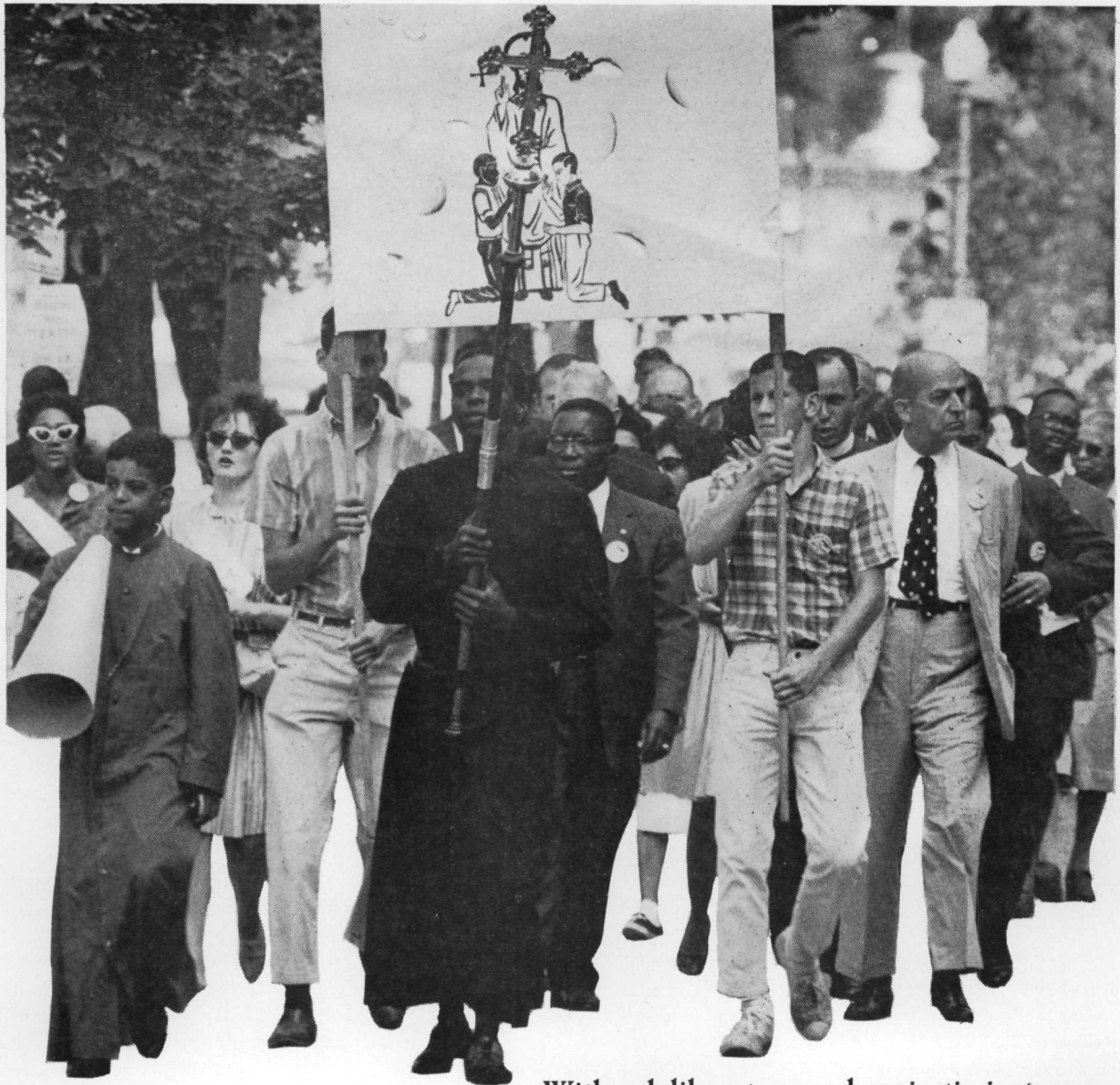
*JESUS, HISTORY, AND YOU*, by

Jack Finegan. John Knox. \$1.95

The strangest thing about this book is that it is written by a professor of the Pacific School of Religion, which as always been a stronghold of liberal scholarship. Another strange thing is that it purports to deal with history, and makes no effort to evaluate the historical data. It is a fundamentalist interpretation of Jesus, bolstered by innumerable quotations from modern writers.

Dr. Finegan's first three chapters accept the Davidic lineage of Jesus, the star of Bethlehem, and the Virgin Birth. These are clearly matters of faith, but not of history. He also accepts both the genealogies of Jesus as given in Matthew and Luke, although they do not agree and are traced through Joseph rather than Mary. If Joseph was not the father of Jesus, it is hard to see what importance the genealogies have. But, says Dr. Finegan, Jesus was the *legal* son of Joseph. Is there evidence for this? But granted that Jesus was the legal son of Joseph, that fact would not alter his lineage. Dr. Finegan also notes that the Lucan genealogy contains 77 names — denoting generations — and goes all the way back to Adam; 77 generations between Jesus and

(Continued on Inside Back Cover)



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They beat—and a Voice beat  
More instant than the Feet—  
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

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# British Religious Journals Urge U.S. to Rethink Vietnam Policy

★ United States policy in Vietnam was sharply questioned by two British religious periodicals which agreed that the time had come for some rethinking.

One was the Catholic Herald, a weekly with more than 100,000 subscribers, and the other was the new interdenominational fortnightly, The New Christian.

The Catholic Herald devoted a long editorial entirely to Vietnam, declaring that "the most urgent necessity now is for Mr. Johnson to get his objectives on Vietnam straight."

"Is the U.S. there to fight indefinitely a war it cannot possibly win and yet cannot afford to lose?" it asked. "Is it

there to bring the North Vietnamese and the Vietcong to the conference table? Is it there to help the Vietnamese people, who are the real victims? Or is the whole business an elaborate tactical exercise on the part of China and the U.S., a game of testing one another's nerve and stamina in advance of a possible world war three as the Spanish civil war was a prelude for world war two?

"Whatever the U.S. policy is, it should be spelt out clearly for Americans themselves and the whole of America's allies to understand. For unless it is, more and more thinking people — and this will include more

and more Christians — will be forced to obey a conscience which tells them that the present slaughter is both unnecessary and immoral, so that they can have no part in it."

The New Christian devoted its lead editorial to Vietnam. It said both America and Australia are afraid that if the whole of Vietnam goes Red it would lead to a Communist take-over of the whole of South-east Asia, and "there can be no disputing the validity of that belief."

However it said that whether that justifies the U.S. policy in Vietnam is "quite another matter; for the fact that their presence in that part of the world has strengthened the Communist hand is beyond doubt. What is more, the entire U.S. policy in that country has done more to bring discredit to the democratic way of ordering society than anything devised by Communist propagandists. On at least three counts their action and policy in Vietnam stands condemned."

The New Christian listed these three counts as:

- American support for the Diem regime and the succession of weak governments that followed their refusal to implement the provisions of the 1954 Geneva agreement for free elections by July, 1956

- the build-up of U.S. army forces in the south, for which

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## Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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“there can be no moral justification;”

• American contentment in proping up whatever administration emerged from the series of plots and counter-plots among the administrators of the south, no matter how oppressive or dictatorial the attitude of each has been.

On an inside page, the New Christian published a letter signed by 33 members of the Church of England's Theological College of the Resurrection at Mirfield, Yorkshire, which declared: “We, the undersigned majority of the college common room, have become increasingly concerned about the methods of warfare used by the United States air force in Vietnam.

“We are now satisfied that numerous non-combatants have been subjected (intentionally or otherwise) to bombing attacks of the most barbaric nature, including the indiscriminate bombing, with napalm and other chemicals, of villages suspected of harboring Vietcong, with the consequent deaths in a hideous manner of many civilians; the bombing of hospitals and medical centres; and the bombing of the Red River dam complex.”

The letter called on the British government to disassociate itself from, and strongly protest against, “all United States atrocities in Vietnam.” It further pleaded with all readers to register their disapproval of the British government's “silent condoning of these atrocities by writing to their MPs and church leaders.”

## BISHOP PARSONS ANTHOLOGY

Edited by Massey Shepherd

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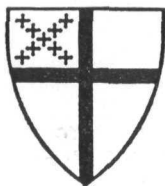
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# Pope Paul Sends Peace Appeals To Heads of Communist States

★ Pope Paul sent New Year's messages to Soviet President Nikolai Podgorny and Red China leader Mao Tse-tung urging them to help end the war in Vietnam which "constitutes a grave threat to the peace of the world."

The occasion marked the first time that a Roman pontiff had addressed peace pleas directly to the Russian or Communist Chinese governments. He sent similar messages to the Presidents of North and South Vietnam.

Pope Paul told Mr. Podgorny he had been encouraged to address his "respectful and pressing appeal" to him by "the recollection of the sufferings and the sorrow endured by the Russian people in the course of the last world war."

Declaring that "the conflict bloodying this unhappy land (Vietnam) constitutes a grave threat to the peace of the world," he said "we are convinced that an intervention of your government would honor your government before history."

"It would," the Pope continued, "weigh greatly in leading the belligerents to a cessation of hostilities as a prelude to a final pacification envisaging the work of reconstruction of the country in independence."

"Interpreting the anxious aspiration for peace which animates all humanity, we address this appeal to you with confidence at the same time that we express to God on the threshold of the new year the most fervent wishes for the prosperity of the Russian people, who are always so dear to us."

Pope Paul, in his message to Mr. Mao, said he was appealing to him "in the hope that you

will want, in this painful crisis, to help favor a just solution safeguarding the independence of the country."

"The prestige that China has today rightly draws to itself the world's attention," he said. "An intervention on China's part would honor her in the eyes of humanity and would permit a hard-tested people to resume in peace the work of reconstruction made impossible by the continuation of the war. We beg you to accept this appeal, as well as the best wishes that we make before God for the Chinese people on the eve of the new year."

In his message to President Ho Chi Minh of North Vietnam, the Pope urged that "nothing be neglected to attain a peace so deeply desired and which will deliver humanity from a terrible menace."

In addressing Gen. Nguyen Van Thieu, the South Vietnamese chief of state, the Pope referred to the interruption of air bombings of the North, and said this allowed "hope that nothing will be ignored to spare new sufferings and sorrows to peoples who are particularly dear to us and who have already been so tried by the war."

## NEW BISHOP DEFIES GOVERNMENT

★ Bishop C. E. Crowther, newly-consecrated bishop of Kimberly, created a stir in Johannesburg, So. Africa by publicly announcing that he intended to apply for a permit to visit the Negro reserve north of Kimberly "to continue humanitarian work for needy Africans there."

He said he had decided to ask for the permit after reading in a local newspaper that the

authorities would refuse his request.

The 36-year-old bishop — English-born but an American citizen — had earlier caused an outcry in pro-segregation quarters by his visits during Christmas to 85 Negro families who had been moved to the same reserve from a squatters' camp in a disused diamond mine in Kimberly.

After seeing the families, Bishop Crowther issued a statement saying he was shocked at their "indescribable suffering" and would organize an emergency food relief program for them. The bishop himself distributed food among the families after a storekeeper was prevented from doing so.

Local authorities afterwards issued a statement denying that the living conditions of the families were bad.

In announcing his intention to visit the Negro reserve, Bishop Crowther said: "The idea that a bishop can be refused permission to minister pastorally to people in his ecclesiastical jurisdiction presents the priest or bishop with an issue of principle. If a dying man were to request the priest or bishop, would I have to apply to Pretoria — the capital — for permission to minister?"

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# - NEW BOOKS -

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(Continued from Page Fourteen)

creation. The doctor seems to accept Bishop Ussher's chronology. How strange for an archeologist!

The book contains some pleasant homilies on the life and teachings of Jesus, but can hardly be considered a contribution to our knowledge of the Jesus of history. We really don't need a biography of Jesus. In the gospels we have his basic teachings. What we need is that mind in us that was in him.

OSCAR F. GREEN

*The reviewer is chairman of the division of ecumenical relations, Diocese of California*

**THE TRUE WILDERNESS**, by H. A. Williams. Lippincott. \$2.95

"The true wilderness", which is both the title of this book and one of its chapters, is that wilderness which is inside of each one of us, that "sense of being alone—boringly alone, or saddeningly alone, or terrifyingly alone." "Christ's glory", on the other hand, "is his full and satisfying communion with all that is." The theme that runs through these twenty-one superb sermons is that through Christ, and like him, we too may pass through this wilderness to the glory.

Here is preaching at its best, the proclamation of the word with clarity, conviction, painful honesty, timeliness and concern, by the dean of chapel and tutor of Trinity College, Cambridge, to the body of students, and from where he is to where they are. With such a preacher how could they fail to hear? These sermons are a joy to read, and they read like sermons, living things. This reviewer could not resist reading several of them aloud to a willing listener.

They cover explicitly or implicitly the course of the Christian year, though originally they seem to have been delivered as a Lenten course. They glow with devotion and commitment to the Lord Jesus Christ. They are a personal testimony of faith, as the paper cover puts it, "a deeply personal book on the Christian adventure of discovering our true selves." Of his own true self and of us the preacher speaks, one makes no doubt.

Those who have read other books by this same author, or essays, or the startling press reports of some of his public statements may be inclined to feel that he is a more satisfactory pastor than he is a theologian. In the background of these addresses, and often in the fore-

ground is "new theology" indeed. "Lent we discover is Easter in disguise" may well be true in "old" theology, but in the "new" — and often in these sermons — it seems rather to suggest a stoical "grin and bear it" kind of solution to the human situation which to a good many of us is not too easy to bear! Beyond the author's words, and through them, I see the old-fashioned Risen Christ, and I have a suspicion that this preacher does, too.

— LESLIE J. A. LANG

*Dr. Lang is Vicar, Chapel of the Intercession, Trinity Parish, New York City.*

**THE SPIRITUAL DIMENSION OF PERSONALITY**, by Agnes Sutherland Ronaldson. Westminster. \$3.95

Dr. Ronaldson develops her thesis that man is not merely a psycho-physical organism, but also should be seen as a psycho-physical-spiritual unity. In order to substantiate her thesis much in modern thought relating to this topic is examined. The result is a worthwhile effort that should be useful for religious education courses, introductory work in the relation of psychology and religion, and other allied endeavors.

Except for a brief discussion of Frankl's logotherapy, no other considerations is given to what is perhaps the most important development in this field at present: existential psychoanalysis as expressed by Binswanger, May, et. al.

— JOHN E. SKINNER

*Dr. Skinner is Professor of Philosophical Theology, The Divinity School of the P. E. Church is Philadelphia.*

**THE NEW TESTAMENT: ITS BACKGROUND, GROWTH, AND CONTENT**, by Bruce M. Metzger. Abingdon. \$4.75

This volume, designed primarily as a basic textbook for preparatory and first year college students, is a well written and lucid introduction to the area of New Testament studies. Its concern is not with meaning, but, as the author himself states, it seeks to "supply basic information concerning the content of the New Testament and important aspects of its historical background, as well as to let the reader see something of the critical processes by which scholars have sought to solve some of the chief literary problems of the gospels." And its somewhat conservative stance is due, at least in part, to the writer's expressed intention "to avoid extreme or partisan positions which — as past experience teaches — are almost certain to be

modified or abandoned in the future."

Part one outlines the background and context of Christian origins, dealing with the political, cultural, and religious history of both Judaism and of Greco-Roman paganism. Part two concerns itself with the nature of the sources, and what can be derived therefrom as to the life, ministry, and teaching of Jesus. Part three, entitled *The Apostolic Age*, examines in turn Acts, the career and letters of St. Paul, and the remaining writings which illustrate so clearly the many-sidedness of early Christianity.

Prof. Metzger himself points to danger of popularization, that "in making the complex clear, one may also make it appear simple, or, in making the debatable plain, one may also make it appear certain." And one cannot but wonder if students and readers in general would not respond with greater interest to an introduction of this kind if it did reveal more of the complexities and more of the real life flesh and blood diversity to which the New Testament and its historical problems bear witness.

The author is presently George L. Collord professor of New Testament language and literature at Princeton Theological Seminary. He has lectured and written widely, and is known especially for his highly significant research in the field of textual criticism.

O. SYDNEY BARR

*Dr. Barr is Professor of New Testament, General Theological Seminary, New York City.*

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