

The **+ WITNESS**

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Story of the Week

U.S. Stumbling Toward Disaster Says Head of World Council

★ American prosecution and escalation of the war in Vietnam was termed by the head of the World Council of Churches as second only to policies of Communist China as "the greatest danger to human survival" in the world today.

Eugene Carson Blake appealed for a reversal of U.S. policy which he said was isolating this nation from the rest of the world and was inevitably and "tragically" self-defeating.

Some 1,000 persons, many of them long-time friends and neighbors of the ecumenical leader, gathered in the Norwalk, Conn. high school to hear him. Blake still maintains his home in nearby New Canaan, although he spends most of his time in Geneva since assuming the WCC post in 1966.

The meeting which he addressed was sponsored by a number of Protestant and Roman Catholic organizations. In addition to area clergy fellowships and Church councils, sponsors included the Roman Catholic ecumenical committees of Fairfield County, the Southern Connecticut ethical society and the Unitarian Universalist church of Westport.

Blake, grounding his convictions on the perspective of living abroad, declared that "each escalation of our military force against the Vietcong and North

Vietnam increasingly isolates the United States from the rest of the world.

"Our course has all the elements of high tragedy . . . Unable to distinguish friends from foe, caught in a dilemma which makes any decision increasingly difficult, the United States seems to be stumbling on towards final disaster.

"Our high ideals more and more suspected by our best friends among the nations, we find our position successfully attacked by our enemies and we find ourselves more and more isolated from our friends."

He compared the position of the U.S. at the time of President Kennedy's death when, he said, "the whole world mourned with us" to today, "when our President and Vice President dare not appear anywhere in the world without maximum security measures."

Even governments "who share our fear of Communist aggression dare not fully and publicly support us because of the almost hysterical fears of their people of what we will do next."

Opposition to our Vietnam policy, Blake continued, is shared by almost all "the great papers of the free world, including our own great journals. The faculties of the great universities, the ablest members of our own Congress, the religious

leaders — with few exceptions — of all the Churches, cry out against what we are doing in Vietnam and warn us not to continue in that direction, and our government responds by Madison Avenue propaganda campaigns.

"We hear nor heed any word of warning and month by month we are more and more alone."

Blake's protest, the strongest he has yet made against U.S. policy, paralleled opposition expressed recently by Martin Luther King, Jr., against the Vietnam war.

Like Dr. King, Dr. Blake condemned the policy of continuing war in Vietnam because it "is delaying the economic and social development that freedom requires if it is ever to flourish in Vietnam, in the United States and in the whole world.

"The Vietnam war is our excuse not to use our resources to win the war against poverty in our cities, not to establish racial justice in our nation, not to share sufficient resources to establish justice in Africa, Latin America or the rest of Asia. The Vietnam policy diverts us from achieving justice at home and abroad."

American Vietnam policy is wrong, because "we cannot win," Blake asserted, even though the U.S. has the military power to "obliterate" both North and South Vietnam. "But when the swamps of the Mekong Delta are filled up with the dead Vietnamese and when the flower of our youth lies dead with

Matter of Conscience

This telegram was sent as a matter of individual conscience by 81 members of the Church's Executive Council to President Johnson on April 26, 1967.

"We are Episcopal Church national headquarters executives and office staff who supported you in 1964. This wire is a matter of individual conscience.

"We applaud the Vietnam position of Senators McGovern, Church, Hatfield, Gruening, Kennedy, Javits, Percy, Fulbright and others including Pope Paul, U Thant, and The New York Times.

"We urge you to hear and to act upon the logic and the humanity in what they are saying before it is too late. We are offended by your statement about FBI watching of anti-war activity and by the similar statements of Secretary Rusk and General Westmoreland. These are efforts to stifle patriotic dissent from unwise and disastrous policies. In the name of God, stop the escalation, the bombing, the use of napalm and anti - personnel fragmentation bombs, and the war propaganda and negotiate seriously.

"Otherwise we must look for another candidate in 1968."

them, what victory will have been won? When Hanoi and Haiphong are prostrate, we will be feared and hated more than we are today . . .

"The more force we use, the weaker becomes our best ideals. The picture of a great and wealthy nation mobilizing each month more and more of its unparalleled technological might to bring a tiny long-suffering, dark-skinned nation to capitulation means clearly that the more we win the more we lose and each American soldier dead or wounded is a useless sacrifice."

"Again, our Vietnam policy is wrong because the longer we pursue it, the more we weaken the forces of freedom in South Vietnam and the more we push the whole nation into Chinese Communist ideology and control," Blake said. "Month by month and year by year we strengthen our foes as we use more violent power against them. Everybody in the world sees it, protests it, and is ignored as we push on blindly to disaster."

Blake offered a four-point alternative policy:

- Stop the bombing of North Vietnam.

- Make it clear that we will not impose our peace upon Vietnam. No longer is a Korea-type settlement possible. In a short time even a neutralizing of Southeast Asia will be impossible.

- Agree to accept any peace agreement that our allies in Asia and Europe will develop and agree to.

- Put our full effort to getting to the negotiating table.

Such a policy, he said, could be undertaken immediately. "It is because we are strong that we can and must take these real risks for peace. Have we become Orientals ourselves that we dare not risk losing face? Does anyone really believe that the way to save American lives and interests is to further escalate the war?"

Blake said that the ideas he expressed "are not official World Council of Churches positions but are convictions increasingly shared with the ecumenical elements of all Christian Churches, including the Roman Catholic Church, and are of a nature that they are and can be supported by men of goodwill of other faiths and even of no religious faith."

Among the ideas thus shared, Blake said, is the belief that any peace must be based on justice and freedom; that thermo-nuclear weapons make "war among the nations no longer a live option;" that "one world-wide community of all humanity" is essential; and that such community must be built on justice and equality among all men.

"The recent encyclical of Pope Paul repeating and developing many Christian convictions articulated by the World Council of Churches and other non-Roman Catholic Churches, makes it perfectly clear that the way to peace is through development to justice.

"So long as two-thirds of the world is poor and growing relatively poorer and one-third of the world is prosperous and growing relatively richer there is no hope of any lasting peace . . . The world cannot have peace without justice. The world cannot survive one-third rich and two-thirds poor."

Blake expressed "real hope" that cooperation between the WCC and the Vatican's commission on justice and peace "gives promise for new insights into Christian social and economic duty which can be persuasive to all men of goodwill to see the world-wide economic problem whole and give new motivation for its progressive and rapid solution."

GARDINER DAY TAKES ON A NEW JOB

★ The Rev. Gardiner M. Day, retired rector of Christ Church, Cambridge, Mass., is now honorary associate rector of Grace Church, Manchester, N. H. He is to celebrate communion regularly and will preach occasionally.

The rector of the parish is the Rev. Bradford Young who was a seminary classmate of his new associate.

Effort to Build Humane World Next Phase of Ecumenism

★ The ecumenical movement has entered a period of escalation according to Robert McAfee Brown, in which "secular ecumenism" — an effort of the Churches to strive together to build a more just and humane world — will prevail.

Consequently, the theologian said, "we will make the disturbing discovery that the real enemy in the world today is not Communism but poverty."

Brown, who is professor of religion at Stanford University, made his comments at the opening session of the national workshop for Christian unity. The workshop is sponsored by Roman Catholic Bishop Floyd L. Begin of Oakland.

His talk launched four days of addresses, open-end discussions and workshops where 600 delegates from various parts of the country joined with Church leaders to explore the dimensions of Christian unity.

"Let me suggest," Brown told the delegates, "that the next stage of the ecumenical movement will involve a movement of the Church to the world. This does not mean that concern for common dialogue and common worship will fade from the scene. Far from it.

"But what I think will happen is that out attention will be turned more and more away from ourselves — outward toward the world that we face together."

In noting that the real enemy is poverty and not communism, Brown said that the Churches will have to risk the disfavor of many Americans "in pointing out that unpalatable truth." However, such an action would:

● Blunt some of the "anti-Communist hysteria which is so

familiar a theme in all our pulpits."

● Remind "our listeners and ourselves that neither the Second Vatican Council nor the Geneva conference was willing to issue the conventional blanket condemnation of Communism."

● Show that "blaming everything on the Communists is a cheap and easy way to escape the responsibility for the fact that it has been our callous indifference to poverty and injustice that has enabled Communism to make its most attractive appeal."

"As we reach out to cope with the problems that beset the 20th century man — the abolition of capital punishment, the right of farm workers to bargain collectively, the assurance that housing is available to all and not just to those with white skin, the debate about a guaranteed annual wage, the war against poverty, the need for constraint in international relations, and a host of other problems" will become ecumenical activities, Brown said.

The real test for "secular ecumenism" according to Brown, will come over the war in Vietnam. Admitting that the issue of the United States involvement is a complicated one, he said: "Can one possibly justify our presence there in the light of 'just war' theories? Does belief in the sanctity of all life mean it is always wrong to kill? Have we failed to hear the witness of the Quakers? Are there circumstances under which the use of force is justified? Does Vietnam present such circumstances or not?"

"So if you are worried about secular ecumenism," Brown said, "you have every right to

be. It is going to make us very uncomfortable, and exposes us to many risks we would prefer to avoid. But there is something uncomfortable about the command to love, and there is always risk for those who take it seriously."

Fr. Eugene Bianchi, S. J. of the University of Santa Clara told a workshop session that secular ecumenism must rest on a deep theological sense of both the Church and the world.

Such a mutual dedication by the Churches to secular ecumenism can, in turn, foster a resolution of their theological differences, he said.

The theological basis for secular ecumenism, according to Bianchi, encompasses the following:

● An understanding of God's creation.

● An appreciation of the full incarnateness of Jesus and of the redemption of mankind in Christ.

● An understanding of the Church as a servant and pilgrim people.

● A concept of mission.

● A liturgical reform that will depend not only on historical and theological studies, but also on its ability to speak with the styles and concerns of contemporary man.

ARKANSAS TO HAVE COADJUTOR

★ The diocese of Arkansas has approved establishment of the office of bishop coadjutor at the request of Bishop Robert R. Brown.

The diocesan asked for an assistant bishop in his address to the convention, citing impaired health and the need for aid in an expanding diocese.

The convention will reconvene, probably in mid-Summer to elect the coadjutor from a list of candidates to be drawn up by a nominating committee.

Theology for Social Action Discussed by Churchmen

★ There is, for Christians, a time to speak on international affairs and a time to keep silent, a World Council of Churches special study commission has concluded.

The 60 churchmen attending the special consultation of the WCC commission of the Churches on international affairs then proceeded to develop criteria for determining which was which.

"The Churches are not required to maintain a running commentary on the international newsreel," the conferees agreed in their report on the theological bases of the Churches' work on the international scene. "A talkative Church is not thereby a prophetic Church, and there are times to keep silent."

A key test of whether a situation requires Church comment "derives from the concern of the Church for man in the light of the gospel — whenever there are threats to human life or possibilities for its enrichment," the statement said.

"Especially when nobody else speaks in such situations, the voice of the Church should be heard. When, again, the truth is known but not respected, or men will not bear utterance, the Church has the duty to declare it."

Another section of the six-day consultation suggested major issues and outlined priorities for future work of the commission. A third group prepared a report on recommended structure of the commission, which is not to be made public until it is acted on by the WCC central committee next August.

According to the theological report, those in the Church who are "charged with representa-

tive utterance are bound by their understanding of God's will in the situation even above their assessment of the majority view of Church members. They may at times have a duty to speak in warning or counsel to one or more member Churches."

Theological justification is not necessary for each individual statement, the report said. "The Christian character of a statement consists not in a sermonic form or in its garment of biblical quotations, but in the nature of the truth it expresses and the relevance with which it is uttered."

While stressing the need for the Churches to be thoroughly informed about the issues on which they speak, churchmen must also "have the courage to risk being wrong. We must make plain that their decision is a human one, subject to the limitation of our frailty, though we may hope also to be illuminated by the Holy Spirit. Nor must we hide from ourselves the ambiguity of our political choices nor seek to evade action on this count."

Chairman of the section on theological bases was the Hon. Z. K. Matthews, the Republic of Botswana's permanent representative to the UN and ambassador to Washington.

Major issues of concern to the Churches were listed as protection of human rights — including those of refugees and migrants and victims of poverty, hunger and disease — colonialism and neo-colonialism; racial and ethnic intolerance; and the positive promotion and making of peace.

These were cited as requiring first priority. Second priority went to issues for study. These included strategies of economic

and social development; changes in international structures; the ethics of using violence to secure economic, political and social change; and the impact of the technological revolution on the pattern of world community.

A third priority stressed the need for dialogue, in which persons with detailed knowledge of particular problems would be brought together to deal with such matters as conflicts between neighboring states and various cultural, ideological and technological issues.

The consultation called for active cooperation with the Roman Catholic Church "as far as is practicable" on particular problems. Christians were also called on to be ready to cooperate with men of other faiths or with those "of no faith at all."

J. Irwin Miller, Indiana industrialist and the first lay president of the National Council of Churches, was chairman of the section on issues and priorities.

More than two-thirds of the lay and clergy participants at the consultation had no previous connection with the commission. This plan was followed, WCC officials said, to bring a fresh viewpoint to the sessions.

Emilio Castro of Uruguay, executive secretary of the provisional commission for evangelical unity in Latin America, chaired the session. Officers and staff of the commission were present only as resource persons.

PERSONNEL OFFICER AT HEADQUARTERS

★ Irene Barlow has been appointed personnel officer of the Executive Council. Miss Barlow has broad experience in the field of personnel work, most recently as director of personnel for a chain of theaters.

She will be responsible for the development and administration of a unified personnel program for the council.

EDITORIAL

The Unifying Force

WE LIVE in a day of world-wide insecurity. The nations appear incapable of harmonizing their interests. In a world which is falling to pieces one asks is there any force holding together things worth preserving, and St. Paul's statement about Christ, "In him all things hold together" (Colossians I:17), catches attention.

What an amazing statement it was for a thoughtful and intelligent man to make! About thirty years before this letter was written a Galilean carpenter had been executed outside the walls of Jerusalem. St. Paul and some scores of inconspicuous folk scattered in some dozens of towns through the Roman Empire, were convinced that this Jesus, now alive with the God of the universe, was the cohesive factor binding in one the enduring fabric of the spiritual world. Was it a romantic fancy or spiritual fact? How had they ever come to such a conviction?

With Paul it had been a personal discovery. He had been a divided self. He has pictured for us the warring forces in his nature, and the change which occurred when he let Christ take command. He became a unified man, going about his work with as much as was in him.

None of us will ever believe in Christ as the unifier of a lasting spiritual world unless we know him as one who keeps us whole. It is not surprising that we go to pieces, for everyone of us is a hodgepodge of incongruous elements. In a letter to a daughter Thomas Huxley once wrote: "Men, my dear, are very queer animals, a mixture of horse-nervousness, ass-stubbornness and camel-malice—with an angel bobbing about unexpectedly, like the apple in the posset."

If individuals are bundles of inconsistencies, it is not surprising that marriages are difficult unions and that families fall apart. For man and wife — each an assortment of incongruous qualities — to fit into each other and think and work their lifelong in unison—that is a miracle. For parents and children, brothers and sisters, and the annexed in-laws added to a family circle—all to form a harmonious group — that, too, is a miracle. There are the worlds of the different generations, the worlds of diverse interests, the worlds of varying tastes and capacities, to be held together.

Now Christ has by no means always seemed to unify families. He had broken Paul's home. Nor does genuine personal devoutness invariably make people easy to live with. John Wesley's wife was unquestionably a very trying woman, but listen to a letter which that flaming evangelist and tireless servant of Christ wrote to her: "Suspect me no more, asperse me no more, provoke me no more; do not any longer contend for mastery, for power, for money, for praise; be content to be a private, insignificant person, known and loved by God and me. Of what importance is your character to mankind? If you was buried just now, or if you had never lived, what loss would it be to the cause of God?"

A present-day American wife receiving such a letter would board the first jet for Reno, and that letter would suffice as evidence for extreme "mental cruelty." John Wesley was a consecrated man, but that letter does not suggest the thirteenth chapter of First Corinthians.

Remembering what inconsistent creatures we are, we become tolerable only by submitting and re-submitting ourselves to Christ's control, and by his grace we may be honorable and lovable to those who share life with us. "In him all things hold together."

To look further afield: we have had much to say about nationalism and of the need of a better economic order, but the Church's first duty is to look to her own condition. Church leaders frequently say what they think governments should do, and sometimes we say a good deal about what we think leaders in business and in labor organizations should do.

But we have our own household of faith to set in order. We must begin to realize what it means for us to be fellow-members with all followers of Christ in his one universal Church, and to train children from their earliest days to know themselves citizens in that inclusive holy people. There is value, of course, in other devices for maintaining international peace and bringing harmony into our at present warring industry and commerce, but the Church's first obligation is to build herself into a genuine fellowship, across frontiers of race and class and nation, and become that brotherhood of disciples of Christ through which he can exercise his unifying ministry. There are alliances of nations and groupings of industrialists or workers

which have anti-Christian purposes and need to perish. There is a Christian commonwealth — a city of God into which the glory of nations can be brought and the contributions of all toilers with head and hand. To help God create it is the Church's mission, but it requires a world-wide Church aware of her own solidarity in Christ.

The history of mankind is a record of vast changes. There is no reason to think that the future will require fewer changes. And Christians ought to be the last persons to wish to maintain imperfect and sinful conditions as they

are. But whether these changes shall be bloody and brutal revolutions, or carried through by orderly processes in which reason and good will govern depends on the spiritual conditions which prevail.

Apart from the reign of the mind of Christ, what hope have we that the inherent clashes in interest can be looked at and brought into friendly, although perhaps never complete, accord? On these wider fields, as in the home and in our composite selves, for nations and races and economic groups to hold together requires a miracle of grace. That is what the gospel offers: "In him all things hold together."

THE SPIRIT IN CHURCH AND WORLD

By John M. Krumm

Rector of the Church of the Ascension, New York

QUESTIONS WE MUST ASK AS WE TRY TO IDENTIFY THE ACTIVITY OF THE HOLY SPIRIT IN OUR TIME

THE REASON why Whitsunday is so important in the Church calendar is that it is the day you and I became important in the story of Christianity. Karl Barth has said that Whitsunday represents what he calls the "subjective" aspect of Christianity. The first part of the creed is altogether objective, takes no account of you or me. God created the world; Christ came into the world. What you and I think about that makes no difference at all. Those things are quite independent of us. But the last part of the creed begins: "I believe in the Holy Ghost," and that is when you and I come into the picture. The Holy Ghost is God's presence and power working in your heart and in mine. He it is who leads us to believe and trust in the God who created us and came to save us; and how we respond to his leading and guiding and illuminating work is all-important, so you and I count for a great deal in this last part of the story of the creed.

The creed itself assumes that our response to God's guiding and teaching will be centered in the life of the Christian Church. There is where men and women become his witnesses, his messengers, the cooperating agents of his purpose, under the guidance and by the power of his

presence with them as a Holy Spirit. St. Luke told the story of the first Christian Pentecost in a very dramatic way in order to emphasize what the Church was going to be and to do. His vivid imagination pictured men and women of all different languages being convinced and converted by the apostles preaching and finding a new unity of understanding and mutuality in the fellowship of the Christian Church. The facts were almost as improbable as St. Luke's imaginative picture, for the Christian Church did indeed breathe new life into the ancient world and unite slaves and free Roman citizens, Jews and Greeks, barbarian tribes and civilized Mediterranean peoples all in one remarkable fellowship which had so much vitality and blazing conviction that it survived the empire in which it was born.

And that story is intended to go on and on. A friend of mine once announced that on the following Sunday he would take his text from the twenty-ninth chapter of the book of the Acts of the Apostles. Now the truth of the matter is that there are only twenty-eight chapters in the book of Acts in the Bible, but my friend's point was that you and I are living out and working out the twenty-ninth chapter of

Acts. We are still living in this subjective period of God's salvation story, when you and I are part of the picture of what God is doing to save and win men and women and give them newness of life.

Alumni of the Church

ONE THING is different, however, in our part of the twenty-ninth chapter of Acts, and that is that in our time the locale of the working of the Holy Spirit is not so much the Church as it is the world at large. Bernard Berenson, the expatriate art critic, once wrote about his religious position, and he said this: "I regard myself as a Christianity graduate in the same sense in which I am a college graduate. I feel toward the Church as I do toward the university — the same gratitude, the same affection, the same admiration."

I think that puts very neatly the way a great many people feel about the Church. They have no quarrel with the Church, really. They admire it and are fond of it and realize they owe a great deal to it. But they are alumni of the Church. They have gone out from it and now find the center of their life in the world — a significant and exciting world. And although they carry many of the marks of what the Church has taught them, they no longer find its worship and fellowship the center of their lives. They have found God's spirit in the world where men seek after beauty, discover truth, fight for justice, and find fellowship with one another in these endeavors.

This is a new chapter — perhaps the thirtieth chapter — of the Acts of the Apostles, when men and women find the spirit of Christ, not primarily in the Church but in the world around them. If you want to measure how new that understanding is, consider the gospel which we read on Whitsunday and see what St. John has our Lord say about the world. He is discussing the coming gift of his spirit to the disciples, and notice that in the five instances where he speaks about "the world," it is always a rather slighting and depreciatory reference. The implication clearly is that the world is a dark and hopeless and deadly place, the opposite of the community of light and truth and love which is the Christian fellowship:

"The spirit of truth, whom the world cannot receive."

"The world seeth me no more, but ye see me."

"Judas saith unto him . . . how is it that thou

wilt manifest thyself unto us and not unto the world?"

"My peace I give unto you; not as the world giveth, give I unto you."

And finally, the "prince of this world" is mentioned — and St. John means "the devil."

So St. John's picture is of a little band of Christian believers, representing the spirit of truth and life and love, set in the midst of a hostile and antagonistic world which represents the spirit of falsehood, blindness, animosity and death. So if a man wants to live life fully and genuinely and realistically and lovingly, he has to stay close to the Church. He does not graduate from it and go away from it into the world, because the world is so antagonistic and so deadly that he will lose what he once gained. That is the way St. John and the New Testament generally thought about the world and the Church.

The World Today

ST. JOHN would not, I think, write quite so bleakly about the world if he were writing today. The world, for one thing, has been subjected to two thousand years of Christian influence. It is a world that is much more hopeful and compassionate and energetic than the world of St. John's day. But the question that then presents itself is what is the point and purpose of the Church if the spirit of Christ is now so widely dispersed abroad in the world?

Suppose we take the illustration of St. Luke's great vision in the Whitsunday Epistle of men of all races and nations and languages united in a single fellowship in the Christian Church. In the divided and class-conscious world of the Roman Empire, that was a decisive and all-important experience of the brotherhood of the human race and the possibilities of fellowship that reside within it. So it was natural to say, "The world cannot receive that spirit of brotherhood: thou dost manifest thyself unto us and not unto the world."

No wonder St. John could write like that. But in our modern world, the spirit of human brotherhood has some of its most exciting and dramatic evidences in the world, and not in the Church at all. Indeed, it has been said that the most segregated hour which is left in American life is eleven o'clock Sunday morning. Remember that St. Luke's Pentecost congregation, since it contained men from Libya and Egypt in North Africa — presumably black in color of

skin — would be outlawed in South Africa's churches and almost equally impossible in many parts of the United States. Is the spirit of Christ more powerfully at work in racially segregated congregations of worshipping Christians or in integrated schools or the fellowship of workers for civil rights? These are questions which we must ask as we try to identify the activity of the Holy Spirit in our time.

Power of the Church

WITHOUT for a moment excusing or condoning the scandalous ways in which we Christians have often resisted and made a mockery of Christ's spirit in our churches, I myself believe that the Church is still the place where the essential healing work in human life has to be done. The essential work of healing the brokenness of the human community is the reassurance of the importance and value of each individual in the eyes of God. The world's communities and fellowships, under the guidance of Christ's spirit, do oftentimes make dramatic breakthroughs in fellowship and good will, and the Church seems to bring up the rear guard. But I think it becomes clear as one lives the life of the Church day in and day out, that something happens here — here at the altar rail, for example — which goes more deeply to the center of the human problem than anything else in the world.

Indeed I would say that, for all its shortcomings, the Christian Church alone has the secret of what creates real fellowship, and that is the overwhelming and unconditional love and mercy and forgiveness of God in Jesus Christ. No one would want to underrate the heroic and self-sacrificing contribution that the civil-rights movement has made in creating fellowship and brotherhood and good will, and yet it would be sentimental and naive not to notice that even such movements have need of the continuing transforming power of Christ's spirit of mercy and forgiveness.

I do not mean to turn the spotlight of criticism off the scandalous disunity of the Christian Church, but it is only fair to notice that the civil-rights movements, dedicated to brotherhood and fellowship, are split into almost as many warring factions as the Christian Church, and they have been in existence for only a few decades. Perhaps they need an "ecumenical movement" almost as much as the Christian Church.

Need for Forgiveness

SO REALISM requires us to admit that human community is always in need of the presence and power of the spirit of Christ's mercy and forgiveness and love. The late Professor Cochrane of Toronto in his brilliant study of the place of Christianity in the Roman Empire calls attention to what he calls "Christian democracy," the great idea that all men belong together despite their differences — even differences in virtue and wisdom. He notices the contrast in spirit between the *Meditations* of Marcus Aurelius, in many ways the greatest mind of the classical world, and St. Augustine's *Confessions*. The first thing to notice, says Professor Cochrane, is that the *Meditations* are addressed to the author himself and the *Confessions* are addressed to God.

But further than that, and because of it, Marcus Aurelius writes always to justify himself as the exemplar of the heroic ideal, urging himself on toward higher and higher virtue, struggling to repress unworthy impulses and ambitions. What a difference in the *Confessions*! Here is no pretense at heroism or virtue, indeed the theme is precisely the failure of human virtue and the inadequacy of human wisdom. Professor Cochrane suggests that here is the new basis for a community — a recognition of common weakness and failure, a frank admission that heroism is not for everyone, and that even heroes have flaws and shortcomings that need forgiveness and mercy too.

All Inclusive

THAT IS the secret of genuine fellowship, and that secret resides in the recollection of the great love and mercy of the crucified and risen Christ. It is his spirit, calling all these things to our remembrance, that enables us and obliges us to reach out to wider and wider circles of human fellowship and to see that for all our differences in virtue and wisdom Christ loves us all, forgives us all, and calls us all into the universal fellowship of his Church.

That is why, for all its shortcomings, the Christian Church is still the most inclusive fellowship in the world. It includes people whom the civil-rights movement would never tolerate for a moment: conservative in temperament, perhaps; lacking in vision, perhaps; deficient in moral heroism, no doubt; but still God's children, whose greatest hope is that they will come to see their need of God's mercy and to find in

that need and in God's great response to it the one tie that binds them to all other men under the sun.

No one can ever expect to graduate from that kind of a community, as if he had finished his course and could go out into the world fully competent to tackle its responsibilities as an alumnus of the Church. Our mistakes and our failures, our blunders and our shortsightedness all drive us back again and again to him whose love is always ready to pardon and forgive and to bestow once again the Holy Spirit that unites us to one another in the fellowship which is open to everyone, the fellowship of forgiven sinners.

The first Pentecost congregation is represented again at the altar rail. We pray that

the scandalous divisions that make that altar rail less than an inclusive, world-wide one may be pardoned and that we may receive gifts of insight and faith by which to overcome our sins. And we pray, too, that this conviction that all men belong together as one family under God will prompt us to new adventures in community in all the troubled areas of our world's life, giving thanks for this work of Christ's spirit in the world wherever we find it.

But above all, our praises and our thanksgivings are due to him from whom and by whom the spirit is given — the loving and compassionate and self-giving Christ, in whose life alone we find the secret of true and everlasting communion and fellowship.

VIOLENCE AND RIGIDITY

By William W. Rankin

Curate at Trinity, Elmira, N. Y.

HOW TO BREAK THE VICIOUS CYCLE OF HATE

STOKELY CARMICHAEL, the head of the Student Non Violent Coordinating Committee, said recently that in one month two Negro churches in Lowndes County, Alabama, were burned to the ground. He hastened quickly to say that in the same month in the same county one white church was burned to the ground. His Negro audience applauded wildly.

His remarks and their effect upon the audience brought to mind a story told me by a Negro minister whose forebears had come originally from Pennsylvania. It seems that in this particular section of Pennsylvania there has never been much serious racial trouble, and relations between whites and blacks have been mutually respectful if not amicable. At one unpleasant moment in that community's history a few Negro houses had been burned out by the Klan, it is true, but harmony was quickly restored when a few white houses were accidentally incinerated within a week. For years after, and up to the present time, whites and blacks have lived together in peace and tranquillity in that place.

Aside from the interesting fact that in Lowndes County the symbols of Negro power and

white power are evidently churches — an enriching subject for meditation — it appears that we may now be encountering concrete manifestations of at least one of the aspects of "Black Power". Black power may of course mean political power in the form of votes, economic power in the form of cash — hence the term "Green Power" — or the power of intimidation which rests upon the ability to cause fear, or any of different combinations of these. The particular form of power with which I am concerned here is the kind which issues in and results from violence. It is black power in this form which Carmichael and my friend mentioned; it is this which we may have whether we like it or not; and it is this which I believe will occupy some of our headlines this summer.

A Vicious Cycle

IT IS SILLY to presume to analyse black violence in a short space such as this article provides. It is even more silly to suggest a solution. But maybe some good could come from trying to understand and communicate the mood of black violence since all too often the prospect of black violence simply generates a corresponding mood in whites, a mood which

drives guilt-ridden whites to more rigid reaction against the blacks. Rigidity against black violence often becomes self-defeating whenever it converts white guilt into white hatred.

The principle is basically the same as that put forth by Norman Cohn in the June 1966 issue of *Commentary*, although I wouldn't push the analogy too far. One of the factors in the increasing terror carried out by the Nazis, Cohn believes, is the cycle of increasing guilt leading to increasing hatred of the guilt-producing object — the Jews. Momentum builds up as repressed guilt comes out as hatred — in the face of black violence; hatred yields more violence; more violence yields more hatred, and so forth.

The white mood, in a nutshell, results in more rather than less tension between the races, and this tension of course exacerbates the situation causing black violence in the first place. It is probably true therefore that the emotional reaction of whites faced by black violence inevitably feeds the very source of their discomfort. The cycle of rigidity moves through continuing stages of guilt, hatred and violence. Thus all of us seem to be carried along by a force which leads more and more compellingly toward the thing which we want so much to avoid, which is more violence.

Perhaps it is worth trying to feel the mood which characterizes black power, but feel it and then try to understand it rationally. For often it is the case that we liberal TIPS — Totally Involved Persons — look into the black mood solely on the emotional level, and that leads to the same kind of rigidity and righteousness which re-produces the identical — angry — reaction within the white community. I believe that now it is imperative for the freedom movement whites to learn to communicate the meaning of the mood of black violence to the entire white community so that the mood can be appreciated and then understood rationally.

The Grass Roots

THE CIVIL RIGHTS movement, at least as we have known it, is dead. Even Chet and David have said it. It is perhaps difficult for TIPS to turn the freedom movement over to the blacks, but this is the way the game is played at this point in history. The arena of TIP activity therefore becomes more than ever the white community, whose rigidity against the apparently nascent black power feeds black violence.

The trek back to the white communities

should not surprise or disappoint militant TIPS since most people have known that the most costly battles are fought there rather than in the ghettos. I don't think that many of the black civil rights leaders are surprised either, because they have probably been playing ball with TIPS knowing all along that only modest gains would be made. The effect of black-TIP collaboration would be, and has been, to whet the appetites of the black masses, whose hopes once aroused would be turned to frustrated anger as soon as promises remained unfilled. The cliché is, once a man tastes freedom, he wants all he can get. Certainly most of the black leadership are realistic enough to know that a valuable gain has already been made now that the freedom movement has reached the grass roots of the Negro community. The recent honeymoon between Negroes and white liberals has therefore served a purpose: the freedom movement is an issue in the lives of all blacks everywhere in the country. So here we are facing violence, I think, at a time when the civil rights movement is dead. Why violence? Because part of the dynamics of the freedom movement appears to be the frustration which comes at the point where whitey finally says "No". This is the meaning of what is called "The Backlash" or "Law and Order", or the hundred other euphemisms which, despite their ostensible reasonableness, nevertheless deliver the message to the blacks: No!

Whites, especially the liberals, have contributed as much as anyone to the frustrations of broken promises which now threaten to erupt in black violence. I for one think it is foolish for blacks hastily to derogate the white liberals — TIP is of course a black word which symbolizes this tendency — since there are larger and more important battles to be fought. Therefore I do not mean to cast blame on the white liberals for what appears now to be a highly volatile situation in America; rather I recognize that we liberals have done what we have had to do and in this moment of history we could do no other. Yet we must recognize that we did have a large hand in creating the present situation, and therefore we have a responsibility towards the situation. Our responsibility seems rather clear, and I think it is for most of us to turn back to our white communities and do our work there. Our work should be primarily to break the cycle of increasing rigidity, a cycle which feeds black violence.

The Gilded Ghettoes

I FEEL somewhat free to suggest a possible approach to tackling the problem of the rigidity cycle, since I have seen relatively little success with any other approaches. Maybe mine will be useful to demonstrate that other approaches have more merit than was first realized. At any rate if it is true that most white TIPs must turn to their own gilded ghettoes and do their work there, and if it is true that black violence is more or less inevitable — especially in areas of high Negro population — then TIPs must work harder than ever to interpret to the increasingly rigid whites the meaning of the mood of violence. And the meaning of it seems to include the frustrations of broken promises, the teasing and whetting of appetites, and then the ubiquitous legerdemain which means Nigger, you've gone far enough.

The rigidity of most reactionary whites seems to be a visceral rather than a cerebral phenomenon, and it follows, I believe, that rational argument is relatively fruitless. Perhaps therefore TIP strategy might be to turn to advantage the emotional mechanism by which visceral people operate, i.e. to try to "out-outrage" the reactionaries. One of the characteristics of religious persons — and I believe most Americans are, broadly speaking, rather "religious" — is a capacity for righteous indignation. Another characteristic is self-righteousness — as blacks who have worked with TIPs are quick to point out. Both characteristics are more visceral than rational, and both provide, therefore, a possible opening by which we may try to break the rigidity cycle.

I have seen the response of persons who hear for the first time of the adventures of the police force of one large American city. These adventures include for example the misuse of a stop and search law so that Negro women are picked up, taken to a police station, and there subjected to an embarrassing search on the grounds that they may be concealing narcotics. Or in the same city there is the interesting practice of keeping Negro teenagers at each other's throats — to the point of danger to themselves and to the areas in which they live — in order that they won't come together and "gain strength" by federating their gangs, or come into whitey's territory and cause trouble there. The method is simple, and it involves picking up one or a few members of one gang, driving them to another gang's territory and putting them out of

the car. Naturally they get beat up for invading another gang's "turf" and the gang war is on. Or, less dramatically, there is simply the old fifteen minute stop and frisk technic, which is not too painful if you don't mind being stopped and searched by a cop for fifteen minutes.

Role of Police

THE POLICE PROBLEM is an excellent example, by the way, of the rigidity cycle. Faced with riots in the past, and well aware of seething resentment throughout the Negro community, the reactionary whites have dealt with the situation of Negro anger not primarily by listening to them or by trying to solve some of their problems; the white community has done precisely what the rigidity cycle predicts they would do, namely to pass ordinances giving police greater power and fewer checks! Violence yields stiffening resistance yields more violence.

Someone has said that what is needed today is a new definition of what is obscene. We get upset at obscenity, or what we think is obscenity. Our indignation at violence could perhaps better become indignation at the cause of violence if TIPs can demonstrate that police brutality, arbitrary arrest, and other injustices endemic to the poverty and ghetto areas are obscene. Compared to the police dog and the fire hose, the four letter words which a Negro may use strike me as relatively un-obscene and beside the point. The same could be said about the other allegedly "obscene" characteristics of the ghetto such as "sexual promiscuity", "getting a free ride on welfare", "never take a bath", "mentally ill", "spend all their money on booze", and on and on.

Incidentally are the blacks obscene after all? Are they "moral"? The record indicates they have been patient for over 250 years. At any rate, a former professor of mine refers to this kind of value system, I believe, as "micro-ethics". It is the tendency to judge a situation primarily in terms of arbitrary, petty, bourgeois morality, and it is the tendency to avoid what really cries out as a major problem affecting human beings at a deep level of their lives. The simplistic and ad hominum way of dealing with an issue such as black violence is by way of phrases like "We will have law and order" and "When they work themselves up the ladder...", which are legitimate subjects for inquiry but do not face the real problem.

Creative Solutions

I BELIEVE that the summer of 67 will find blacks violent and whites stiffening in reaction against them. I believe too that white liberals will have to remain, by and large, in the white community. My suggestion, not a new one maybe but perhaps worth saying again at this time in history, is that in emotion charged situations emotion may be used to advantage when and if reason fails. And I don't think reason alone will do the trick; at least it hasn't yet. Perhaps what we whites can do is to try to arouse the indignation of our communities over what is really obscene and in that way place black violence, when it comes, in the context which best explains it.

What we clearly cannot afford is what we have had so far, increasing rigidity and reaction against the problem rather than creative solutions to it. Why not, therefore, arm ourselves with facts, evidence and case studies of real obscenities in our local communities. The facts are readily available in every community, and I think they should be used now to outrage all the righteous and self-righteous of which we Christians have so many. If we who know better allow it, black violence will become viewed as a disease rather than as the effect of disease; as obscenity rather than the result of obscenity.

I happen to believe that the freedom movement in America is one of our best "signs" that God is still around, if we must have some sign. It is interesting to reflect upon the secular, non-theological way in which the same idea was expressed by a Negro leader in Chicago. He said he thought that life could be found and lived more richly and more fully within the ghetto than it could be found and lived within the buffered and artificially constructed suburban society. Perhaps these words sound romantic or even preposterous, but the thing that haunts me is that many blacks firmly believe them.

Three Little Babies

By W. B. Spofford Jr.

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

LAST WEEK, as far as I know, there were three births registered amongst families in the cathedral parish. In our expanding human community,

that number is still a bit higher than usual. Having been the officiating minister at the sacrament of holy matrimony for the three couples who were new parents, I quite naturally rejoiced with them.

Each of the three births had something in them which reflected our contemporary human condition. In one case, my rejoicing had to be in absentia since the couple lives in northern Idaho, high up in the Panhandle forests, surrounded by natural beauty and in what, today, is considered relative isolation. For this mother, it meant a fifty mile drive down to the hospital in Orofino and, given the nature of Idaho's winter-spring transition, there was a bit of nervousness as to whether the winding, descending road might not be socked in with snow, slush, ice and mud. In this case, the father had been instructed by his M.D. brother-in-law as to how to deliver a baby, just in case. To the relief of all, and probably the father particularly, the boy baby was born in the hospital and not on the road somewhere.

In the second instance, the baby girl was born in the Ontario hospital. But, with this one, there was no father around to express his love, concern and joy in person. He was in Vietnam, caught up in the tragic reality of the twentieth century.

The birth announcement in the third case came mutually between the parents and a social agency in another state, informing me that an adoption relationship had been worked out, after evaluation, consultation and legal procedures.

All three of these new humans will live in a vastly changed world than that into which they are born. Will the first still know what a wilderness is or will he be but a part of the urban, cement-structured-steel life? Will the second have her first baby while her husband is far away — on another planet, perhaps — fighting? Will the third live in a world which, because mankind has accepted the value of all human life, sees that every child has enough to eat and to wear and has a chance to love and be loved?

Perhaps the issues will be decided in the way that their parents, and the rest of us, worship today, using the true meaning of that word — putting "God's worth and making him known into his creation"! It's a heavy yoke and challenge, yes, but three little babies, or even one, should remind us of it.

SOUTHERN POOR GET RAW DEAL

★ The southern poor are still uncertain whether the federal government really means business in easing their plight, a civil rights worker told the U.S. conference for the World Council of Churches.

The Rev. Bruce Hilton, director of interpretation for the Delta Ministry in Mississippi, said his group sees "daily proof" in Mississippi that "the government of this country is not yet committed to feeding the poor and freeing the oppressed within its own borders."

Hilton noted that a Senate subcommittee visited the Delta and its members indicated that "they were shocked and appalled."

He reported that Senator Joseph Clark (D-Pa.) called the conditions "savagely and barbarous," while Senator Robert F. Kennedy (D-NY) said the poverty was "as great as any in the country." The Republican member, Senator George Murphy of California, called for "massive federal aid" and demanded that the area be designated a disaster area.

"But before the ink was dry on the press releases," he said, "the department of agriculture sent in two top officials to raise doubts about the whole situation, and to assert that their current programs were sufficient for the need."

He added: "Whether thousands of hungry people in the Delta are caught in a battle between the Kennedys and the Johnsons, or just in the desire of bureaucrats to defend their pet projects, it is obvious to the poor that their government has not made up its mind whether to help them or not."

Hilton noted that the average Mississippi Negro thinks, until he is shown otherwise, that agriculture secretary Orville

Freeman is "going to be more responsive to the power of Congressman Jamie Whitten of the Delta . . . than to the growling stomachs of anonymous plantation tenants."

Congressman Whitten is chairman of the house agriculture appropriations sub-committee.

"The poor man knows that until the President shakes up

the agriculture department from top to bottom, and is willing to back up the new secretary against the southerners who dominate the agriculture committees of both houses, black people will still be hungry and without help," Hilton said.

The civil rights spokesman added that only those who have known hunger can appreciate "the irony of reading a head-



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line in a Delta newspaper about President Johnson's promises to feed the poor and free the oppressed — in Punta del Este — while the agriculture department is defending the status quo in Mississippi."

ARCHBISHOP OF YORK DEPLORES CHASM

★ The "appalling chasm which yawns" between the rich countries of the west and the poverty and misery of life in Asia and the east was brought home by Archbishop Frederick Donald Coggan of York in an address to his diocesan conference.

Dr. Coggan addressed his conference shortly after returning from a comprehensive tour of India, the Far East, and Australasia. In the light of his experiences on this tour, he said that thinking and praying Christians would be "burying their heads in the sand if they continued to think in terms of England being the center of the world, and also in terms of white domination.

"America and other nations make strong claims on the attention of these countries," he said, "and that is understandable and right. But, as entry into the Common Market here and the construction of a English channel tunnel will make our ties with Europe increasingly strong, we must, I am sure, give extra care to the strengthening of the links which bind together a commonwealth whose contribution to the welfare of the world is greatly needed and whose work is far from being accomplished.

"If the member nations of the British commonwealth could regain their spiritual dynamism, their influence would be beyond estimate."

Of the rich-in-the-west, poor-in-the-east situation, he referred specifically to India.

"See them living, sleeping, washing, dying on the streets of Madras and Calcutta, as you can do any day you like to leave your contemporary home there and walk down-town, and the facts of life dawn on you vividly and unpleasantly."

Referring to the "great and complex" problems confronting politicians in the present world situation, Dr. Coggan said, "If I mention the extent of aid which the west should give to the poor nations, and the extent to which countries like Australia and New Zealand should revise their immigration policies, I touch on only two of the most urgent."

VERMONT COUNCIL RAPS BURLINGTON PAPER

★ The Vermont Council of Churches has taken the state's largest newspaper, The Burlington Free Press, to task for what the council called a "willy-nilly" attack on its draft-counseling services.

A council newsletter, mailed to all major news media and to member Churches, claimed a front-page Free Press article and an editorial made an unnecessary public issue of the service the council has been offering since last August.

The controversy began when a Free Press reporter was told by a local printer that the council had printed 1,000 copies of a flyer advertising the draft-counseling service for conscientious objectors and other persons concerned about draft laws. The Free Press carried a full story accompanied by another in which the state director of selective service criticized the council's offer as unnecessary.

The Rev. Roger L. Albright, executive minister of the council, claimed the flyers were to be distributed only upon request of local sources, and were not

to be part of a mass mailing. He also pointed out the service was announced in the council's newsletter of last September, and questioned why the Free Press should "suddenly" pick up the story and give it front page play. (Several copies of the newsletter go to Free Press editorial personnel.)

The council's criticism: "A considerable hubbub has been stirred up by one of the daily newspapers over the counseling service for conscientious objectors and CO counselors the council has been conducting for more than a year. Readers of this report have known about the service since last September, but with a front-page splash, and a lead editorial earlier this month the Burlington Free Press decided to make of this a major public issue.

"With suggestions that CO's are draft-evaders and unpatriotic, and creating the impression that the council has embarked on a campaign to recruit slackers and enlist protesters, the resulting hoorah reached across the state as other news media picked up the story and commented on it.

"Of course, no public campaign of this dimension was intended, but a willy-nilly one has now been launched by the Free Press. What was intended was the implementation of the statement first adopted by the council's executive committee in January 1966, and then affirmed by the general assembly last November: 'We would declare our full support of the man whose conscience does not allow him to participate in mortal combat . . .'

"This support the council had undertaken quietly and would conscientiously continue quietly if that were possible.

"Just to clear up the misunderstandings: no publicity of this service was sought by the council; no special releases about

this service have been issued by the council. Whatever fanfare about this there may have been in community originated at the Free Press, for motives of its own."

Albright said the counseling service would continue.

SABBATH SHIFT TO WEDNESDAY

★ It may not be too long before churches will be forced to hold services on a day other than Sunday, Archbishop Howard H. Clark of Canada said.

"Wednesday evening seems more acceptable. That's the only time everybody is in town," he told the annual conference of the brotherhood of Anglican churchmen.

The Primate said that too many people support the church simply to maintain it for Sundays. They do not want the church to be involved in controversial business or political issues.

This great concern for Sunday, he said, was one reason why the world in general did not take the church seriously.

"The world is no longer a God's world," he said. "It's a man's world. For the first time in history, man can take the universe and fashion it to his needs."

He added that the Church must reshape its attitude and reconsider its role in the world of man.

MEETING WORKERS WHERE THEY ARE

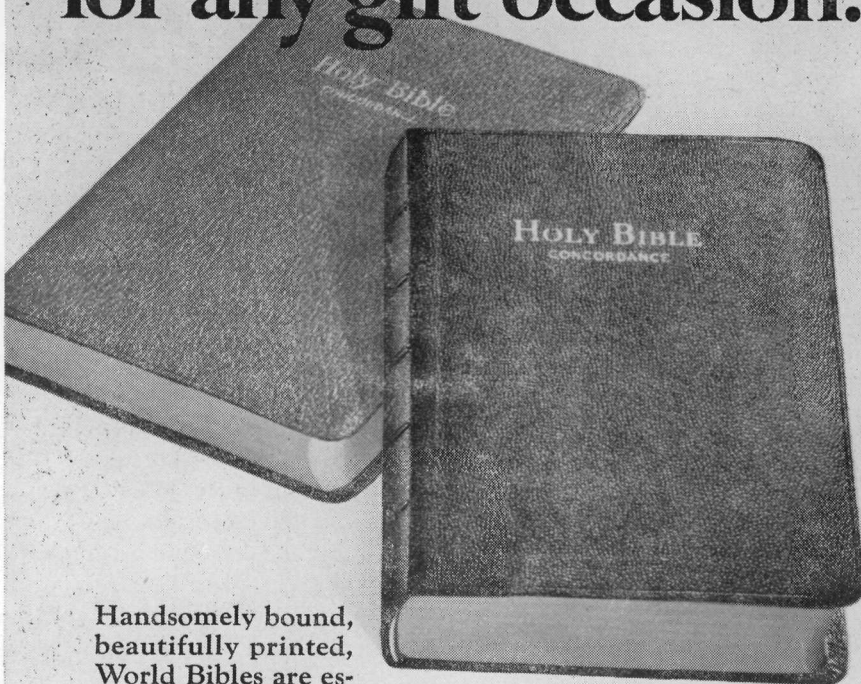
★ The gospel is now published in a new "language" you are unlikely to find in any dictionary — "Scouse."

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people in the district speak Scouse, the Rev. Richard Williams, Anglican vicar of St. Athanasius, has written a book which translates the gospels into that "language."

The bishop of Liverpool, Dr. Stuart Y. Blanch, has approved the volume. Its illustrated cover shows Christ on the Cross wearing a flat cap, open shirt and dungarees.

In a typical passage Jesus is quoted as saying:

"Forgive yer enemies. Yer'll punish more dat way den if yer clocked 'em. So feed him if 'e wants scoff; give him a bevvy if he's thirty."

Translated, this means:

"Forgive your enemies. You will punish more that way than if you struck them. So feed him if he needs food; give him drink if he is thirsty."

SOUTH CAROLINA VOTES FOR WOMEN

★ The right of women to serve on church vestries was endorsed by delegates to the annual convention of the diocese of South Carolina.

Their vote of approval supported the stand of Bishop Gray Temple, who told delegates, "The time has come for this diocese to face up to the place of women in the life of our Church."

In his address, he urged the convention "not to abolish the Episcopal Churchwomen organization, which he termed a valuable agency of the diocese.

Bishop Temple said he could find no theological justification for denying women the right to serve on vestries if local congregations choose to elect them.

EPISCOPALIAN TAKE IMPORTANT POST

★ Allan M. Parrent of Durham, N. C., Episcopal layman and former foreign service officer in the state department,

has been named director in Washington, D.C. of the NCC international affairs program.

He will work closely with Robert S. Bilheimer, executive director of the NCC Department of International Affairs, with the specific function to study and research international issues and "the position of our nation and its government relative to international order, justice, freedom and peace."

BISHOP SMITH OPPOSES DEATH PENALTY

★ Bishop Gordon Smith of Iowa is opposed to a bill in his state which would restore the death penalty. He joined Bishop James Thomas, Methodist, and the Rev. Raymond Lingwall, president of the Lutherans in the state, in a telegram to the governor and other legislators.

--- BACKFIRE ---

Ralph A. Weatherly

*Rector Emeritus, Grace Church,
Kingston, Pa.*

Attacks upon President Johnson are increasing as the Vietnam war becomes harder. The clergy assail him, urged by the heads of councils and by professional advisers who think they are governed by the Holy Spirit—Drs. Blake and King (soon to be canonized by councils), John Bennett, Cassius Clay, Lippmann, Reston, hundreds of professors. They encourage freshmen and sophomores to protest, march, sit-down, on the pretense of liberty of speech. Agitators and demagogues backed by funds supposed to do good make out well financially.

The United States is now as an Englishman points out an empire. It has the greatest influence. It succeeded Great Britain as Britain succeeded



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Rome as the world power. Our forces are scattered all over the world to prevent war if possible; our money supports scores of so-called republics of indigent and illiterate people; our doctors, nurses, teachers, hospitals, schools, economic experiments are everywhere. We are detested, despised and derided by those we help especially when we make mistakes. This is human nature; any experienced benefactor expects this treatment.

Mr. Johnson is the head of our government, a self-made, hardworking, energetic, able, shrewd, conscientious man. He has helped pass more measures for the good of people, old, sick, ignorant, than any other president. He gets advice of the most knowledgeable men of sound character. He works incessantly to build a better world. He inherited from the French and his predecessors this conflict. He knows what clergymen seem not to know that in serious crises the great presidents have been attacked by enemies including the clergy. See Morison's *History of the U.S.* or *Wilson's*, or *Truman's Memoirs*.

Washington was shaken to despair by them. Jefferson was called an infidel; Jackson, a backwoods ignoramus. Woodrow Wilson who created the United Nations through his defeated League of Nations that trained those who formed the San Francisco Charter was a libertine and liar (Cf. the modern press). F.D.R. was hated more than any president because he was a benefactor who restored the confidence and living of common people. When he prayed his critics said he was a hypocrite.

The constitution of the United States was composed by men who got along without a chaplain — they had no money to pay one. When Franklin in the midst of a hot debate proposed a day of prayer his friends thought he was joking. Maybe

he was but the next Sunday they went to a Lutheran Church, George Washington with some reservations, says Mrs. Bowen in *Miracle at Philadelphia*. These were good men at home, property owners but not rascals as Beard intimates (Justice Holmes said Beard might have found some good, some happiness in America!); they were learned lawyers, sound patriots. God seems to have worked through them and the successive leaders of our nation.

Did any clergyman foresee world war one or two? Did he denounce Hitler or Mussolini or Stalin?

Has any liberal person or magazine ever praised any act of our government or any president? The *World Tomorrow*, the *Nation* and others enthused over the Soviet constitution, but never over ours. The liberals had hysterics about Mr. Goldwater's ideas: they helped elect Mr. Johnson.

The ministers, priests, rabbis, grandstand umpires in smug chairs, are eager to advance cures for economic, political and military problems about which they know little or nothing. Do they have the information, sources of facts, the ability, of our chosen public officers? Despite the slurs of novels and plays, our leaders are now and usually have been people of courage and integrity. The clergy speak much of the Holy Spirit. "The Holy Spirit and we", wrote the Apostles — meaning careful thinking and judgment.

God wants facts, accuracy, truth, courage, tolerance, and of course, love.

God is common sense, says a philosopher—a quality unknown to our clerical advisers.

The minister is presumed to do the work of the evangelist, to give good news. Surely he should first know him whose ambassador he is.

George W. Wickersham II

Minister, the Tamworth Associated Churches, N. H.

I reacted strongly to David Pardoe's recent letter concerning the paper output of 815. Actually, Mr. Pardoe knows nothing. I happen to be the Minister of (a.) an Episcopal church, (b.) a Baptist church and (c.) a Congregational (U.C.C.) church. My postmaster is a tired man.

The Episcopalians are pikers compared to the Baptists. From state offices and from Valley Forge headquarters American Baptists receive a flow of stock which defies the mind and overwhelms the spirit. This is done, I might add, on a considerably smaller per capita assessment, but then the paper is less apt to be slick.

The Congregationalists (U.C.C.) assail their clergy with fewer mailings but larger envelopes. Opening any one of their offerings, whether state or national, occasions at least a partial nervous breakdown. Social action, youth work, geriatrics, notices of meetings and conferences, plus suggestions for daily vacation Bible school, will all spring from the same packet. U.C.C. assessments, by the way, are higher than the Baptists', but lower than the Episcopalians', which may or may not be significant.

If I decided to follow the suggestions made by my three denominational bodies and attend the meetings which they would like me to attend, the hours left on my schedule would be those between midnight and 8:00 a.m. — hours not generally considered the best for parish work.

If I went a step further and decided to read everything which came in these judicatory mailings, there would be no time left for parish work at all.

Believe me, I am for COCU—no matter what the principles.

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