

# The **+** WITNESS

JULY 20, 1967

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# SERVICES

## In Leading Churches

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### NEW YORK CITY THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10,  
Morning Prayer, Holy Communion and  
Sermon. 11; Organ Recital, 3:15 and  
sermon, 4.

Morning Prayer and Holy Communion 7:15  
(and 10 Wed.); Evening Prayer, 3.

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Sat. HC 8; C Fri. 4:30 & by appt.

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1:30); Counsel and C 10:30-1:30 daily,  
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THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January and  
bi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co.  
on behalf of the Witness Advisory Board.



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

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## Story of the Week

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# Outside Power Will Not Solve Vietnam War Visitors Declare

★ A delegation from the National Council of Churches visited several countries of South East Asia from June 15 to July 5. Appointed by Arthur S. Flemming, president of NCC, the team was Bishop George W. Barrett of Rochester; the Rev. Robert S. Bilheimer, director of international affairs programs of NCC; the Rev. Tracey K. Jones Jr., associate secretary of missions of the Methodist Church; Mr. William P. Thompson, stated clerk of the Presbyterian Church.

The delegation had two purposes; to demonstrate the concern of the Council and its member Churches for people caught in the suffering of war on both sides in Vietnam and for the problems, interests and aspirations of the peoples of South East Asia; to seek at first hand impressions concerning the effects of the objectives and policies of the United States in Vietnam and elsewhere in South East Asia.

To these ends the delegation travelled in South Vietnam, Cambodia and Thailand. Application was made to the government of North Vietnam in mid-May for permission to visit there. The department of state validated the passports of the delegation members for such a visit, but visas were not received from Hanoi during the

time available to the delegation.

Members of the delegation conferred at length with government officials and political leaders presently in office or in opposition, military and technical assistance personnel, journalists, university professors and students as well as Buddhist and Christian leaders. In South Vietnam the delegation was received by the chief of state, General Nguyen Van Thieu, by prime minister Nguyen Cao Ky, by the United States ambassador, Ellsworth Bunker, and by the Commander, U.S. military assistance command, Vietnam, General William C. Westmoreland.

### Team Findings

The situation in Vietnam is overwhelming, and discouragingly complex. The U.S. has stated clear objectives for its presence there, namely to stop the government of North Vietnam and the Vietcong from attempting to force their will on the South, and to assure the opportunity for the people of South Vietnam to live in freedom under a government and institutions of their own choice. Attempts to attain these objectives have already led the U.S. into political, social and military conditions of such complexity that no simple analysis or solution is possible. Indeed, the pursuit of these objectives

in Vietnam today confronts almost insoluble dilemmas on every hand.

We return convinced that the fundamental requirements in Vietnam are peace, social justice and order, and national freedom. Each is related to the other. No outside power, whether of the communist or of the free world, has brought these to South Vietnam. It is doubtful that any can do so in the future. These goals must be achieved by the Vietnamese themselves. Assistance may be given from the outside, as the U.S. is now attempting in South Vietnam and Thailand, but the main effort must be put forward by the people themselves. Furthermore, if outside assistance is to be effective, it should be given with sensitivity and restraint.

### Peace

An early, honorable, negotiated peace in Vietnam is urgent. We do not believe that either sudden, unilateral withdrawal of the U.S. presence, or escalation of the present military effort is defensible. What steps can be taken now to initiate genuine negotiation? It appears to us that the proposal of the NCC general board (June 1, 1967) is sound, namely that the U.S. simultaneously stop the bombing of North Vietnam and submit the issues of the conflict to the United Nations General Assembly — or other international agency consistent with the charter of the United Nations. Such a step we believe offers

hope of starting negotiation. As the most powerful nation directly engaged in the Vietnam conflict, the U.S. is in a position to take risks for peace. The alternative is a long war involving not only risks, but certain death, wounds, misery and ruin on an increasing scale.

We recognize that no single belligerent can negotiate alone. Should negotiations be delayed and the war be prolonged, U.S. policy must be framed and carried out, mindful of the effects of the total effort upon the people of Vietnam. After a generation of continuous warfare, most of them are weary to the point of exhaustion. War always brings suffering, but in Vietnam this suffering is intensified because Vietnamese fights against Vietnamese, there are few fixed battle lines, and friend and foe, combatant and civilian are often indistinguishable. Every present military policy of restraint should be supported. If the U.S. is not responsive to this nation-wide fatigue, we may press too hard and too fast for military solutions which in that event may be self-defeating.

### **Social Justice, Order, And National Freedom**

The significance, and permanence, of any peace for Vietnam will depend on the social justice, order and national freedom attained. Three matters are particularly urgent:

- the achievement of national dignity and independence, long submerged by a foreign presence — Chinese, French, Japanese, or American.

- the achievement of political institutions which assure freedom of expression and which serve the people with a minimum of corruption.

- the social and economic development of the country in ways congenial to the culture of

Vietnam and responsive to the needs of its people.

In our opinion, as long as the U.S. presence remains in Vietnam, U.S. power should be used to further the attainment of these objectives by the Vietnamese.

### **The Elections**

The building of political institutions where many of the traditional ones have been destroyed or corrupted during the years of war is crucial. There seems to be a genuine desire among many in South Vietnam that new institutions be democratic. A beginning was made in the elections of the constituent assembly and of hamlet and village leaders. A decisive test is still ahead in the election of the president, vice president and senators scheduled for September.

Any people can conduct free and fair elections. The Vietnamese are no exception. But it is not enough for an election to be free and fair; it must be known by the voters to be free and fair. And in the case of the coming elections in South Vietnam, it is almost equally important that the people of North Vietnam and of the world know this too. The delegation was therefore encouraged by the assurance of Prime Minister Ky that his government would take all steps necessary to assure free and fair elections and by his announced intention to invite observers from friendly nations and from the United Nations. It seems to the delegation that this end might be furthered by the presence of observers on behalf of the Christian Churches as well.

### **Major Problems**

As we reflect upon present conditions in Vietnam and South East Asia, major problems emerge which must be dealt

with in shaping policy for the future. We discern five:

- The U.S. military, economic and political presence is massive. Is it so massive that it will by its own weight crush efforts toward free choice and social change for South Vietnam? In other words, does the attempt to provide a shield for the security of South Vietnam result in an alien military, economic and political presence so vast as to defeat the objectives of freedom and beneficial social change?

- What is the relationship between Hanoi and Peking? Much competent opinion indicates that despite dependence born of war, the North Vietnamese seek to maintain self-determination of national policy. Despite adherence to the same communist ideology, control of Hanoi by Peking cannot be assumed. If this analysis is correct, what bearing does this have upon the possibilities of negotiation?

- The infra-structure of the Vietcong exists in hamlets, villages and districts throughout South Vietnam, even adjacent to large U.S. bases. The government of South Vietnam, supported by the U.S., is even now competing with the NLF for the allegiance of the largest portion of the population. What is the composition of the Vietcong? It was generally reported to us that the primary leadership of the Vietcong is communist, trained in North Vietnam and loyal to its leaders, but that there are many in the National Liberation Front who are predominantly nationalists. Can the nationalist elements of the NLF and its followers be separated from its communist elements?

- The program of pacification and development of hamlets and villages, which we observed, presents many admitted problems. The main thrust of



the program is provided by the revolutionary development teams of the government of South Vietnam now at work. These are supported by U.S. advisers and assistance. The central problem is the need to combine a military or para-military operation with work of hamlet or village development, "hamlet by hamlet" throughout South Vietnam. We were told that the U.S. government has now assigned the highest priority to this program. We would not venture an opinion about so large and difficult an enterprise save at one point. While we were impressed by the ability and dedication of many U.S. advisory personnel, we fear that U.S. support of the program may founder because of the adviser's short — usually 18 months — period of service and general lack of knowledge of the Vietnamese language. Is not the U.S. capable of a more sophisticated effort of technical assistance?

● The U.S. involvement in Vietnam and Thailand is an application of general U.S. policy. This policy as we understand it, is based upon an assessment of the nature and danger to the U.S. of world communism, upon a concept of U.S. responsibility for the containment of communism, and upon a predominantly unilateral approach to the discharge of this responsibility with heavy reliance upon military power. Are the assumptions and objectives of this policy adequate to the realities of the present world scene?

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### No July 27 Issue

★ We are on our every-other-week schedule for the summer. The next number will therefore be dated August 3.

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We regret our inability to visit North Vietnam, to express the concern of U.S. Churches for the sufferings of its people caused by war, and to hear and talk with its leaders.

We express our hope that such a visit by another delegation from the Council will be possible in the future.

The delegation returns to the U.S. convinced that throughout

Asia, and not least in Vietnam, there are signs of God's judgment and promise. We believe that there is no inevitability about history, save for God's final victory, and that because of this there are always possibilities of freedom and action to bring good out of evil. In the ambiguity and suffering of this war, may God's righteous will prevail.

## New Congregations Decline Due To New Types of Ministry

★ A downward trend in the number of new Protestant congregations organized annually for the past six years will be reversed by another surge of church extension in the 1970s, according to a Church research specialist.

Robert L. Wilson of Philadelphia told a group of Church developers that the reduction in new congregations which has been evident since 1960 will probably continue through this decade.

The clergyman and sociologist attributed the trend to the increase in apartment construction, a changing urban scene, cycles of interest and emphasis in the Church and the current attacks on the Church as an institution.

Factors on the horizon of American society indicate a rising need for new churches in the 1970's, Wilson said, and especially in rapidly growing Negro communities.

He spoke to the staff of the department of new church development of the Methodist Church but he said that his remarks were applicable to most Protestant denominations.

From a high of 678 congregations initiated by 11 Church bodies in 1960 there was a decline to 292 begun by nine denominations in 1966, he said.

In explaining the decrease, Wilson said, "We are in the midst of a period when there is a good deal of antagonism toward the Church as an institution."

This antagonism, he noted, often is directed toward churches which are termed "successful" because of growing memberships, balanced budgets and good buildings. The new congregations often fit this description, and an assumption is made that a thriving church must "have sold its soul." He predicted that such criticism, with "fallout" on new churches, will continue for some time longer.

Developments in "new forms of ministry" — poverty, inner-city, apartment houses and coffee house—were cited as factors in a downward trend in traditional Church extension.

"Even among some leaders who have been most active in Church extension, there is a feeling that the Church should devote its energy to other things, that too large a proportion of the available resources are going into new churches," Wilson continued.

He also noted that a diversification of community images has had effect on the need for new churches. Apartments are usually built in areas already having congregations.

"For the church already in the community, it may mean expansion of an existing building, or a change in program and an increased staff. However, these changes do not show up in the records as a new church."

New techniques and programs must be devised for church programs in different kinds of communities, Wilson claimed. Among types of communities needing ministries he named the urban Negro ghetto, the working class suburb and the racially changing neighborhood.

He predicted a continuing relationship between the number

of households established and the need for new churches. An expected increase of 1,250,000 households each year from 1970 to 1975 is 30 per cent higher than the period between 1960-1965.

The growth of Negro concentration in cities, he declared, is a fact of American life. The urban Negro presents the church "with one of the greatest challenges and opportunities for new church development."

The decade ahead, he said, "will not be the easiest time to be responsible for starting new churches, but it may well be one of the most significant periods."

## Brown and Ganoung Arrested In Vietnam War Protest

★ Twenty anti-Vietnam war demonstrators — including two clergymen and a 67-year-old woman—were arrested June 29 for staging a sit-in at the Oakland armed forces examining and entrance station.

The demonstrators sat down shortly after 7 a.m. in the three doors to the building. None entered the building, and workers and air force enlistees were allowed to pick their way between the bodies in the entryways and go inside.

About 300 pickets marching in the area cheered as each sit-in demonstrator was taken into custody and led to a waiting police patrol wagon.

The demonstration was staged by the so-called civil action day committee, which had called for "an act of civil disobedience" to protest American involvement in the Vietnam war.

After the 20 took up their positions in the doorways, building manager Philip Roach informed them they were tres-

passing and interfering with the operation of the station. When they refused his request to leave, he asked police to arrest them.

None of the demonstrators went limp. As each was arrested he walked peacefully to the wagon.

Among the willingly arrested was the Rev. Don Ganoung, a worker for the Episcopal Diocese's urban task force in Oakland. Another Episcopal clergyman arrested was the Rev. John Pairman Brown of the Church Divinity School of the Pacific.

While he was awaiting arrest during the sit-in, the Rev. Mr. Ganoung explained that he was engaging in the civil disobedience as a matter of individual conscience.

The diocese office said that the clergymen had the approval of their bishop, C. Kilmer Myers, to follow the dictates of their consciences. Bishop Myers himself has opposed the Viet-

nam war, saying that both sides should stop fighting.

Robt. Meriwether of San Francisco's War Resisters League led the demonstration. He emphasized that no violence would be permitted in the demonstration and asked that people stop to consider why the protesters were willing to be arrested for their beliefs.

Among those arrested was 67-year-old Thelma Shumake who refused to give police her address. She described herself as Grandma P. C. Vigil and condemned the war and "those who have taken over control of our country."

As she was seated in the police wagon, a woman at the rear of the cheering crowd called out "Goodby Thelma." Mrs. Shumake smiled and waved.

Kenneth R. Dursa, 20, of Sacramento, was arrested at the center on a charge of disturbing the peace after he left a group of fellow draftees and joined a nearby group of peace pickets.

### MINISTRY OF HEALING PLANS CONFERENCE

★ An international conference on the Church's ministry of healing will be held at St. Stephen's, Philadelphia, September 10-13.

It is under the auspices of the Order of St. Luke the Physician, an international and inter-denominational organization, with all meetings open to the public.

The program is loaded with distinguished persons, several from overseas. A copy may be secured from the Rev. Alfred W. Price, warden of the order and rector of St. Stephen's, Philadelphia, 19107, or from Ethel Tulloch Banks, secretary, 2243 Front St., San Diego, Calif., 92101.

# EDITORIAL

## Proposed Changes Need Spelling Out

THE MRI commission proposals to General Convention in Seattle include some affecting a change in status of the Executive Council. The commission's diagnosis of the problem is that the council is isolated from the convention and the larger life of the Church, and that there is a lack of clarity about lines of responsibility and accountability between the council and convention. The proposed cure is the elimination of the distinction between legislative and executive functions, so that the council would constitute the convention when the latter is not sitting.

It may be questioned whether the problem is a subjective one or whether there are actual objective conditions which can be cured by the re-shuffling and re-arrangement the commission proposes. The canons which now determine the powers and functions of the council are hardly obscure, whatever else may be lacking.

The commission's proposals provide for organizational changes and changes in the canonical definition of the council's powers and functions.

Organizationally, the president of the House of Deputies would be a member of the council, all joint commissions of convention would include one or more members of the council, and the council would make full reports, as well as direct program presentations, to convention.

Virtually all of these organizational features are already present in the conciliar structure, though not in the fixed form proposed. Although formalizing them may increase inter-relationships it is difficult to see, since it is only a matter of degree, what great results may be expected from the changes proposed.

The council would become convention "ad interim" by having its canonical powers defined as being all those of General Convention except those reserved to the convention, whatever they may be.

Here, in the first place, the commission pro-

posal fails to come to grips with the problem, if there is one, by analyzing it, describing it, and detailing it. In the second place it compounds whatever problem there may be by offering a solution so vague that it itself presents a new problem.

Calling a tail a leg, it has been said, does not make it one. Whatever it may be called there will still be a convention, functioning every three years or so, and there will still be a council, and between the two there will still be a relationship, good, bad, or indifferent.

For example, on the level of procedures, the council is presently required to submit a triennial program to convention — directly — and four months in advance of that to all bishops. If the commission wants to omit the prior submission what exactly is gained by that? If the commission's proposal is intended to skip the convention program and budget committee it is a change of show rather than substance since the convention will want to say something about the program, and this almost inevitably requires some sort of committee intervention.

If there is in fact a problem respecting the council which can be resolved by organizational and canonical changes then this should be dealt with explicitly and not by vague references to powers "not otherwise reserved to convention." In a Church which has no judicial apparatus to construe legislation or make judgments — probably a great blessing — much confusion, frustration and anguish may issue unnecessarily from such avoidable ambiguity.

The powers and functions of the council may need to be expanded to give it greater freedom in all matters of program and budget, and to enable it to deal flexibly and fully with matters which cannot be dealt with by convention or foreseen by it, and of these there are many.

There is nothing whatever to prevent the Seattle convention from making provision for all of this. It can all be spelled out very directly, very constitutionally, and very canonically. Let it be written out for all to see, for all to know, for all to follow. Then let the convention act according to the best judgment it can command.

# HISTORY SUPPORTS CLAIMS OF ISRAEL

By Frederick C. Grant

*Professor of Biblical Theology at Union Seminary*

## CONCLUDING THE ARTICLE ON BACKGROUND OF HISTORY IN THE NEAR EAST CONTINUED FROM ISSUE OF JULY 6th, 1967

TO WHOM DOES the land of Israel rightly belong? It is often assumed that Israel's claim to this territory dates only from the Balfour Declaration and the settlement approved by the United States, the Soviet Union, and other powers in establishing the modern State of Israel. Writers of letters to the newspapers affirm that this land "has always belonged to the Arabs."

But history tells a different tale, as we have seen. No other people in the world today can advance such a claim as Israel does. We may disregard the legends in Genesis that describe the divine allotment of Palestine to the descendants of Abraham. These stories, like most legends of migration and settlement of ancient peoples, are "aetiological", explaining and dramatizing the general facts of origin of the Hebrews and their acquisition of territory in Palestine "long, long ago." The Hebrews were one group among several groups of migrating Semites. Their customs and standards were those of the Arabs, ancient and modern. But they differed from others, chiefly in their religious convictions and usages.

In peaceful times, the settled Israelites and the still nomadic Arabs managed to get along fairly well. Even today there are 325,000 loyal Arab citizens of Israel. And as an Israeli leader said, the other day, "If we could have kept our gains after the last war, by this time we should have been peacefully discussing the likenesses and differences between our ways and beliefs and those of the Arabs in our midst."

As we have seen, in ancient times (i.e. before A.D. 636) it was not the Arabs but the great powers in the East, North, and West — and briefly one from the South — that harassed Israel. Nevertheless, despite wars, invasions, transportations of population, and exile, Israel continued to survive in Palestine. Our modern "Sunday School helps" and popular sermonic expositions of Bible history have assumed that the repeated depopulation of Israel was complete,

under Egypt, Assyria, Babylonia, and other conquerors — though how there always remained Jews to be carried off the next time is not said.

### A Way of Life

BUT ANCIENT FIGURES were often inaccurate and were exaggerated by the conquerors — look at Josephus's figures for the Jews. When Northern and Southern Israel had been carried off into exile, there still remained enough Hebrews, "people of the land", to carry on their way of life. When Haggai and Zechariah urged the survivors to rebuild the temple, there were enough survivors to make a beginning and revive the sacrificial worship. When Nehemiah returned, there were enough Jews to begin rebuilding the walls of Jerusalem, quite apart from any massive "return from exile."

By the time of the Maccabean War (168-143 B.C.), there were enough Jews in Palestine to resist and defeat the successive armies of the Seleucid-Syrian monarchs. Even after the tragic ending of the wars against Rome, and the permanent exile of multitudes of Jews from Palestine (often interpreted as their "world wide dispersion"), great numbers of Jews continued to live in Palestine and to support their religious leaders at the Council of Jamnia (A.D. 90), establish the famous rabbinic schools in Galilee, and eventually to produce the Palestinian Talmud, parallel to the Babylonian but briefer. And they continued to live in Palestine, in varying numbers, all the long years down to World War I and the supposed peace settlement that followed it. Along with orthodox Jews and Arabs lived Christian Jews as well. A large number of them still survive.

### Christian Jews

SOME YEARS AGO I entertained a Christian Jew from Galilee, and, in getting acquainted, I asked him when he and his family had been converted to Christianity. My question astonished him — and his reply equally astonished me. "We were never converted," he said. "We



have always been Christians, from the days of Jesus and the Apostles." He then reached inside his jacket and produced a small pendant cross. "This," he said, "was worn by one of my ancestors, who was a bishop in Galilee in the fourth century."

### Jews Remained

IT IS OFTEN assumed that after A.D. 70, certainly after 135, all Jews were expelled from Palestine, sold into slavery, or put to death. But there were always Jews in Palestine, from the conquest of Canaan onward, even after the two disastrous wars with Rome. The important book by Fr. Edward H. Flannery, *The Anguish of the Jews* (Macmillan 1965), makes this abundantly clear for every reader.

There were enough Jews in Palestine in the third century, under Constantius (305-6), for them to undertake another revolt against Rome. The effort failed, the revolutionists were massacred, and their headquarters, the Jewish city of Diocaesarea, and likewise other Jewish cities, were destroyed.

In 363, the Emperor Julian undertook to rebuild the Temple in Jerusalem, but gave up the plan. The Christians interpreted his failure as a fulfilment of the New Testament prophecies that the city of Jerusalem must lie in ruins until the "time of the Gentiles" is fulfilled, and the curse laid on the Jews has come to its "end." (Luke 21:24; I Thess 2:16).

But Jews outside Palestine continued to send offerings to their brethren in the Holy City, even as their ancestors had sent their annual gifts to the Temple — and also as Paul had collected funds for the poor "saints" (Christians) at Jerusalem (I Cor. 16:1).

Under Theodosius (408-50), a group of monks led by one Barsauma wandered over Palestine, destroying synagogues and massacring Jews.

In the later fifth century there was an uprising against an archdeacon at Laodicea as well as many revolts against the Roman authorities in multi-lingual Antioch. Even the Samaritans were reported to have risen in revolt. They often sided with the Jews, and vice versa.

The abrogation of Jewish recognition as a "religio licita" (a privilege as old as Julius Caesar) took place under Justinian, who was far more severe than Theodosius and rescinded some of the favorable legislation of his predecessor. This action implies that it was concerned with the still surviving national cult of the

Jews in Palestine. Certainly the Jewish reaction to this deprivation led to revolts there, e.g. at Caesarea in 556, when the Samaritans joined in the movement.

Somewhat later, led by Benjamin of Tiberias, the Jews undertook to seize Jerusalem at the time of the Persian invasion by Khosrau II (614). Following his capture of Jerusalem, these Jewish insurrectionists overran Palestine, murdering Christians and burning churches. In retaliation, the besieged Christians beheaded a hundred Jews for every church destroyed (Flannery, p. 67). The numbers are significant, even if exaggerated.

### Enjoyed Freedom

WHEN THE PERSIAN conqueror refused to turn over the Holy City to them, the Jews joined with the Emperor Heraclius and aided him in recapturing it in 628. After the Persians were driven out, Heraclius punished the Jews for their massacre of Christians, and reinstated the ancient ban (dated 135) and forbade all Jews to enter the city. Four years later he ordered all Jews to be baptized. So disillusioned were the Jews in Palestine, and so incensed by Byzantine treachery, that when, another four years later, the Muslim armies arrived on the scene, they welcomed them with open arms.

For several centuries thereafter, the Jews enjoyed greater freedom and security under Arab and Persian domination than under Christian. The persecutions were minimal — like a chronic disease that is held "under control." Persecution of all religions, by their rivals, was customary in most of the ancient world.

The opposition of Islam to the Jews was as old as Mohammed, who at first cultivated both Jews and Christians, hoping to convert them, and then turned against them when his efforts proved futile. Even so, as Fr. Flannery points out (p. 80), in spite of vexatious regulations (generally ignored), the Jews "were obviously happier under the Crescent than under the Cross. Affinities of race and culture were present under Islam that were absent or reversed under Christianity."

That many Jews continued to live in Palestine after the Muslim conquest is evident from an event that took place almost five centuries later. When the First Crusade broke upon the Holy Land, it took the Jews by surprise—and worse. At the outset of this military adventure, the crusaders killed, plundered, or enslaved every

Jew that came their way or was overtaken by the "Christian" mob in France or Germany; and when the gangster rabble reached Jerusalem in 1099, Godfrey de Bouillon found Jews assembled in a synagogue and ordered it and the worshippers destroyed by fire. This proves that there were Jews still living in Palestine—even in Jerusalem — at that late date.

Two centuries later, Jews in Bavaria and the Rhineland were still being persecuted, despite the Bull of Pope Gregory X (in 1272) forbidding their enforced baptism or violent treatment. "At their wits' end, many Jewish families migrated to Palestine." (Page 106.) Again and again, the existence of Jews in Palestine was both affirmed and implied, throughout the long centuries leading up to the modern period. Like

a band of detached troops ordered to stay behind and hold towns or territories while the main body of the army surges onward — or retreats — these valiant patriots still clung to their ancestral land, for generation after generation.

In brief, there have always been Jews in Palestine — ever since there were Jews anywhere. The Muslim conquest in 636 scarcely nullified their title. Palestine continued to be held, even if only by a token body of the original owners.

No nation has a historical claim to the land of Israel that can even be compared with that of modern Israel. One need not be a Zionist to recognize this. The records of the past speak clearly enough.

## TIME FOR A CHANGE?

By Loren B. Mead

*Rector of Church of the Holy Family  
Chapel Hill, North Carolina*

### PROPOSALS WHICH MIGHT FREE US TO DO OUR JOB BETTER IN THE YEARS AHEAD

IT GOES without saying that there are a number of signs of stress in the operation of the Church today. The purpose of this paper is to discuss one of those signs of stress — the growing shortage of clergy; one absolutely central pastoral responsibility of the Church — the provision of the sacraments for its people; and possible courses of action which might free us to do our job better in the years ahead.

The shortage of clergy is surrounded by much ambiguous talk today. The Pusey report hints, certainly, at a shortage of quality — at least as judged by educational standards. But by and large most of our parishes have clergy, although some missions may be vacant at the present time. Many clergy are in non-parochial work, most of which is essential to the mission and witness of the Church; but there is an additional restlessness among many younger clergy who want to move to "where the action is." This is witnessed to by the remarkable lack of enthusiasm among seminarians facing placement in a mission or

parish. It is witnessed to also by the heavy personnel files in poverty program offices of job applications of men currently in parishes but who want out.

The situation is hard to pin down exactly since so many of the comments made on the subject are highly subjective, but there seems to be some substance to the concern. Probably the situation is better in the Episcopal Church than it is in some other Churches — in the south the exodus from parish ministry in the Methodist and Baptist Churches seems epidemic. Norman Pittenger says that seminarians he knows seem to "hate" the Church.

The ambiguity of the present situation is more comforting than the prognostications of the more uncertain future. Seminary enrollments are down in number. In Europe the downward trend is alarming. There is a general feeling that the religious revival of the 50's is well in the past. Although Church building goes on at a heavy pace, the most recent years have

showed a tightening up of the financial resources available to the work of the Church, and consequently the finances available to support and educate clergy. No one can be certain of the future of such trends, but there is more and more talk of "tent-making" ministries, "part-time" ministries, to take up the slack foreseen as population increases outstrip clerical resources.

### Basic Assumption

THE EPISCOPAL CHURCH has as one of its clear assumptions that the sacraments must be provided for its people. No one questions this; it is simply part of the charter of our being. Bishops, exercising their pastoral oversight of a diocese, routinely have to arrange for holy communion in those outposts of the diocese where no priest is resident. Parish clergy find difficult, although none questions the necessity for or rightness of, the administration of holy communion to the two, three, four, or more hundred communicants they may serve on traditional "first" Sundays, or, as is increasingly true, on every Sunday. The discovery that house-communion or office-communion is a valuable resource for today's people adds additional services now, and will perhaps add more in the future.

That remarkable prophet of the missionary movement, Roland Allen, was sensitive to the problem here—that our structuring of the ministry of the sacraments means that those in the smaller outlying parishes and missions are sometimes denied holy communion because there are not enough priests to go around. Reflecting upon the situation in the Far East, he says;

They (the missionary churches of the Far East) also differ from the Apostolic Church in another and more important matter. In those Churches, ministers and sacraments were provided for every little group of Christians: in these of our foundation they are the peculiar property of a few favored centers, whilst the great majority of Christians are compelled to live without any resident ministers, and thus their priests are not local and resident officers but mere occasional visitors, and the administration of the sacraments becomes an occasional and rare, instead of the normal and constant, element in their religious life.

(Roland Allen, *The Spontaneous Expansion of the Church*. World Dominion Press. London: 1949.)

The situation in North America is not directly analogous to that about which Roland Allen spoke. The majority of Churchmen are here served by resident ministers. But the shortage

of clergy in the smaller places and the problem of providing the eucharist for them regularly point to a growing area of concern as population growth outstrips clerical supply.

The Anglican Communion has traditionally rejected the idea of the "mass priest." It has trained its clergy to be pastors and teachers, instructors in scripture, and "parsons" for the community. There is some real danger that the stresses now apparent in the Church may force us to deploy our ordained manpower more and more to cover the stations where holy communion is to be held rather than to fulfill the larger and more inclusive task for which they are trained.

### A Similar Problem in the Early Church, and Its Solution Then

GREGORY DIX describes the situation of the 4th century in these words:

Yet it is true that the presbyter only acquires liturgical functions by degrees, and then rather as the bishop's representative than as his assistant. It is the 4th century, when the peace of the Church and the immense growth of numbers had made it impossible for bishops in most places still to act as the only ministers of all sacraments to their churches, that we find the real change taking place in the functions of the presbyter. He becomes the permanent liturgical minister of a separate congregation, to whom he normally supplies most of those "liturgies" of sacrament and teaching for which the pre-Nicene Church had habitually looked to the bishop. After the 4th century we begin to find a change in the language used about the presbyter. He is referred to no longer as an "elder", but as a "priest" . . . (Dom Gregory Dix, *The Shape of the Liturgy*. Dacre Press, London: 1960.)

In these few clear words, Dix elaborates what must have been a massive social change in the make-up of the Church and its relationship to the world and its members in the world. Bishops, unable to administer the sacrament to everybody, and under the imperative to feed the sheep, were forced to delegate more and more sacramental functions to the presbyter. In this 4th century example, the Church shows a kind of flexibility and openness to change that makes possible adaptation to a new situation. Because the world had changed, the Church responded. The order of presbyters received a new function in order that the people might be cared for and fed more adequately. Something of the same flexibility seems evident earlier in the establishment of the order of deacons referred to in the book of Acts (Acts 6).

F. C. Synge in an address at the 1963 Anglican Congress describes this 4th century change in a striking interpretation:

Once upon a time the bishop delegated his eucharistizing to laymen. It is true that they were called presbyters, but that title indicated that they were responsible and mature men; it did not indicate that they were not laymen. The bishop did it . . . when numbers and distances and disturbed times required it. He did it . . . not as a temporary and makeshift expedient, but out of a high doctrine of the Church; he did it because to him had been committed Christ's ministry to the Church. A Christological urgency and not merely an administrative urgency moved the bishop to delegate.

F.C. Synge, "The Challenge of the Frontiers: Training for Action," in *Anglican Congress 1963: Report of Proceedings*, ed. E. R. Fairweather. Editorial Committee Anglican Congress: 1963.)

Certainly it was the bishop's concern for the feeding of the enlarged flock that led to this delegation to the presbyterate.

### The Bishop's Eucharist

IT SEEMS TO ME that these quotations, as well as masses of other testimony from the period of the early Church, point us to the fact that the "power" or "authority" to be the eucharistizer was resident in the one in whom the episcopate or pastoral oversight resided. Whether this one was clearly understood to be a "bishop" is problematical and I consider it highly unlikely, at least it probably was not universal in the beginning. Justin's remarks lead one to think of the eucharistizer as the "presiding minister," perhaps equivalent in our time to the president of the local ministerial association. Ignatius, on the other hand, would lead one to see this function localized in a person at a very early date.

But whoever he was, whatever title he had, the-person-who-exercised-the-oversight was the one who led the specific liturgical act of the eucharist. Testimony is unanimous on this in the literature of the early Church, although in the New Testament itself there may be hints that the "giving of thanks" was not limited even in this way. (Hanson says: "In the New Testament there is no hint whatever that the celebration of the Eucharist is the prerogative of the ministry. On the contrary, if, as some have maintained, I Cor. 14:16-17 is a reference to the eucharist, it is certain that it was open to any member of the local church to give thanks." A. T. Hanson, "Shepherd, Teacher and Cele-

brant" in *New Forms of Ministry*, ed. David Paton. Edinburg House Press, London: 1965.)

It seems to me unfortunate but necessary that the 4th century change had to be made. Unfortunate in that the vital and personal connection between the bishop and the parish eucharist was then severed and has never been repaired. The same split became necessary between the bishop and the baptism, too, and for the same practical reasons. Since the time when the bishop ceased to be the essential figure in these two actions we call "necessary," the Church has been doomed to parochialism. If the eucharist and the baptism are our "essentials," and if they are the "right" of the priest, and if our theology of confirmation is as muddled as it is, then the bishop is doomed to be a figure pushing papers around a desk in diocesan office and coming in once a year like a fairy godmother for an extremely parochial function — the confirmation of "our" confirmation class.

If there is no essential tie between the bishop and the essential sacraments, he cannot exercise episcopate.

Synge states the case for closer association of the bishop with every eucharist in these words:

A Eucharist which is the bishop's and so the Church's enlarges the horizons of the worshippers and sets them within the strategic activity of the People of God, renewing their vocation to be the People of God with a mission to the world. The knowledge that it is the bishop's eucharist — which is the eucharist of the whole Church — will keep at bay the pietist or individualist or congregationalist interpretations, for the bishop's eucharist will be pregnant with the sense of membership of a larger community, of a monarchy, and of a royal strategy. Such a eucharist will perpetually challenge the attitude which outposts are tempted to adopt, the attitude of self-preservation and the Maginot line.

(Synge, *Op. cit.*)

Synge may be over-optimistic at this point. It might take a great deal more than re-attaching the eucharist to the bishop to attain all those ends, but he does have a point, and an important one. If the bishop is the focus of episcopate, if he is the representative whose person expresses the unity of the Church and the faith, then his closer association with the ordinary sacraments, and especially the holy communion, is a consummation devoutly to be wished.

This obviously cannot be done by having the bishop himself be the celebrant at all eucha-



rists, God forbid! Rather it can be done by understanding again and making plain in how we do things that the bishop is the liturgical officer, the eucharistizer, and that the presbyter acts with delegated rather than with an intrinsic, priestly "authority." Every eucharist is the bishop's eucharist, but since the 4th century the priest is given the privilege of assisting the bishop by presiding over the eucharistic feast in order that all the people may share in it.

### Lay Celebration

CANON SYNGE, in his address at Toronto, went on to make a suggestion that startled the Anglican Congress, but which to some extent got lost in the MRI melee. He pointed to the fact that there is no theological reason why the bishop's power to delegate the eucharistic function should necessarily be limited to ordained men. Stressing the urgency of need, especially of the small, outlying parishes and missions to participate in the eucharist, and basing his argument on high doctrine of the Church and of the office of the bishop, Canon Synge called the Church to consider permitting bishops to delegate the eucharistizing power to laymen, when such seems necessary. He goes on to say: "The layman to whom the bishop would thus delegate his power to eucharistize would remain a layman. He would remain a layman unless the bishop decides that he is to be given lifelong delegation. There will always be a great difference between those upon whom the bishop delights to confer the office of a lifelong delegate and those who are his delegates for specified occasions — a difference of status and a difference of function." (Ibid.)

There is a certain rationality in this proposal that suggests that it should receive serious thought by the Church. An interesting report from England supports his suggestion from a different angle:

We are certainly justified in asking whether — as in almost universal — the ministry of the sacraments should be virtually restricted to the full time ministry, whereas the ministry of the word is being increasingly exercised by spare time ministers. When all is said and done, an adequate preaching ministry depends on much more than godliness; adequate training for it is arduous, and it needs continual study if it is to be effective. Training for the administration of the sacraments is a comparatively simple matter, and would not seem to need the services of one theologically trained, provided that he were well reported of the brethren. To separate the ministry of the sacraments from the ministry of the

word, as with readers of the Church of England and their equivalents in other Churches, seems to be theologically indefensible as well as practically inconvenient.

(*The Shape of the Ministry: A Working Paper*, unpublished, but duplicated by the consultative committee on training for the ministry of the British Council of Churches in London. Undated, but of late 1965 or early 1966.)

This B.C.C. working paper asks rather pointedly "whether there is any justification for saying that a man is competent and godly enough to be entrusted with the ministry of the word, but not sufficiently to be entrusted with the ministry of the sacraments." (Ibid.)

Synge's question, then, does have a ring of rationality to it, and seems to have something to say for itself on grounds of history. Furthermore, no theological evidence has yet been brought to bear by the Church to refute it. There are major emotional reasons why no change should be made — we are, after all, very attached to the practice of many generations. But I would suggest that in the face of our growing need to provide the eucharist for Christians who do not have access to an ordained priest, in the face of new opportunities of mission in industry, education, business, and slum, we need to be able to think new ways. The crisis of the 20th and 21st centuries may be as revolutionary for the Church as was the crisis of the 4th. It may demand as revolutionary a response from the Church.

If emotional objections are all we have, if sentimental attachments are the only reasons we oppose change, then we do not have sufficient reason to avoid change.

In a sense, I am saying that if there are no theological or basic historical principles militating against this change, then I think we must be prepared to consider it very seriously. Certainly the Church must, in this day of change, be prepared to look at radical changes, such as this suggestion by Canon Synge, and debate them fully — not rejecting them simply because they haven't been done before.

### Some Conclusions

SYNGE'S CONCLUSIONS may well be wrong. I must admit that I'd be happy to have them refuted, since I rather like things the way they are. But it seems to me that his imaginative response to the problems of the Church today is the kind of questing, open-ended response to challenge that I like to see in the Church. And

he does point us in interesting directions, even if we find that we cannot accept his final conclusions. There are several steps toward which his suggestion may point us:

● It is absurd that this branch of the Anglican Communion refuses permission for laymen to assist at the holy communion by administering the chalice. There is no reason whatsoever for this prohibition. Other branches of the Anglican Communion already permit this very simple act of assistance in the mechanics of "serving" the wine to large numbers of people. I would hope that the General Convention of 1967 would act favorably to give this help to hard-pressed clergy of one-man parishes, with any safe-guards the Convention deems advisable.

● Beyond this assistance, I should like to see thought given to the possibility that laymen might in certain circumstances be specifically licensed to distribute bread and wine in outlying missions, when the bread and wine has been consecrated by the bishop or by some priest appointed by the bishop. Again, I feel that this step is not out of keeping with the history of the Church, although it would represent moving out a little beyond what we are presently doing. I would hope that action could be taken on this in the foreseeable future—perhaps five years.

● I want to see thought given to Synge's suggestion of permitting the bishop to license godly laymen actually to be "eucharistic delegates" with delegated permission to celebrate the eucharist. I want the Church to grapple with the issues he raises. Perhaps the standing liturgical commission is the agency best prepared to give the study that is needed.

● The problem of the relationship of the bishop to the essential sacraments of baptism and holy communion needs to be re-thought. For most parishes, the bishop appears once a year as some kind of a magical "confirming machine." Surely the New Testament concept of pastoral oversight of the episcopal office is deeply involved with the sacramental life of every Christian.

● But most of all, the Church needs to open itself to its changing situation. Practically, it needs to think as boldly as Canon Synge has, rooting itself in the meaning of its past, but trying in new and imaginative ways to apply the truth of the past to our exciting present.

## Convention Memorials

SOME 130 MEMORIALS already have been received by the secretary of the General Convention.

The memorials range in concern from current social issues to communion discipline and have been submitted by dioceses, provinces and other official or semi-official bodies.

The largest number of memorials on one subject — 18 — calls for the seating of women at General Convention.

There are several proposals for changing the structure of General Convention itself. These call for such changes as proportional representation, biennial conventions, shorter conventions and the payment of deputies' expenses.

A number of memorials concern liturgics. One diocese has proposed the use of any revised Anglican liturgy; another the use of the translation of the Nicene Creed proposed in the new Liturgy of the Lord's Supper, even if the Liturgy itself is not approved for trial use.

Several memorials call for permission for lay administration of the chalice and several have been received which support or take issue with the report of the joint commission on ecumenical relations on the subject of communion discipline.

Two Church offerings also are receiving attention. There have been several memorials asking that the Church and Race fund be included in the general Church budget, and two on the Church School missionary offering.

In the ecumenical arena, the question of the Episcopal Church's participation in the Consultation on Church Union has concerned a number of dioceses, both pro and con. A few memorials critical of the National Council of Churches also have been sent to Convention.

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## The Liberation of the Church

By John Pairman Brown

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

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

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# Unified Jerusalem Under Israeli Rule Endorsed By Theologians

★ A group of Christian theologians issued a statement on July 11 asking that the unity of Jerusalem under Israeli authority be preserved.

Frederick C. Grant, William D. Davies, and Reinhold Niebuhr of Union Seminary were among the 16 educators to sign the document. Others are members of the faculties of the divinity schools of Harvard, Chicago and west coast seminaries.

"During the past twenty years the city of David has experienced an artificial division," the statement said. "We see no justification in proposals which seek once again to destroy the unity which has been restored to Jerusalem."

The endorsement of a unified Jerusalem noted that "the fate and destiny of Jerusalem impinges crucially" upon Christian-Jewish relationships.

"Judaism has at its center an indissoluble bond between the people of Israel and the land of Israel," it continued. "For Christians, to acknowledge the necessity of Judaism is to acknowledge that Judaism presupposes inextricable ties with the land of Israel and the city of David, without which Judaism cannot be truly itself. Theologically, it is this dimension to the religion of Judaism which leads us to support the reunification of the city of Jerusalem."

The denial of access to holy places, both to Jews and Israeli Arabs of the Muslim faith, was pointed out as a result of the division of the city.

The division "has also severely limited accessibility to Christian shrines for Israeli Christians," the theologians continued. "This injustice, we

must confess, did not elicit significant protests on the part of the religious leaders of the world."

The present unity is recognized as "the natural condition of the Holy City, and now once again assures the world's religious peoples the freedom to worship at the shrines which remain the spiritual centers of their faith."

Gratitude is expressed in the statement that "sanctity and protection of the holy places of all denominations have been assured by the government of Israel."

The precedent of Israel in allowing free access to Christian shrines in her jurisdiction was noted, and confidence in the Israeli authorities was expressed because of the offer to place shrines under "independent denominational supervision."

The appeal concluded with the claim that the new situation in Jerusalem provides opportunity for coming to grips with the Arab refugee problem.

Saying that the problem "must weigh heavily on the world's conscience," the signers of the statement urged both Israel and Arab nations to "exert new initiatives to eliminate once and for all this human suffering, within the framework of an overall settlement of the major issues to be achieved through direct negotiations."

## ARKANSAS ELECTS DEAN KELLER

★ Dean Christoph Keller of St. Andrew's, Jackson, Miss., was elected bishop coadjutor of Arkansas at a special convention on June 28 held at Trinity Cathedral, Little Rock.

He had the necessary number of lay votes throughout the balloting but did not receive the required number of clerical votes until the seventh ballot.

John G. Swope had enough clerical votes for five ballots to be elected but received poor backing throughout from the laity.

The consecration of the new bishop is planned for October.

## GROWTH OF UNITY COMMUNITY

★ The ecumenical community of today embraces a larger part of the world than at any time since Christianity began, the general secretary of the National Council of Churches said at Lake Winnepesaukee, N. H.

"The world ecumenical dimension is made even more significant by the intensive participation of the Orthodox and other Eastern Churches," R. H. Edwin Espy said. "Many of these Christian communions are behind the Iron Curtain; others are set in the midst of non-Christian culture, as in South India or the Middle East."

Espy made his remarks at the New England ecumenical study conference. The meeting was sponsored by 11 Roman Catholic dioceses, six state Councils of Churches, five Orthodox dioceses, the Armenian Apostolic Church, the New England Evangelistic Association and the faith and order department of the NCC. Initiative for the gathering came from the Massachusetts state Council of Churches.

Espy lauded the "new day of teachableness" and the forgetting of "caricatures and stereotypes" in Protestant-Catholic relations. But he warned it would be "dangerously naive" to think the ecumenical revolution spurred by the Vatican Council is already an accomplished fact.



"Only time can disclose its true significance and only vigilance can assure that the new set of the compass will hold. The very depth of the change in direction could be its own worst enemy, because its potential consequences are so promising and unsettling."

The "new ecumenical impulses" in the Roman Catholic Church he called "clear and heartening," but pointed out "other Churches must respond if true ecumenicity is to result."

### **DR. GASEK ASSIGNED TO CENTER IN ROME**

★ The Rev. Stanley Gasek, rector of Grace Church, Utica, N.Y., was named first "American fellow" at the new Anglican Center in Rome designed to foster Christian unity.

He will take a leave of absence from the parish — which he has served for 20 years to spend the 1967-68 academic year in Rome.

Supported by the worldwide Anglican communion, the center is headed by Canon John Findlow, who represents the Archbishop of Canterbury in Rome. The center, which has a huge library of Anglican theology and thought, seeks to promote dialogue and the study of theological questions dividing Christians.

### **ANGLICANS REJECT WOMEN PRIESTS**

★ The Church of England is still not ready to accept women priests but is largely prepared to consider them further, according to votes taken on motions at the Church Assembly.

Thus this "most delicate" matter, as it has been termed, has been disposed of again, but obviously only for the time being. The reason is that the subject is now being considered by the dioceses, whose reactions

have still to be ascertained, and by a joint team of Anglicans and Methodists.

Another reason is that the whole subject of the ordained ministry will be a major one at the Lambeth Conference in July 1968. Yet a third reason is the strong opposition to women priests that has been consistently registered by many Anglicans.

### **PERIOD OF VIOLENCE LIES AHEAD**

★ Urban Negroes have been caught up in a trend toward violence that cannot be stopped in the immediate future, a Negro minister and civil rights worker said in Cincinnati.

The Rev. Fred Shuttlesworth, president of the Southern Conference Educational Fund and a participant in non-violent marches in both Alabama and Cincinnati, said non-violence will make a comeback, but not this summer.

"We're in a period of violence," he declared. "And one of the reasons we're in it is that the non-violent movement hasn't met with the same success in the north that it met in the south.

"In Cincinnati—where Negro rioting has broken out twice in the past month — the white power structure wasn't able to differentiate between violence and non-violence. They seem to look on non-violent leaders as just as troublesome as the violent ones.

"Now, a lot of the city leaders would love to see the non-violent movement start up again. But it's too late this summer."

Shuttlesworth pointed to a newspaper story announcing an eight-acre recreational area would be constructed in the main riot area of Cincinnati. "A lot of people think they got that because of rioting. I think

they are right. Non-violence didn't get it."

He said he doesn't think Negroes will give up rioting until they realize that violence "engenders the very hate and bitterness we are trying to destroy."

Understanding is needed by both whites and Negroes, he continued. Negroes "have got to come to see that when you say 'whitey' then everyone who is white feels in danger."

The white community must understand, he said, why the Negroes riot and why violence gets wide support within the Negro community. Even those Negroes who don't actively participate in the riots "think that maybe the rioting will do some good and get them better housing and jobs."

"You can't help but understand why they've resorted to violence," he said. "They say, 'we've already tried non-violence and we're still where we are.'"

### **LEADERS DIFFER ON JERUSALEM**

★ Countering demands on the future of the city of Jerusalem were issued by high level Greek Orthodox and Jewish officials.

In a message of greetings and appreciation to the religious newswriters association's annual meeting, Archbishop Iakovos, Primate of the Greek Orthodox Church, said that Jerusalem "must be granted an international status which will guarantee the complete protection of the holy shrines of all faiths."

Rabbi Marc Tanenbaum, director of interreligious affairs of the American Jewish Committee, addressed the newswriters personally. He claimed that pressure for the internationalization of the city of Jerusalem intensifies the "politicalization of the present problems and will increase the





**ST. MARK'S CHURCH, NEW CANAAN, CONNECTICUT**

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difficulties for the peaceful settlement."

The rabbi called on Christian leaders to trust Israel with regard to the protection of the holy shrines since the Israeli government has already shown such protection to be policy.

### DEAN RIDDLE PREACHES IN NEW YORK

★ Dean Sturgis Lee Riddle of the Paris Cathedral will preach at St. Bartholomew's Church, New York, July 16 and 23, and at St. James' Church, July 30 and August 6, 1967. The Rev. Arthur Lee Kinsolving, rector of St. James' Church, will be guest preacher at the cathedral during August.

### UNITY DIALOGUE IN TEXAS

★ "This is almost a miracle that we didn't think could happen. This meeting simply confirmed what we have felt in the last three years — that we do really have an awful lot in common and I am pleased to find that is so."

This was the reaction of Ted Richardson, executive secretary of the Southwest Texas conference of the Methodist Church, to a three-day ecumenical dialogue in San Antonio.

The gathering attracted more than 50 delegates, clergy and laity, from the Roman Catholic, Orthodox, Episcopal, Lutheran, Methodist, and Presbyterian churches. It was sponsored by the committee on ecumenism of the Catholic archdiocese of San Antonio.

Using the theme: "The liturgy of the word and the liturgy of the bread," the delegates participated in a program of speeches, forums, and discussion sessions at St. Joseph's retreat house. The program was designed to stress not only similarities between the denominations, but the honest differences

as well that each Church would be able to go away with a better understanding of the other's position.

### NEW ORGANIZATION TO HELP POOR

★ The Rev. Lucius Walter Jr., of Milwaukee, was named executive director of the new Inter-Religious Foundation for Community Action formed to serve in the fight against poverty.

A non-profit corporation with ten religious and service groups as members, the foundation will assist community development and organization of the poor around the country.

Its aims include "the implementing of support for the development of leadership among the poor and resources for their use; conducting research and developing educational materials for these programs; determining priorities in the developing of community organization; and the evaluation of projects which the foundation undertakes."

Charter members of the foundation include the executive council of the Episcopal Church.

### BISHOP CROWTHER KEEPS HIS POST

★ Bishop C. Edward Crowther of Kimberly and Kurman, deported from South Africa for criticizing the government's apartheid policy will retain his position "in exile" indefinitely although there is "not a chance in the world" he will be allowed to return to his diocese.

He said that programs of welfare and food distribution sponsored by his diocese are "100 per cent dependent on American money," and that he must be sure that the continuation of these services are guaranteed for the diocesan administrator.

He said also the incident of his deportation must serve as a teaching opportunity for the Church as a whole.

"The crux of the deportation," he said, "is that a voice of Christian conscience has been silenced. This says something to the whole Christian Church. My remaining as bishop in exile offers to the whole Christian community — regardless of denomination — an opportunity to bear the pangs of a suffering part."

The decision to continue as bishop in exile is supported by action of the standing committee of his diocese. The request, he reported, was virtually unanimous from the committee which is about equal in its racial composition.

His role as bishop in exile, he continued, will be that of giving the Church as a whole a particular case through which "to dramatize and focus the truth of what being the Christian community really means."

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# --- BACKFIRE ---

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**Cynthia Wedel**

*Churchwoman of New York City*

As a member of the MRI commission, I'd like to respond to your thoughtful editorial in the June 22 issue.

In suggesting that the Presiding Bishop and the President of the House of Deputies be members ex-officio of all joint committees and commissions of General Convention, we realized that they could not be expected to attend all meetings. But such membership would permit them to attend as they saw fit, and would insure their receiving minutes and reports.

We were trying to mend the present almost total lack of communication between these important bodies and the Presiding Bishop. If our suggestion should lead, as you suggest, to a reduction in the number of such bodies, this would be a useful fringe benefit.

We do not consider the proposed Council of Advice to be in any way a duplication of the Executive Council. It would be nominated by the Presiding Bishop, would be a small body, and would meet only occasionally for very specific purposes as the Presiding Bishop felt the need. It would have none of the executive responsibilities of the Executive Council.

**David Pizarro**

*Layman of Cambridge, Mass.*

While I have not been reading the Witness for fifty years — like Mrs. John H. Lever of Brattleboro, Vermont — since I have only passed the two-thirds mark on the way to fifty — I heartily agree with her that a Liturgy like the one of Prayer Book Studies XVII is going to produce a great deal of unhappiness within the Episcopal Church. The whole concept is too far removed from the tradi-

tion in which the Church has grown. This is a study, and the liturgical commission should be thanked therefor. But it is only a study. It is now, perhaps, time to consider all the liturgical proposals put forth, not only by our own commission, which has on it men of varying backgrounds, but also the new series of Alternate Services put forth by the Church of England, to the which we are so terribly indebted for our Liturgy.

A few years ago, at a summer conference, one of the distinguished members of the commission, stated that "the Prayer Book did not fall out of Heaven." I was sore tempted to add that neither did the commission! Perhaps, before we undertake the tremendous task of introducing a revised liturgy, we ask ourselves if it really be necessary. We spend a great deal of wind talking about our Liturgy, yet we are not a eucharistically centered Church. One has only to pick up the Saturday newspapers and read the church announcements to have this proven.

One young priest of my acquaintance, a man who is liturgically alert and who fully understands the present Liturgy, stated to me that in his parish he has more important things to do than to introduce a new communion service. This is not the statement of a stubborn person, but rather of a concerned one. In my conversations with an informed Roman Catholic priest, I am appraised of the great unhappiness within that large communion by the sudden liturgical changes which the laity are now experiencing — and they are a mass-oriented people.

Judging from what I have seen going on in Episcopal churches, not only in the Boston area, but also in the south, I become acutely aware that many of the clergy do not really understand the rite as it now

stands — hence they cannot really communicate its order or its daily implications in modern life. Simply to pull out the altar from the wall and face the congregation does little if the celebrant has not been carefully taught to celebrate with relevant ceremonial, and I would be quick to add that this has nothing to do with being High or Low in the commonly accepted meaning.

A few months back, I participated in a Saturday morning service, which was full Morning Prayer, the communion with sermon. It lasted just a bit more than one hour. I have been a conscious Episcopalian for nigh on twenty years, yet this is the first opportunity I had had to assist at the full Prayer Book service. How curious! And yet, permission for this exists in the Prayer Book. How far superior this was to the communion without full or shortened matins! And how far superior to that diet of Morning Prayer and sermon, plus misnamed and pointless offertories, processional hymns sung when there is no liturgical procession, and a series of announcements which could well have filled a leaflet!

I do not think we need a new Liturgy. We need a eucharistic awakening. The social and economic ills which surround us might be somewhat solved if we really took seriously the invitation to the confession in our present communion service:

"Ye who do truly and earnestly repent, etc."

Is the foregoing paragraph in the main body of Study XVII? Is Christian devotion and Christian action going to be increased by "new" forms? And if we expend the sum of money necessary to print up copies of this study for use within the Church at large, then we might first spend one hundred times that amount caring for the masses which lie at our doorsteps . . . .



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