

# The **+** WITNESS

JANUARY 7, 1965

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For Christ and His Church

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## Story of the Week

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### Many Dramatic Events Recorded By Churches Throughout World

One of religion's most dynamic and momentous years of the century, 1964 saw a surging ecumenism, marked by new and often dramatic gestures of inter-Church goodwill. The Roman Catholic Church moved decisively into *aggiornamento* as the Vatican Council wound up its third session in November. It was a time also when religious spotlights were focused on some of the great social and moral challenges of the modern age.

In the United States, where racism was the paramount issue of the year, religious forces — Protestant, Catholic and Jewish — threw massive support behind the civil rights act that was signed by President Johnson on July 2. Meetings at Tutzing, West Germany, the World Council of Churches' Executive Committee commended in particular the National Council of Churches and its member denominations for their part in the burgeoning struggle for interracial justice.

Two other issues preempting worldwide attention during the year were religious liberty and Christian-Jewish relations. Sharp disappointment was voiced by both Catholic and Protestant leaders when Vatican II deferred action for "lack of time" on an epochal religious freedom declaration that had won the support of a majority

of the Council. A "revolt" by 1,400 Council Fathers aimed at bringing the draft to a vote foundered when Pope Paul VI declined to intervene, promising instead that it would be a top item at the Council's fourth session.

One result of the postponing action was noted in Spain where officials announced that parliamentary debate on a long-awaited bill liberalizing the status of the country's Protestant minority would be deferred until the Council finally acts.

#### Other Issues

Approved by Vatican II in a preliminary vote, another historic declaration absolving the Jewish people of guilt in Christ's crucifixion and roundly condemning anti-Semitism was warmly hailed in Jewish circles, but bitterly denounced in the Moslem countries as a political, pro-Israel, anti-Arab document — charges Vatican authorities promptly denied, stressing that the document was purely religious in character and intent.

Other main topics in the religious arena were: world poverty — a challenge which continued to gain high priority on church agendas; birth control — a subject that took on new dimensions as prominent Catholic scholars urged re-examination of the Church's theological teaching on the matter; and

disarmament — urged in important Catholic and Protestant pronouncements as the number of nations with nuclear know-how already totaled 40, among them Red China.

In the United States, another paramount issue involved prayer and Bible reading in the public schools. A proposed constitutional amendment to override the Supreme Court ruling in 1963 barring such practices — the so-called Becker amendment, named for its author, Rep. Frank Becker (R.-N.Y.) — remained stymied in committee after most major denominations had opposed it as an abridgment of the first amendment which guarantees religious freedom. Meanwhile educators and churchmen studied ways and means in which religion might be handled objectively — as the Supreme Court indicated was permissible — in the public classrooms.

#### Liturgical Reforms

For Catholics everywhere, the year was marked by the introduction of liturgical reforms — involving principally more active lay participation in the mass — which were approved by Vatican II at its second session in 1963. Pope Paul meanwhile made world headlines by becoming the first reigning pontiff not only to travel by air but to visit the Near East and Asia.

His first trip was in January to the Holy Land, where he was joined by Greek Orthodox Ecumenical Patriarch Athenagoras.

This was the first occasion in five centuries that a Roman Pontiff had exchanged personal greetings with the holder of Orthodox's supreme office. Paul second visit was in December to Bombay, India, for the international eucharistic congress. Met at the airport by top government as well as ecclesiastical leaders, he was given a tumultuous popular reception never before experienced by any foreign visitor in predominantly Hindu India. His visit was seen as a fitting aftermath to his announcement on Pentecost Sunday revealing the creation of a new Vatican secretariat for Non-Christians—another extension of the Church's ecumenical outreach.

The Pope's visit came shortly after Vatican II — attended by 63 non-Catholic delegate-observers — had promulgated three decrees expected to shape the Church's course for centuries to come. The most vital was *De Ecclesia* (on the nature of the Church) — a sort of post-script to the teachings of Vatican I on papal infallibility — which declared that, collectively, the bishops of the Church share with the Pope in its government. The decree, among other things, also provided for the creation of permanent deacons, including married men, to assist priests.

### Unbelievable Step

In its second decree — hailed by one Protestant observer as “an unbelievable step forward” — the Council set forth the Catholic principles of ecumenism. It formally declared the Church's will to establish dialogue with other Christian Churches, although warning against “imprudent zeal” in unity efforts.

The third decree confirmed the autonomy of the Eastern Rite Churches, accepted as valid marriages of Eastern Rite Catholics and Eastern Orthodox in

ceremonies performed by Orthodox priests, and paved the way for interdenominational worship and communion.

Pope Paul, acting on his own authority, conferred on the Blessed Virgin Mary the new title of Mother of the Church. This had been debated by the bishops, who had finally decided to defer decision on the matter. The Pope also shortened from three hours to one hour the period during which Catholics must fast before receiving communion. During the Council, the Pope appointed fifteen women to the list of lay auditors. This marked the first time in history that women had been admitted to an ecumenical council.

### Christians and Jews

The Council's initial affirmative vote on the declaration on the Jews was only one of the year's developments in the field of Christian-Jewish relations. At Logumkloster, Denmark, in May, a consultation sponsored by the Lutheran world federation's commission on world missions, condemned all forms of anti-Semitism and endorsed the dialogues with Jews. In October, the General Convention of the Episcopal Church approved a statement attacking anti-Semitism as “a direct contradiction of Christian doctrine, and said the charge of deicide against the Jews was “a tragic misunderstanding of the true significance of the Crucifixion.” The National Council of Churches' policy-making general board renewed a call to Christians to recognize the “ever-present danger of anti-Semitism.”

In December, the American Jewish Committee announced the opening of a joint Catholic-Jewish research center in Rome to analyze and combat prejudice. Six months earlier, Pope Paul had read a formal statement to leaders of the Jewish

group deploring “the horrible ordeals of which the Jews have been the victims in recent years.” In a talk later on the same day to members of the Italian association of war prisoners, the Pope took issue — at least implicitly — with charges in the controversial play, “The Deputy,” by German playwright Rolf Hochhuth that the late Pope Pius XII failed to speak out adequately against the Nazi persecution of Jews during World War II.

Both the documents on religious liberty and on the Jews received especially strong support at Vatican II by the American bishops, who also called for a forthright denunciation of racial discrimination. This was during initial discussion of a schema on the Church in the modern world, which covered issues of far-reaching social and economic as well as spiritual importance.

### Racial Tensions

Although the year saw racial tension erupt also in such areas as the Congo, the Union of South Africa, Tanganyika, Northern Rhodesia and British Guiana, the chief spotlight was on the United States, where mushrooming church-supported Negro non-violent demonstrations in the south culminated finally in enactment of the civil rights law. Three months before, more than 5,000 Protestant, Catholic and Jewish clergymen had converged on Washington to demand immediate passage of the law. In June, the General Assembly of the United Presbyterian Church, had called on church leaders to proclaim interracial fellowship as an immediate goal.

When a backlash of racial riots erupted in New York, Philadelphia and other northern cities, church leaders spoke out in sharp condemnation. Pleas for racial harmony came not only from such groups at home



as the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America, but also from abroad. Meeting at Frankfurt, Germany, in August, the General Council of the World Presbyterian Alliance called for strong Christian participation in the racial justice struggle.

Hero of the year was Dr. Martin Luther King, Jr., head of the Southern Christian Leadership Conference and symbol of Negro resistance to Jim Crow laws and other restrictions, who was awarded the 1964 Nobel Peace Prize to the accompaniment of worldwide general acclaim. Accepting the award, the Baptist minister said it was "a profound recognition that non-violence is the answer to the critical political and moral questions of our time."

### War on Poverty

Two months after signing the civil rights act, President Johnson put his pen to the economic opportunity act enacted by Congress to support another vital cause—the war against poverty. Leading Protestant, Catholic and Jewish groups promptly pledged full efforts against what the President called "the plagues of our contemporary society—ignorance, disease, poverty and unemployment."

Vatican II, where attention was focused on poverty as a staggering international evil, James J. Norris, American lay auditor, president of the international migration commission, made a stirring call for worldwide Catholic cooperation in a general mobilization of all men of goodwill to control poverty "which has taken on a new shape, new dimensions and a new urgency." At a press conference in Bombay, Pope Paul expressed the wish that nations would contribute "even a part of their expenditures of arms to a

great world fund for the relief of many problems of nutrition, clothing, shelter and medical care which affect so many peoples."

Calls for accelerated religious interest—and action—in the social revolution taking place in Latin America, where mass poverty remains a chronic problem, were sounded by many Protestant and Catholic Church bodies during the year.

### Birth Control

Birth control and disarmament were other major issues within the broad scope of Vatican II's schema 13. In June, Pope Paul announced that a Church commission was engaged in studies involving new developments in the "extremely grave problem of birth control," but in the meantime, he said, there was "insufficient motive or grounds at present to revise the Church's ban on artificial contraception."

Progressive theologians during the year had been urging a re-evaluation of the Church's traditional teaching, especially in the light of the population explosion and the development of an oral contraceptive which was claimed to preserve the integrity of the sex act itself and thus posed no moral dilemma for Catholics. At Vatican II notable pleas for a new approach to the birth control question were made by leading progressive spokesmen.

### Act for Peace

As the Vatican Council's third session drew to a close the fathers urged adoption of a statement calling for a ban on nuclear weapons and an end to the arms race as strong as that contained in Pope John's encyclical, *Pacem in Terris*. Disarmament was also a topic at a meeting of the World Council of Churches' executive committee in Odessa—its first on Russian

soil. A WCC statement addressed to governments and religious groups around the world said the time was "ripe" for a new advance toward peace through disarmament.

In June the World Council's commission of the churches on international affairs urged that "an effective international peace-keeping machinery be developed so that existing national defense systems might be abolished gradually."

Ecumenically, 1964 was a period of many notable, often startling, gestures of mutual respect and esteem between the Churches.

At an audience in August to top leaders of the United Presbyterian Church in the U.S.A., Pope Paul joined them in reciting the Lord's Prayer . . . The Pope turned over to the Orthodox Church in Greece a relic of St. Andrew the Apostle that had been preserved in St. Peter's Basilica for about 800 years . . . The 17th biennial ecclesiastical congress of the Greek Orthodox Archdiocese of North and South America held at Denver in June, was addressed by Richard Cardinal Cushing, Archbishop of Boston, and Dr. R. H. Edwin Espy, general secretary of the National Council of Churches . . . Catholic Bishop John J. Wright of Pittsburgh became the first member of the American hierarchy to address the general conference of the Methodist Church and Lutheran Church in America's biennial conference.

### Worship Together

Other ecumenical highlights: Cardinal Cushing entered Trinity Church in Boston and knelt in silent prayer after talking on Christian unity to some 200 ministers at the nearby parish hall . . . At Christ Church in Cambridge, Mass., Episcopal and Catholic clergy and laymen observed the start of the Advent

season by jointly conducting an ecumenical service unprecedented in U.S. religious history . . . In New York a Catholic bishop attended the consecration of a new Methodist bishop named for the Congo . . . In London Pope Paul was officially represented at the enthronement of Metropolitan Athenagoras of Thyateira, new head of the Greek Orthodox community in Great Britain.

### New Developments

On the organizational level were these developments: In September, Pope Paul announced he was planning to set up a permanent study center in Jerusalem to seek Christian unity and better relations between the Catholic and non-Christian religions . . . The U.S. hierarchy set up an ecumenical affairs committee to provide for contacts with Protestant and Orthodox Churches and conferences . . . In Chicago, Protestant and Catholic theology professors took part in December in an institute—sponsored jointly by the University of Chicago Divinity School and Jesuit-conducted Loyola University, in cooperation with the National Conference of Christians and Jews, to explore the implications of ecumenism for theological education generally . . . At West Germany's Tuebingen University an institute for ecumenical research was founded by the Catholic theological faculty . . . The General conference of the Methodist Church authorized the establishment of a commission for ecumenical affairs . . . At Nijmegen, Holland, a Catholic international center was created to foster contacts with non-Catholics and Jews.

In his first encyclical, *Eccelesia Suam* (His Church), dealing largely with Christian unity, Pope Paul denounced communism by name, calling atheism

“the most serious problem of our time.” However, he said “we do not despair that atheistic ideologies such as communism might one day be able to enter into a more positive dialogue with the Church.” At the same time he offered himself as “a mediator between nations for the cause of peace.” In one of his many addresses to representative groups received at the Vatican, the Pope exhorted businessmen to adopt a Christian view of their functions, transcending selfish materialism which he said was at the root of the class struggle.

### Agreements

An agreement signed in September between the Vatican and Hungary, easing anti-religious restrictions, marked the first occasion on which a communist state has signed a pact with the Holy See. Pope Paul promptly named five new bishops in Hungary and transferred Bishop Endre Hamvas of Csanad to the long vacant archiepiscopal see of Kalocsa.

In Poland, Catholic authorities continued to be concerned over communist encroachments on the Church's rights, principally in the field of religious education. Both in Poland and Czechoslovakia, as well as in Hungary, 1964 was a year of wary truce as the Communist regimes tacitly admitted that they had been unable so far to alienate believers from their religion, and the Church quietly conceded it must live with communism if it was to continue to carry on an effective spiritual ministry. In Czechoslovakia a government minister announced that since “only” 60 per cent of Czechoslovakia's 14 million people were Catholics, no new churches would be built and some of the 200 in Prague — population 40 per cent Catholic — would be closed.

Trials beset the Church in South Vietnam. December saw

Communist Vietcong seizures of control in the central province result in a mass exodus of Catholics seeking religious freedom. And, early in the year, 272 Catholic and 28 Protestant missionaries were expelled from the Sudan by the military government of President Ibrahim Abboud — later overthrown — on the pretext that they had been involved in politics and had opposed the “Sudanization” of the country's southern region. In Haiti, 18 priests and brothers, representing the entire Jesuit missionary force in the country, were expelled in a climactic episode of President Francois Duvalier's long battle against the Catholic Church.

### Union Steps

A survey conducted by the World Council of Churches revealed that church union negotiations throughout the world numbered 38 and involved 102 Churches in 30 countries on five continents. Published in November was a draft plan for a merger of the Anglican Church of Canada and the United Church of Canada. In the same month three major Anglican dioceses announced overwhelming support for proposals to unite the Methodist Church and the Church of England.

In the United States, the Assembly of the international convention of Christian Churches (Disciples of Christ) authorized drafting a proposed union plan with the United Church of Christ. Earlier, officials of the Methodist and Evangelical United Brethren Churches announced that general conferences of the two denominations, meeting simultaneously in November, 1966, would vote on a proposed merger.

In Nigeria, formation of a new United Church of Nigeria seemed assured when seven Anglican sees voted in favor of a merger with Methodists and

(Continued on Page Fifteen)

# EDITORIAL

## Epiphany: --- Christ In the World

THE CHRIST OF THE EPIPHANY is not just the Christ of the crib. His manifestation is ever Epiphany — the shining forth — for he is the light of the world.

In this world, therefore, at once so new and so old, the Church must take its place.

Part of its ministry will follow familiar lines. By the beauty of worship in thoughtful reverence, it will give people an opportunity to breathe an atmosphere of those higher suggestions in which the best impulses of their souls can find their stimulus.

It will be trying to make baptism a sacrament not only for the little child, but also for parents who want to be dedicating themselves to new spiritual devotion for that child's sake.

It will be trying to hallow marriages and to exalt the whole ideal of human love.

It will be comforting bereaved people by lifting up in the face of death that faith which the risen Christ makes possible.

It will be carrying on that continual pastoral work by which individuals are helped in their troubles, strengthened in their temptations, and inspired in their joys.

In our generation it will do this the more wisely if its ministers know something about psychology and psychotherapy, and if they know enough about social facts to understand that often individuals can only be helped by one who has the sense to understand their whole environment and the effect of this on them.

But the fundamental ministry of the Church in these relationships rests upon the unchanging simplicity of that spirit which is expressed in one of the hymns.

I ask Thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And to wipe the weeping eyes,  
And a heart at leisure from itself,  
To soothe and sympathize.

But what particular emphasis must there be in the Church's work in regard to those conditions which may properly be called modern?

In the first place, it must rescue the individual

from the pressure of the crowd. This means the accentuation of the Church's pastoral ministry. It means that an old-fashioned need must be met with a new-fashioned emphasis. There never was a time when there were so many people intellectually and spiritually confused and unstable as there are today. They are so shouted at and distracted by their world's discordant suggestions that they do not know what they believe nor who or what they are. Like the old woman in the rhyme, confronted by the noisy dog, they say

He began to bark and I began to cry,  
Lawk a mercy on me,  
Can this be I?

The Church must help people to find themselves and to be themselves. It must be able to take the person who is becoming bewildered and self-distrustful and make him know that he is somebody and that the Church cares what kind of a somebody he is.

In the second place, the Church must interpret not only the gospel of Christ as it has always been understood in its general meaning, but the gospel of Christ in its implications for our present life. It must be able to present spiritual truth in the form required not so much by academic doubt as by the practical denial of a time which thinks it has found substitutes for religion.

The worshipers of the great god prosperity imagine that they can satisfy all essential human wants by making everybody comfortable.

People who prattle about science second-hand — though not those who understand the deep reverence of its search for truth — imagine that all our problems can be solved if we can get a large stock of clever ideas and ingenious and dead-ly instruments. But it is the business of the Church to make men believe that until we bring the values of Jesus to bear upon our social, economic, and international achievements, we shall never get anywhere except to chaos.

Finally, it is the place of the Church to furnish the spiritual dynamic by which the difficult things which need doing may actually be done. It is one thing to know what sort of policies would lead toward a safer and a happier world. It is another thing to discover the power that will harness our savage impulses, refine our selfishness, and develop the consecrated good-will



which can carry the ideal of great leaders into actuality.

Now and then out of the crowd there do rise great individuals who see what is needed for the reordering of our industrial society, so that every man may have a fairer chance; or statesmen who set up the standards of those new international relationships which alone can prevent the annihilation of another war.

But the men of vision can never lead the people anywhere unless the people themselves have suf-

ficient vision to be willing to be led. It is the business of the Church to stir the rank and file of men with desire for those better ends which our society might attain, and to create in them that sense of the purpose of God which makes them willing to trust these things and to run some risk for their fulfilment.

If the Church can increasingly develop a laity which is expectant and a ministry which is prophetic, then it can go beyond the so-called modern age, with a gospel which says to men "Behold, I make all things new."

# POVERTY AND CHRISTIAN RESPONSE

By William Stringfellow

*New York Attorney and Witness Editor*

## AN ADDRESS AT A CONFERENCE OF BUSINESS MEN AND CLERGY IN CLEVELAND

BOTH MAJOR political parties and their leaders have been playing politics with the devil in the war on poverty. The titular leader of the opposition party has repeatedly expressed a cruel and caloused indifference to, and moral contempt for, the poor.

While, on the other hand, the incumbent administration has, as yet, evidenced little more than a dilettante concern for the harsh realities of poverty in American society.

I mean specifically that Goldwater speaks fondly of individual initiative but disregards, apparently is ignorant of, the multitudes of men of integrity, talent, and enterprise who have suffered, and suffer, emasculation because they were born black, who are discarded because they were born poor, or restricted to marginal, menial occupations and now they face the prospect that even these become obsolete and unnecessary; who are, in other words, born to endure for a while and then die as prisoners of the urban ghettos which blight virtually every city in the land. Individual initiative is an absurdity to a captive.

Meanwhile President Johnson declares war on poverty and prosecutes that war by repackaging old programs, issuing press releases, and designating appropriations so grossly disproportionate

to the crisis as to be ridiculous. The war on poverty cannot be won by propaganda nor by the appeasement of the rich nor by spending a nickel where five dollars is needed.

As far as I can observe on this issue, Goldwater is a nihilist; the other, Johnson, is a nominalist.

The war on poverty, as of now, is more a sop to the sense of guilt of the prosperous than a serious effort to cope with the threat which poverty is to the survival of the American nation — than an authentic concern for the sufferings of the poor.

### Radical Reconstruction

THIS LEADS me to be bothered as to who the poor are. In the presentation of Mr. Lampman the poor always turn out to be anonymous. They seem to be nameless and faceless people. In my experience, one cannot make a generalization. They are people with names and faces. This is surely part of the concern of Christians — to personalize the poor.

This house that we live in is really burning down and it is no resolution of the issue of poverty and of the institutionalization of poverty and of the eradication of poverty to merely hope to



make most people middle class, either economically or in their style of life and ethics. Because, I for one, see middle-class morality as corrupt. And to make over those who are presently poor into some image of the middle class is no favor to them and of no lasting benefit to American society. We need a radical reconstruction of American society.

There is however a real ideological conflict. The venerable conflict in American society is "Which is more important: property or people"? Any American may take either side but let no one attempt in the name of Christ to rationalize property as the moral basis of society. It cannot be done with fidelity to the gospel of Christ.

If poverty is to be wiped out, Americans need to be as much concerned with the prosperous as with the poor.

Both the poor and the prosperous are morally related. To meet the needs and problems of the poor may challenge the ethics and practices of the prosperous.

For one thing, the folk ethic of the American middle and upper classes which supposes that the moral worth of a man is measured in property is to be challenged and exposed as the dehumanizing doctrine which it is. This is the idea that a man's justification is determined by his productivity and acquisitiveness.

In its crudest form, the notion is that it does not matter what a man produces by his ingenuity and labor so long as he succeeds in procuring enough folks to buy it, whether they need it or not, or want it or not, or like it or not. If they will buy it out of fear, or conformity, or as a status symbol, or in response to the exploitation of sex or personal insecurity, or just because of the repetition of a sales pitch, that is their business and that is good business. And that man who produces something which is bought and thereby acquires and controls or manages and manipulates property is counted as a man of accomplishment and virtue.

### Pagan Ethics

WHAT THIS VIEW grossly distorts is the fact that, in American society today, it takes more than an aggressive spirit to survive, much less to prosper. The truth is, in America, there is no equal opportunity to get and gain for every citizen, and that many other factors insinuate

themselves against the ambition and acquisitiveness of the individual.

If you happen to be a white Anglo-Saxon Protestant you will have an enormous advantage to prosper in America, for example, but, if you are instead a Negro citizen, the heir to four centuries of slavery and segregation in housing, education, employment, business financing, political responsibility, social status and, let it be mentioned, church affiliation, you will have to have a very militant spirit indeed, plus a lot of fortuitous breaks, to make it in America, according to this ethic. And, to be blunt about it, the great multitudes of the white middle classes in America, while economically more secure than the Negro citizens, have not really made it either but subsist in the delusion that someday they, or their children, or their grandchildren will.

It is an unrealistic, corrupt, and foolish ethic which amounts, in the end, in a grotesque idolatry of property. It is, indeed, a primitive and pagan ethic antagonistic to the gospel of Christ and alien in the conscience of Christians.

The war on poverty will remain in American what it is now — a farce — until the ethic of greed is converted to a sensible realization of the interdependence of each of us upon all the rest of us.

### What Makes Sense

WHAT MAKES SENSE for Americans is not for each to set out to get all he can, but for all to have a chance to have something with respect for our different talents, ambitions and needs in one society: to have a decent home anywhere a man can afford to buy or rent one; to have a good school for his children; to have the opportunity to qualify for a job; enough jobs to compete for and a fair prospect of getting one; to be free to obtain credit without discrimination for business enterprise or home improvement; to be able to travel without harassment anywhere in the land; to have both the right and the practical access to the vote and to elective office.

What makes sense for Americans is to, at last, become — what we have not been for four centuries — a free and equal people.

But put it, if you wish, also, on another level. Consider your own self-interest. I submit to you that this nation cannot survive, either economically or politically if millions of American Negroes, plus millions of other citizens, are not

adequately fed, housed, educated, trained, employed, and politically responsible.

Both poverty and racism — the two cannot be separated — threaten the very survival of this nation, not only for those who are poor or those

who are discriminated against, but for all citizens.

Americans must now find the ways to gainfully and constructively involve in this society those so long excluded for the sake of those who have not been excluded just as much as those who have.

## UP-DATING THE PACKAGE

By Benjamin Minifie

*Rector, Grace Church in New York*

### CHRIST REMAINS THE SAME BUT WE NEED NEW WORDS TO DESCRIBE HIM

IN HIS CURRENT BOOK, as well as his sermons on the doctrine of the Trinity, Bishop Pike of California uses a verse from II Corinthians as a jumping-off place: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." His thesis, as many of us know, is exactly this, that the gospel, the saving news of God's wondrous love in Christ, is, of course, the treasure, and that our attempts to put it into words, to express and hand it on through doctrines and symbols and creeds might be likened to earthen vessels. They are man-made vessels of clay which are not to be confused with the treasure itself.

Sometimes the bishop uses the Madison Avenue term "packaging." His point is that the heart of the matter in the New Testament, all that Christ means as a revealing and saving person, remains the same from age to age, but that the way we present or try to sell it to the world, the language, the very words we use, yes, the packaging, has to be up-dated from time to time.

Bishop Pike has been called a heretic, and his detractors in the Church are many indeed. I'm afraid all too many of us don't like to have the old familiar ways of saying and doing things in church or elsewhere disturbed. Creedal statements, the Prayer Book just as it is, a 17th Century translation of the Bible, a local ceremony pertaining to the lighting or putting out of the candles, these can become as idols to us. Woe betide any person who challenges or changes them. There is the woman who said, "If the King James version of the Bible was good enough for St. Paul, it's good enough for me." When the Revised Standard version of the Bible ap-

peared in the 1940s, a revision very much needed to make sense of the text in many places, some extremists were so wrought up that they charged it was a Communist plot!

Bishop Pike is an unusually intelligent and articulate Christian minister, who is sincerely concerned about this very important matter, the business belonging to each of us as a Christian, of communicating the gospel. He would remove road-blocks in the way of the faith for modern man. This is his real objective. I believe it is wholesome for the Church to have in it one who looks critically at so much we all take for granted without asking what it means; or what it means to the man in the street, who may be kept away from the household of faith by the Elizabethan language of the Bible and Prayer Book, or by 4th Century controversies as reflected in our creeds.

One does not have to agree with Bishop Pike in every detail and particular, and I myself do not but I welcome one like him because he makes us all think about what we believe, and because he is eager to have the Church speak in a language understandable in the 20th century.

#### Constant Task

THERE IS NOTHING new or novel in this. In every generation the Church and its ministers must seek to interpret the everlasting gospel in contemporary terms. Whenever I chance to read a sermon written by a John Donne or a John Wesley or a Phillips Brooks out of a past century, with rare exception it strikes me as a one that a modern congregation would find hard to follow. And it is so, again, because there is a

world of difference between the 18th or the 19th Century and ours. The context in which we find ourselves is one radically changed from that of a hundred years ago or more, and our vocabularies are very different too.

We always have to translate the language of the Prayer Book or the creeds into a modern idiom. Take, for example, the vow and promise in the service of holy baptism, where the candidate renounces the world, the flesh, and the devil. As it stands that is a very misleading statement. The Christian faith is not anti-world; it does not condemn the world without in all its fascinating variety and wonder. The world was made by God, and therefore it is good. God loves it and we are to love it too.

And the same is true of the flesh. God made us flesh and blood, fearfully and wonderfully so, as the psalmist says. The whole material, physical, outward and visible creation is of his hand, and any kind of dualism which sets up the flesh as evil in contrast to the spirit is not Christian.

What then about this baptismal promise where we renounce the world, the flesh, and the devil, and pray that we may be able to triumph against the same trio? I wish the language might be revised and brought up to date, for it is confusing; it conveys the wrong set of ideas.

It seems to be saying that the Christian is not in favor of the world or of the body; that they are synonymous with the devil; that they are evil. This is complete heresy and absolutely contrary to what we really believe.

Actually the expression, the world, the flesh, and the devil, might be explained as a piece of old-fashioned Christian jargon which refers to man's inherent selfishness, the natural state of self-centeredness which causes us to be in conflict with both our neighbor and our creator. And what we are renouncing in baptism is just this: self-will, self-interest as a principle of life. Instead of it we are promising and seeking, God helping us, to live according to the will of him who is the center of all life and existence.

### Slow to Change

People ask, "Why don't we change the words in the Prayer Book so that we shall be saying what we mean?" This is Bishop Pike's concern. But how slow, how reluctant, we are to change even a single word in the liturgy. We are wedded to the old familiar form, and do not realize that it may be incomprehensible to a person who

might happen to come in to one of our services; incomprehensible if not, indeed, quite misleading.

### Doctrine of Trinity

I COME NOW TO the doctrine of the Trinity, which a good many people mistakenly believe Bishop Pike has denied and demolished. Did he, the story goes, not use the pulpit of an historic church in New York named in honor of the Holy Trinity to state his unbelief, his sense that it had never been a very satisfactory way of expressing the Christian belief in God?

Before going further we should confess that the doctrine of the Trinity is pretty hard for any of us to understand. What does it mean to speak of God in Trinity of persons and in unity of substance? We have a problem of semantics here, for the meaning of the word "Person" as we use it today is quite different from what it was in the 3rd and 4th centuries. Originally a "persona" was a mask worn by an actor in a drama, during the course of which the same actor might wear two or three different masks or "personae," and thereby play as many different roles. And as for the word "substance", it might be said it too is a dated word in a philosophical or metaphysical sense. It has a static sound to it, when in truth the creation is best described in terms of energy, as dynamic, as in motion, down to the tiniest atom.

What the doctrine of the Trinity is trying to say is that in the mystery and reality of the one God, the ground and source of all existence, the father of all mankind, there the caring, the compassionate, the seeking and the forgiving love we have known through Christ and his cross, is eternally present and ever active toward us.

It is saying too that this one God is near unto each of us even now, sustaining us, waiting upon us; inspiring the prophets and the saints; the Freuds and the Einsteins too; the Shakespeares and the Beethovens, in every generation; and even the least of us who will open our lives to him.

The doctrine of the Trinity does not mean there are three Gods. There is one God, in whom are all the richness and fullness, the otherness and the nearness, the transcendence and the immanence, the power back of the sun and the tender mercy of the Christ, all that which our fathers have experienced of the divine reality. In the doctrine of the Trinity they were intent upon safeguarding this knowledge of the most

high. God is one, they said, but in that unity there is diversity, and in the terms of their time they spoke of three persons and one substance. It has never been a definition easily understood, and it is less so today.

Bishop Pike believes in and serves with devotion and integrity the God of the Christian revelation, a personal God in the utmost sense, a God who is Christ-like, a God who is near as well as far. His question is only this: Are the symbols, the doctrines, the very words we have inherited from past ages still helpful and useful ones in this day and time, or, being outworn and no longer carrying their same meaning, do they make our task of proclaiming and communicating

the Christian message an unnecessarily difficult one?

We cannot and shall not modernize the Bible and the creeds overnight; and it is just as well that it is so. The framework in which the faith is set is familiar to us; we have lived with it all our lives; and we like it as it is. I sympathize with this point of view, but would beware of idolatry. Even the creed, or a favorite version of the Bible, can become an idol which we substitute for the truth and being of God himself.

Christ remains the same, yesterday, today, and forever, but the words we employ to describe and define his meaning do not remain the same. We have this treasure in earthen vessels.

## THE LESSON OF THE WISE MEN

By D. Allan Easton

*Rector of St. Paul's, Wood-Ridge, N. J.*

### ETIPHANY IS A MIGHTY CHALLENGE TO CHRISTIANS THROUGHOUT THE WORLD

SOME YEARS AGO, during the height of the Korean war, there appeared in a well-known weekly news-magazine a strange and highly unusual story. It was to the effect that one or two members of the United States air force, serving with the United Nations, were to be court-martialled for refusing to fly when ordered to do so. The incident was not in itself of any particular importance, and I saw no further reference to it, but I have never been able to forget the reason which these unhappy men were said to have given for their unwillingness to obey. Roughly speaking, it was this — "We don't see any sense in risking our lives for a cause about which the general public is completely apathetic."

The words have stuck in my mind, because by a strange coincidence at almost exactly the same time there came into my hands the official magazine of the Canadian Presbyterian Church. It told of a missionary doctor who had been working in China — as I was myself — when the red army swept over his section of the country. Some wounded soldiers were brought into his hospital, among them a Communist youth of twenty-one who had just lost both his legs in battle. By way of conversation, and moved with genuine pity, the Canadian doctor remarked on the sacrifice

which the lad had made for the sake of the cause in which he so obviously believed. "Sacrifice!" retorted the patient indignantly, "I'd give everything I've got for the liberation of the world."

Can you wonder that these two stories, strangely parallel in some significant ways, struck me like a blow in the face and have haunted me ever since? Of course there are other aspects to the situation which could be brought out in both cases, and which would cast a very different light upon it. After all, hundreds of American fighting men gave their lives in Korea, while it is significant that the vast majority of captured Chinese soldiers chose to go to Taiwan rather than to return to their homeland.

But the point I am trying to make is this — how often do we find ourselves thinking and speaking, almost unwittingly, as though the Communist world and the west were in fact marked by the characteristics which these two stories would suggest? As though the Communists were the dedicated and devoted men, utterly and unscrupulously bent upon their plan to reshape the world, while the rest of us do our best to stop them, never quite sure where they are going to strike next, but always waiting for them to take the initiative and then wondering what we are



## Don't Smoke or Drink

going to do about it? I am reminded of the anonymous state department official in Southeast Asia who, at one of our darkest moments, is said to have exclaimed bitterly — “Why do we always back the losing side?” Some might feel like saying that the same thing seems dangerously close to happening in Africa today.

### What Are We For?

YOU SEE, it is not enough to know what we are against. We must also be thoroughly convinced as to what we are for — and at that point many of us fail sadly. Dr. Geoffrey Fisher, former Archbishop of Canterbury, once remarked that there were only two kinds of people who really knew what they wanted in the world today, the convinced Communist and the dedicated Christian. And in so far as this is true, they are also the only two kinds of people who are making much impact upon it. To be opposed to the one without being genuinely concerned about the other is in the last resort to cut no ice whatever — which is why the anti-Communist beliefs of so many Americans are so singularly ineffective.

Do you see where all this is leading us? Undoubtedly it is true that our way of life is more seriously threatened at this time than it has ever been, both from without and from within. Yet the preservation of its good points depends upon something more than a blind loyalty to the past and a selfish preoccupation with our own interests. It depends upon the ever-growing recognition of the lordship of Christ, starting first and foremost in our own hearts but reaching out from there to all the world of men.

It was that same lordship which was made known to the wise men as they knelt with their gifts at his manger throne at the first Epiphany so long ago. After prolonged and earnest seeking they found in him that which gave new meaning to their lives, and in response they laid their costliest treasures before him.

It is in him too that we shall find that which will break down our complacent and self-centered apathy, and which will give purpose to our lives. It is in his service that we too will find a cause worthy of our costliest treasures, a cause for which to live, a cause for which — if need be — to die. Not so long ago this last possibility might have seemed somewhat unreal. In the light of recent events in Stanleyville, it is not so unreal today.

BUT THERE IS something more to be said — and too often we forget it. Because the wise men were strangers from afar, not members of God's chosen people, their act of homage to Christ reminds us that he is king of all the world and not just of his Church within it. It is in the world that we are called upon to serve him every bit as much as within the Church itself. When professing Christians forget that fact, occupying themselves with personal and parochial issues alone, with purely ecclesiastical affairs, they betray the Master whose sovereignty over all the world they are commissioned to proclaim.

A disturbing story is told of the experience of an Episcopal missionary in Pre-Castro Cuba who was invited to a weekend conference at a university student center in Havana in the fall of 1956. The students were all members of varied Protestant churches who lived there, sharing meals, rooms, and a common devotional life. The subject of the conference that week-end was to have been “Courtship, Marriage, and Family Life.” When the students discovered that their missionary guest smoked, however, the topic quickly changed to whether or not one could be a Christian if one smoked, drank, or danced.

That same week-end — it is said — another group of young men, about eighty in number, landed in the Province of Oriente. Their declared intention was to overthrow the dictatorial government of Cuba, and to replace it with one which they fervently believed would be more concerned to serve the people. Twelve of the eighty survived the landing. The rest had given their lives in order to change their world.

No matter what we may think of them, it is clear that the present-day leaders of the Cuban nation have come from the surviving remnants of the young men who landed at such cost, not from the Christian university students who were so concerned with trivialities. While the former were risking their all for a cause in which they believed most passionately, the latter faced the challenges and opportunities of their time without any real sense of constructive purpose. As a result, history has passed them by — and of that we now know the consequences.

### Our Treasures

HAVE WE American Christians any right to be critical of them? Compared to the great issues at stake in our world today, how trivial are the

matters which take up so much of our time and attention! Our endless round of "painless" money-raising activities, sometimes for no apparently necessary purpose and all too often for purely selfish ones; our ostentatious scramble to erect ever bigger and better church buildings and to provide ourselves with greater facilities for our own comfort and convenience, while the cause of Christ elsewhere loses ground for lack of adequate resources: our almost unbelievable wastage of man-power in some areas while in other parts of God's vineyard — and that not overseas alone — the need for laborers is desperate: our \$1.50 a week Christians (the Episcopalian per capita average) while men and women are even now giving their very lives: our milk and water sermons to those who urgently require strong meat: our fussy and self-centered pre-occupation with our own concerns, and our staggering indifference to the plight of our neighbor in a world suddenly grown small: — what have all these to do with the offering of our costliest treasures in order that Christ's sovereignty may be recognized, not only in our own church and in Washington Cathedral and St. Peter's, but in the Town Hall of Philadelphia, Mississippi, the White House and the state department, and in Moscow, Peking, New Delhi, Elizabethtown and Capetown, and throughout all the world of men.

**MRI Challenge**

WHILE THE BATTLE for the soul of the world is going on around us, we are still too like children "playing at soldiers." Confronted with the challenge of Mutual Responsibility and Interdependence with all its manifold and far-reaching implications, our leisurely response — leisurely indeed, compared to that of our Canadian brethren! — bespeaks a strange lack of awareness of the urgency of the hour.

Even the somewhat remote diocese of the Arctic, largely composed of isolated Esquimo and Indian congregations scattered throughout an area approximately one third the size of the entire United States, has moved with an enthusiasm and alacrity which should cause many of us much more highly sophisticated metropolitan area Christians to hang our heads in shame. Although actually referring to the Church in his native land, the Archbishop of York might even more forcibly have been referring to us when he wrote — "We in England at least — I cannot speak for others — are in danger of acting as if we had all the time in the world to think out

missionary responsibility and work out missionary strategy. The reverse is, in fact, the case."

We may be thankful that there is a growing awareness of this situation, and some indications of stirring throughout the Church. As pointed out by the bishops in their recent pastoral letter, here and there developments are taking place which are full of promise for the future. That same letter in itself, coupled with the report of the committee on MRI, gives evidence of the strong leadership which we so desperately need in these revolutionary days. Let us pray that it may be faithfully followed by those of us who belong to the rank and file. However far-sighted and vigorous the leadership of our Fathers-in-God, they would be the first to admit that in the last resort the issue depends upon the response of the parish priest and of the man and woman in the pew. In this regard, as in so much else, everything depends upon the replacement of grass-roots apathy with involvement and concern.

In the words of Bishop Lichtenberger; — "Christians should always be in the thick of the struggle for justice and freedom and peace. We cannot, in the name of Christ, evade any of the great historical issues of our time, any more that we can identify Christ and his kingdom with any one cause or force in our time. Though we cannot build heaven on earth, we must live as if we could. We work and pray with the conviction that the kingdom of this world will become the kingdom of Christ." (The Day is At Hand.)

This is the challenge which confronts us all as Christians today. To respond to it is to know the real meaning of the feast of the Epiphany.

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**An Open Letter to a Friend**

**About the**

**Holy Communion**

By **Massey H. Shepherd Jr.**  
*Professor at Church Divinity School of the Pacific*

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## NEWS HIGHLIGHTS — 1964

(Continued from Page Six)

Presbyterians patterned after the plan which led to the formation of the Church of South India in 1947.

### Consultation Bogs

In the United States, the consultation on Church union— involving six denominations — hit what some considered rocky ground when both Methodist and Episcopal representatives declined to seek denominational endorsement of participation in forming a proposed union plan. Both Churches, however, agreed to continue discussion with United Presbyterian, United Church of Christ, Christian Churches (Disciples of Christ) and Evangelical United Brethren delegations in discussion of theological stumbling-blocks to unity.

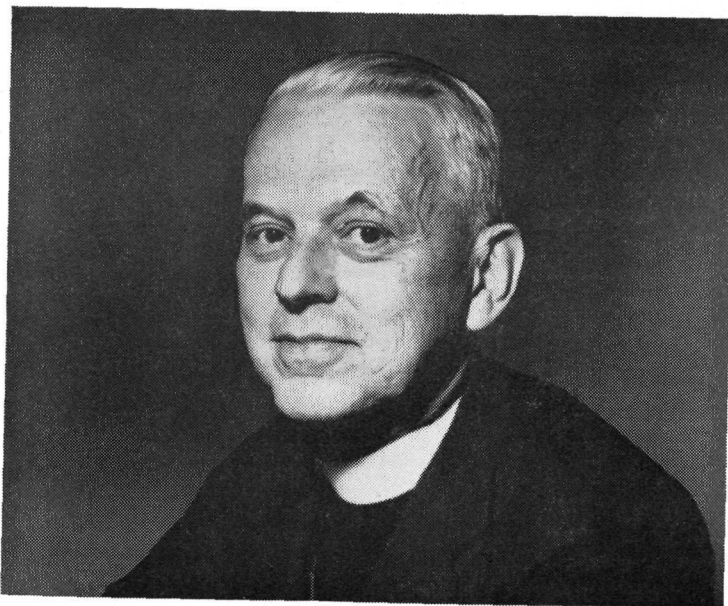
Among outstanding Orthodox events of the year was the third Pan-Orthodox Conference at Rhodes, Greece, in November, which reiterated a desire for dialogue “on equal terms” with Roman Catholics, but put off indefinitely any action leading to inter-Church unity discussions. However, the conference endorsed conversation with the Church of England and the Old Catholic Church and named a committee to prepare the groundwork.

In April, reports that the Ecumenical Patriarchate in Istanbul was being persecuted by Turkish authorities as a result of the Cyprus crisis prompted the World Council of Churches to send a cable to the government asking that the patriarchate be allowed “to perform its functions.” Turkish officials had already expelled a number of Orthodox dignitaries, closed the patriarchate’s printing house, and announced street widening plans that necessitated destruction of patriarchal buildings.

In early fall, the spotlight was on 86-year-old Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, as he made his first visit to England as the guest of the Archbishop of Canterbury, and his first visit to the headquarters of the World Council of Churches.

Other notable developments of the year: Eight religious

pavilions at the New York World’s Fair drew 22.5 million visitors, the biggest record (13,823,037) being scored by the Vatican Pavilion in which Michelangelo’s *Pieta* was brought for display . . . In January the first international Protestant chapel to be opened in Moscow was formally dedicated . . . The conference of European



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by Arthur Lichtenberger

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Churches, an informal organization since 1957, was made a full-fledged ecclesiastical group at a meeting attended by delegates from 21 countries . . . Ordination of women was approved by the 104th General Assembly of the Presbyterian Church in the U.S. (Southern) and the Evangelical Church of Westphalia, West Germany . . .

In New York, religious leaders joined business, public affairs, law, labor and education spokesmen in forming a council for civic responsibility to combat the "radical reactionary propaganda" disseminated by the John Birch Society and related organizations . . . In the 1964 U.S. Presidential campaign, a number of churchmen and religious publications spoke out against the reactionary policies of Senator Barry Goldwater, the defeated Republican candidate.

## College Students Rebuilding Mississippi Negro Church

★ Students from several Northern colleges were busy with shovels, hammers and saws in Ripley, Miss. during the holidays, giving a unique Christmas present to members of a Negro congregation in this small rural community.

The 25 collegians, calling themselves "Carpenters for Christmas," were engaged in reconstruction of the Antioch Baptist church.

The Negro sanctuary was burned to the ground on Oct. 30, hours after it was used for a meeting of the pro-civil rights Freedom Democratic party.

The project was started by the action for civil rights stu-

dent group at Oberlin College and most participants came from that school. Joining in the work, however, were students from Northwestern University, the University of Massachusetts, Yankton College and Washington University in Missouri.

As construction work started, local law enforcement officials and white community leaders were confident there would be no trouble unless some misunderstanding developed.

The project, in fact, got some support from local white merchants. Both concrete and lumber were made available at a discount.

Students were racing against time to complete the shell of the new church in time for Christmas services and leaders of the project were confident that the needed \$10,000 to complete the construction would be raised.

Marcia Aronoff, a co-chairman of the Oberlin civil rights group, said about \$4,500 had been obtained before work started. Part of the funds came from a Thanksgiving donation by Oberlin churches and the college faculty. Students also went without a meal and donated the price of the food they would have eaten.

Several of the students taking part in the work were engaged in the Mississippi summer project to build community centers and freedom schools and encourage Negro voter registration.

One of these, Eric D. Jacobs of Rockville Centre, L. I., and an Oberlin student, said he returned to help rebuild the house of worship because "churches are a natural network of communication."

"When one is destroyed," he said, "it is cut off from the civil

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rights movement. Therefore, I'm here for a very practical purpose."

Closely observing the work was Sheriff Wayne Mauney of Tippah county and state highway patrol investigators.

The sheriff said he didn't expect trouble but agreed that incidents could be caused by "hoodlums or the town's older people who are upset that white students are living with Negro families."

"There are hoodlums in every county in the United States," the sheriff said. "I know who they are here and it's my job to keep the hoodlums and the students separated."

A spokesman for the Council of Federated Organizations, the

civil right group that supervised the Mississippi summer project, advised the students to stay out of the business district of the nearby town unless it was "absolutely necessary."

David W. Jewell, an Oberlin Christian education professor, said the group would not take part in any civil rights demonstrations. "Our job is to build a church," he said.

Oberlin students have been active in past civil rights efforts. In the fall of 1963 the college instituted an exchange program with Tougaloo Southern Christian College, predominantly Negro school just outside Jackson, in an effort to improve race relations.

## English Anglicans and Catholics Schedule Unity Services

★ Anglican and Roman Catholic churchmen will work together soon at special events in Britain aimed at developing Christian unity. These will follow new developments linking the two Churches as a result of the Catholic hierarchy's decision allowing British Catholics to attend various non-Catholic ceremonies and services.

One major program will be the third All-Churches rally for Christian Unity, to be staged in Trafalgar Square on Jan. 24. The service will be opened by Bishop Joost de Blank, former Archbishop of Capetown and now a canon of Westminster, while Msgr. George Tomlinson, administrator of Westminster Cathedral (Catholic) will read the scripture.

Prayers will be led by Archbishop Athenagoras, representative in Britain of the Ecumenical Patriarch of Eastern Orthodoxy, and by the Rev. John Huxtable, secretary of the Congregational Union. A Salvation Army band will participate.

Earlier, on Jan. 20, Catholic Bishop George Patrick Dwyer of Leeds, Anglican Bishop John Moorman of Ripon, and a Protestant clergyman will preside at a Christian unity service at Leeds Town Hall, Yorkshire. Bishop Dwyer has leased the hall for the occasion and a capacity congregation of 1,500 is expected.

Three short addresses will be delivered during the service, outlining trends towards unity in the different communions. Behind the platform, a massive choir will be formed by 400 Catholic and Protestant students.

Meanwhile, British church

history has been made in two provincial towns. At Jarrow, in northeast England, the Catholic mayor, Peter Hapburn, attended an Anglican service at the 7th Century St. Paul's church, "as a step towards greater Christian unity."

Wearing his robes of office as he entered the church, Mayor Hapburn was believed to be the first official to take advantage of the Catholic hierarchy's ruling permitting attendance at some non-Catholic services. Formerly, such officials had to leave civil processions at the door of non-Catholic churches.

At Chesterfield, in Derbyshire County, Catholic clergy joined Anglican priests and Free Church ministers in the dedication service of an outdoor Christmas creche on Dec. 24. It was thought to be the first time in English history that Catholic priests had taken an active role with Anglican and other Church ministers.

### MARTIN NIEMOELLER ON AFRICAN TOUR

★ Martin Niemoeller turned over the presidency of the Evangelical Church of Hesse and Nassau to his successor, Wolfgang Sucker of Darmstadt

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in a ceremony at the Church's headquarters in Darmstadt, Germany.

Dr. Niemoeller headed the Hesse-Nassau Church since 1947. His successor also is president of the Evangelical League and an expert on Protestant-Catholic relations.

Niemoeller is to tour West Africa this month. One of his first stops will be at Lambarene, to visit Dr. Albert Schweitzer, famed medical missionary, and the hospital he established there.

The two men will celebrate their birthdays on January 14. Dr. Schweitzer will be 90, and Dr. Niemoeller, 73.

The German churchman will

attend the meeting of the central committee of the World Council of Churches in Enugu, Eastern Nigeria, Jan. 12-21. Niemoeller is one of the WCC's six presidents.

Later, in Accra, he will preach and lecture in the Presbyterian Church of Ghana.

### CHRISTIAN VILLAGE IN ISRAEL

★ Four Christian families from Switzerland, Great Britain, Holland and the United States have begun the construction of a Christian village near the Hageetaot Kibbutz.

Named Nes Amim, the village was undertaken by the families to create a tie between Christianity and the Jewish people. Land for the village was purchased with funds collected in Scandanavia, Switzerland, Holland and the United States.

The Nes Amim families, who total 17 persons, plan to support their village with a mechanical workshop. The families regard their work in Israel as a service and after a period of years will return to their home countries to make room for others.

### CLEVELAND MEETING ON POVERTY

★ The conference on the Church and poverty, when William Stringfellow gave several addresses, including the one on page eight, was attended by a large number of business men and clergy.

The keynote address was given by Dr. Robert Lampman, economist at the University of Wisconsin, who is mentioned in Stringfellow's article.

### CLERGY LEARN ABOUT CRIME

★ More than 150 clergymen attended a meeting with the Pennsylvania state police in Hershey, Pa. for a discussion on "Crime and Traffic Conditions."

In addition to police officials, troop commanders from police units throughout the Commonwealth attended the session.

Police commissioner E. Wilson Purdy, who called the meeting, said it was an effort to inform the clergymen of law enforcement problems facing authorities and to enlist their support in combatting these problems.

"After all," he said, "police problems are community problems. All segments of the community should be aware of the problems and should be able to discuss them with the police. The police should be part of the community, not apart from it."

Sessions were devoted to gambling, prostitution, narcotics, illegal liquor sales and traffic control.

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# - NEW BOOKS -

E. John Mohr  
Book Editor

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*PRAYERS FOR A NEW WORLD*,  
by John W. Suter. Scribner's.  
\$4.95

This is more than another collection of prayers drawn from many sources. It is one compiled by a true authority of both the practice and the form of prayer. For 21 years Dr. Suter was custodian of the Standard Book of Common Prayer, a position in which he succeeded his father. Through the senior Suter the author's liturgical roots go back to the giants of 40 — 50 years ago (Slattery, Parsons, etc.) who played an important role in the 1928 Prayer Book, the one now in use.

Almost as interesting as the selection of prayers are Dr. Suter's notes in the back of his new book. How diligently he has traced the origins of prayers, and how remarkable is his knowledge of their history and editing along the way.

This anthology is a rich mine for those who seek to bring a fresh note occasionally into the church's worship. For example, after the sermon in Morning Prayer, when closing prayers are offered and the blessing is given. Here are no fewer than 502 prayers, affirmations of faith and benedictions.

Is it because of my background, but I found myself mainly preferring the collect form of prayer out of Anglican books of worship, the new Canadian one, the Irish book etc.? I was particularly glad to find a beautiful Good Friday series by the late Dean Fosbroke, one of the truly great churchmen of this century, and several prayers by Bishop Scarlett, who stood out among his contemporaries in the last generation for his social concern.

I missed a little examples from Joseph Fort Newton and W. E. Orchard, both of whom wrote with a magic pen. Now and again their prayers, particularly Orchard's, rise to heights of poetry and devotion few others I know have attained whether ancient or modern. I missed, too, prayers relating to the crisis of this decade, the racial one, but then I did not read all 500 plus.

Because Dr. Suter knows as much as he does on this subject — I'm tempted to say, all there is to know — because he has such impeccable taste, and because we can never have too many books of this kind, I

rejoice to have my copy of *Prayers for a New World*, and suggest you get yours without delay.

— BENJAMIN MINIFIE  
*Dr. Minifie is rector of Grace Church in New York.*

*THE USE OF ANALOGY IN THE LETTERS OF PAUL*, by Herbert M. Gale. Westminster. \$6

One of the things that makes St. Paul's letters so vivid is his repeated use of analogies, that is, pictures of phenomena or life situations which illustrate his message. One thinks immediately of such figures as adoption, the grafting of branches, the gladiatorial arena, ransom, the potter and the clay, the leaven and the lump of dough. These and a host of others are examined by Dr. Gale in an effort to establish certain criteria which will aid one in the proper interpretation of Paul's thought.

Of special importance, Dr. Gale insists — and rightly so — is the particular and immediate context in which any given analogy occurs. Some of the pictures which we find are used by Paul more than once in his letters. And many occur, as well, in other literatures. Each Pauline usage, however, must be examined on its own, that is, "the only elements (in an analogy) that can with certainty be taken as indicative of Paul's thinking — or as keys to his thought — are those elements which have relevance to the immediate context, to the issues that are under direct consideration. This, and other criteria of interpretation, are conveniently listed in the concluding chapter.

This study should serve as a useful — and needed — deterrent to the never-ending tendency to read more into Paul ("eisegesis") than is really there. At the same time, it underlines another important fact, viz. that Paul was not a systematic theologian, but one whose "theology" comes out almost incidentally as he deals with the practical, although none the less deep, problems of Christian living in the early years of the Church's life — a reminder to us, is it not, that vital and relevant theology always has this close relatedness to life! And what a live and imaginative person the Apostle himself was — an absolute master of the important art of "sermon illustration."

Although not highly technical, this book will be of most interest to the student of St. Paul. One could wish that in the discussion of the seed analogy in 1 Corinthians 15:35ff, Dr. Gale had discussed in more detail "continuity," which was surely as

much in Paul's mind as "discontinuity." And would it not have been worthwhile to discuss the difficult 1 Corinthians 4:6?

— O. SYDNEY BARR  
*Dr. Barr, Associate Professor in New Testament, General Theological Seminary, is the author of the current "FROM THE APOSTLES' FAITH TO THE APOSTLES' CREED", Oxford University Press.*

## Book Notes

*What's Ahead for the Churches?*  
Edited by Kyle Haselden and  
Martin E. Marty. Sheed & Ward.  
\$4.50

Sixteen writers answer discerningly the question which forms the title of the book. They deal with 15 different Christian groups, including Roman Catholicism and Eastern Orthodox, and with Judaism. The essays, forthright and informative, first appeared in a series in *The Christian Century*.

Dr. C. Kilmer Myers, now suffragan bishop in Michigan, covers the Episcopal Church in a way that should bring forth gratifying amusement. What holds the Episcopal Church, or the Anglican communion together? Bishop Myers develops the *glue* theory; something holds it together, though one does not know or does not wish to define what it is. It may be a *mysterium*. Dr. Myers goes on to describe the new churchmanship transcending the old party lines and now coming into dominance in the church, neither catholic nor protestant but something looking like both. He believes that the Episcopal Church is going from "muddling through" to "creative outreach". This is coming about through people like Niles Carpenter, Francis Ayes, Paul Moore, Hugh White, and a host of others — "names new in the Episcopal Church so long dominated by aristocratic dynasties."

Chiefly he credits Presiding Bishop Lichtenberger. "Under his gifted leadership", Myers writes (in 1963), "the spirit of our central agency, the National Council, has changed so radically that even to visit its offices leads one to believe he is beholding a new church. Lichtenberger wears easily the cope and miter of the mysterious glue; he is grasped by the *mysterium* of the church. But he looks to our day and, along with all the sensitive, is racked by the imponderables of the future. He has brought into the council an impressive column from among our best clergy and laity. It is on these lines of leadership that directions are firming."



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