

The **+** WITNESS

AUGUST 17, 1967

10¢

Editorial

Riots, War and Money

Articles

A. Lincoln on Wars:--- Then and Now

William J. Wolf

The Middle One Of Three

Wm. B. Spofford Jr.

Responsibility in Remarriage

Harry Lee Hoffman

NEWS: --- Wendt Gets Backing for Sponsoring
Rap Brown Rally. U Thant
Condemns U.S. Foreign Policies

SERVICES

In Leading Churches

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.

THE PARISH OF TRINITY CHURCH TRINITY

Broadway & Wall St.

Rev. John V. Butler, D.D., Rector

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11. Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays MP & HC 8, HC 12:05, 1:05, 7:15 also Holy Days (ex. Sat.); EP 5:10 (ex. Sat. 1:30); Counsel and C 10:30-1:30 daily, and by appt.; Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street

Reverend William W. Reed, Vicar

Reverend Jeffrey T. Cuffee (Priest-in-Charge)
Sundays: 8:00 a.m. HC, 9 a.m. Sung Mass, 10:45 a.m. MP, 11:00 a.m. Solemn Bilingual Mass; 4th Sunday 10:00 a.m. Mass in Spanish; Weekdays: 7:30 and 9:30 a.m. HC, 9:15 a.m. MP, 5:15 p.m. EP.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Reverend William W. Reed, Vicar

Reverend James L. Miller (Priest-in-Charge)
Sundays: 7:30 a.m. HC, 9:00 a.m. Sung Mass, 11:15 a.m. Mass in Spanish, 5:15 p.m. EP Weekdays: Monday and Wednesday, 8:00 a.m. HC; Tuesday, Friday, Saturday 9:00 a.m. HC, MP before each Mass, 5:15 p.m. EP.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton, Clergy
Lee Belford Charles Patterson, Christopher Senyondo, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3S); Morning Service (HC 1S)
Thursdays: HC 11 a.m. and 6:30 p.m.

One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LAMDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; WILLIAM STRINGFELLOW.



EDITORIALS: — The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIRE; MARY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Mackling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.

Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00 (Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.

Daily Morning Prayer and Holy Communion, 7.

(7:30 Saturdays and holidays)

Daily Choral Evensong, 6.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

Story of the Week

Bishop and People Back Rector In Dispute over Rap Brown

★ H. Rap Brown, chairman of the Student Nonviolent Coordinating Committee, addressed a rally of about 1,000 persons at St. Stephen's and the Incarnation, Washington, on July 27. He declared that President Johnson, who had just issued his appeal for a day of prayer for reconciliation, is his enemy.

"Texas has been known for its mass production of outlaws," he said, "but it has never been known to produce one like Lyndon Johnson."

Reporters asked the Rev. William A. Wendt, rector of the church, why he permitted the rally. "The Church has always been a sanctuary," he replied.

"I still think the Church should be a place where differing opinions can be expressed and discussed, where dialogue can take place," the minister said. "The Church, believing as it does that there is neither black nor white, neither east nor west, seems in our day to be one of the few places where there is still some hope for people to gain an understanding of one another."

The church is headquarters for the center, which opened in June, to cope with the problems of urban life. It is an ecumenical set-up with a number of Protestants and Roman Cath-

olics on the board of directors, with Bishop Paul Moore Jr., suffragan of Washington, the chairman.

The Rev. Tilden H. Edwards Jr., on the staff of the parish, is director. Its present program provides for a ten-week summer placement program for seminarians, with regular seminars to discuss their experiences with experts; seminars for urban clergy and community organizers; open forums to discuss major issues facing the Washington area.

On Sunday, in the face of widespread criticism for allowing Brown to speak at the church rally, Wendt urged his congregation to weep for Congress, for the Church and for H. Rap Brown. He called for immediate attention to the needs of the ghetto, and defended his decision to allow Brown to speak. The congregation was considerably larger than the usual one of about 500.

The day before the vestry met and gave their rector a vote of confidence. And at the service on Sunday Bishop Moore told the congregation that by his decision to invite Brown to speak Wendt may have saved the city. Following the service, members of the congregation had high praise for their rector.

Emphasizing the great need

of the inner city, Wendt said, "We should weep for Congress . . . laughing when it rejects a rat bill . . . we should weep for a Church that is still concerned with following the white people out to suburbia more than with the inner city . . ."

"And we should weep for young people like Rap Brown . . . who find no hope that the needs of people in the city can be met without what they feel is necessary."

He urged that all clergy cancel their vacations immediately to walk the streets of the inner city, to see and hear of its needs.

In addition, he declared, churchmen should stop all their preaching for six months giving over their pulpits to those who can tell the needs of the cities. Furthermore, he said, the churches must convince Congress that action is desperately needed.

The tenseness of Thursday night, when Brown came to Washington after being sought for inciting riot in Cambridge, Md., had not yet been forgotten.

Bishop Moore reminded the congregation that in such critical times, decisions are never easily made. He said that Wendt's "great courage" in giving Brown a place to speak may have saved Washington from violence.

Members of the congregation, interviewed after the sermon showed that they too recalled a time of doubt and confusion. "My first reaction was 'How

dare a sermon of hate be preached from our pulpit?" said Theresa Darnley.

"Now I feel a miracle occurred. That sermon of hate was drowned out through the power of love."

Father Wendt made his decision knowing it would "jeop-

ardize his life, his family, his career — everything," said Marian Shelton. "I think it was wonderful."

"We could have told Brown to go to U Street," said Gloria Glasgow.

"Then we could have had another Detroit."

pursuit of their political and economic interests, governments seem to have egocentric impulses — a policy of 'everyone for himself.'

"Too many governments seem to feel that this charter commitment applies only to the other fellow. What makes it worse is that the uninhibited use of force to obtain political ends in one part of the world produces repercussions elsewhere. The standards of morality are eroded in the process. The mass media of communications are pressed into service to obscure the truth. Before long a credibility gap develops and it becomes difficult to distinguish truth from propaganda.

"I am deeply concerned that so many people are willing to turn a blind eye, or become hardened to the sheer human suffering involved in the continuation of this conflict. To ignore human suffering provides fuel for one crisis after another. Both in Vietnam and in the Middle East there will be no solution to the problem if the human factor is ignored, and the problem will become susceptible of solution only if this is kept in mind . . .

"Another regrettable aspect of both conflicts is the effect on the relations between the two super powers of the east and the west (USSR AND U.S.). There are a number of global problems for which solutions cannot be found except on the basis of cooperation between the two. It would immediately produce a congenial climate for cooperation in the UN itself. I also believe that such cooperation should eventually include the People's Republic of China.

"The progress China has made in the development of nuclear weapons has surprised qualified observers. It bodes little good for the interests of world peace and security to

United States Vietnam Policy Condemned by Head of UN

★ U Thant, secretary general of the United Nations, assailed the U.S. war policy in Vietnam and appealed for a halt to bombing of the North as the necessary first step to peace, at a public, Quaker-sponsored gathering in Greensboro, N. C.

It was one of the rare public addresses of the Burmese diplomat, a Buddhist, since he took the UN post in 1962. His audience numbered about 8,500, including 1,300 Quaker delegates from 36 countries.

U Thant, speaking from a prepared text, basically reaffirmed and elaborated on his views that it was not a "holy war against communism" that the U.S. was waging, and that it was "totally unnecessary."

"It is nationalism, and not communism, that animates the resistance movement in Vietnam against all foreigners, and now particularly against Americans," he said. "Those Vietnamese who fought and still fight against foreigners do so to win their national independence.

"Nothing could be more dangerous than the general view held by the majority of Americans, who are peace loving at heart, that 'rightly or wrongly we are in Vietnam, increasingly involved against our original intentions, but we now have no alternative.

"There are other alternatives than military escalation or im-

mediate withdrawal despite the fact that Hanoi refuses to negotiate with Washington while the bombing of the North continues, and Saigon will not negotiate with the National Liberation Front."

U Thant called it a "great tragedy" that it has been impossible to get the parties concerned to the conference table. Earlier at a press conference, he recalled that in March, while meeting with Hanoi spokesmen in Rangoon, they had shown a willingness — if the bombing was stopped—and he reiterated that if the U.S. would agree "meaningful talks" would be possible.

He also told the press that Secretary of Defense McNamara "had admitted at a Senate hearing last year that bombing would not halt infiltration from the North to the South." U Thant added, "no side stops infiltration while a war is on."

He went on to tell the public assembly: "The savagery of the war has steadily escalated; the casualties reached frightening proportions and continue to mount. This is even more true of innocent civilians. There seems to be no end in sight and yet, according to published reports, progress is claimed, which the facts belie."

After tribute to the goals of the United Nations charter, he said: "Unfortunately we are still very far from them. In

perpetuate China's isolation and keep her cut off from normal contact with the world. The sooner China can join the international community on equal terms with others the better."

Linking Vietnam to the American revolution, U Thant said: "If those fighting against foreigners there are a small minority, as is sometimes

argued, history is replete with freedom fighters being a minority. Is it not a fact that during the American revolution, the colony of New York recruited more troops for the British than for the Revolution? As for popular support, did not it claim less than one-third of the people? Did not thousands of rich American Tories flee to Canada?"

Bishop of Newark Gives Views On Black Power Conference

★ Bishop Leland Stark of Newark mailed "a letter of explanation" about the national conference on black power to the 32,000 families in his diocese. The conference used Cathedral House, diocesan headquarters, as its administrative center.

Acknowledging that much misunderstanding has been created in the minds of people, Bishop Stark told Episcopalians that "neither the diocese nor its urban department was in any sense a sponsor of the conference." The Rev. Nathan Wright, chairman of the diocesan urban department, was chairman of the steering committee of the conference.

The bishop said he was "disappointed" with the conference "which had such a good potential," adding that he is "distressed with the separateness that seemed to gain emphasis, especially by the last day." The "constructive meaning of black power, in my opinion, was eclipsed," he said.

However, in his letter Bishop Stark charged that the mass media "played up the sensational and largely ignored the solid discussion being carried on in the workshops.

"Television picked up those in curious costume. Quotations were made out of context or

distorted. There was one scuffle, responsibility for which rests on a small group whose members were not registered delegates. When the conference was over, Cathedral House was left undamaged and clean."

Conjecturing that it would have been a "different conference altogether had not strident militants overwhelmed" it and "shouted through some resolutions that reveal the deep-seated frustration many Negroes feel," Bishop Stark explained that only a few of the "most radical" of the resolutions were published.

One resolution, he said, called for the "exploration of the possibility" of a separate Negro state, which "one newspaper" headlined: "Separate Negro State Asked By Black Power Conference!"

Referring to "positive results," the bishop mentioned that the conference "brought together Negroes from various groups that had never talked together." He added that for the "most part," they dealt "seriously and critically" with problems facing Negroes. "New and responsible leaders will continue to emerge," he prophesied.

Asking "what can you and I do?" the bishop said: "Work harder, under God, than ever for the alleviation of the condi-

tions which make the Negro community the most submerged in America. May God's will be done on earth as it is in heaven!"

In introductory remarks Bishop Stark outlined rather extensively the chronological events which led up to the black power meeting. He said that last September the steering committee, headed by Wright, approached him and Bishop George E. Rath, suffragan, about a projected national conference on black power in July 1967, "with the hope that Cathedral House might be used as its administrative center."

He said he and Bishop Rath "immediately challenged both the term and concept of black power" because of its "connotation of violence" in the minds of many, but were told the intention of the conference would be "to redeem the term" for in its essence it meant "the empowerment of black people for self-fulfillment for the good of all."

Bishop Stark also explained that originally it was thought the meeting would be "relatively small" — between 150-200. On July 13, one week before its opening, only 65 registrations had been received. That night the riot in Newark "had accelerated to alarming proportions," he said and his major concern was "about the rioting, burnings, lootings and killings" and secondarily "what to do about the conference."

He also told of conferring with Governor Richard J. Hughes and Mayor Hugh Addonizio and of the governor's "feeling that the conference should be called off because of increased tension."

The bishop said he told Governor Hughes he was not a member of the black power conference and that neither the diocese nor the diocesan urban

department was "in any sense a sponsor." However, he conferred with the planning committee and found it was "virtually impossible" to call it off because of the short length of time before it was scheduled to open.

He also told of attempting to find a different site for the meeting, without success, and said he "reminded the governor, through the attorney general, that the governor alone had the authority to demand the conference be cancelled. This he declined to do."

Bishop Stark said he "seriously considered" withdrawing permission for the use of the Cathedral House. The chancellor of the diocese, Charles W. Kappes Jr., who also is vice-president and general counsel

for an insurance company, wrote him as follows: "It seems obvious to me that to cancel the forthcoming black power conference could very well be another indication which to the Negro community would represent repression and an attempt to stifle their opportunity to consider their own problems. There may be undesirable effects if the conference is held, but it seems much more important to me to consider the extremely negative reaction, which would be inevitable if the conference were cancelled as the result of recent events."

Most meetings and 14 workshop sessions of the conference were held in the Military Park Hotel, where most conferees were lodged, and at Mt. Zion Baptist church.

urged in determining when a strike may be damaging to general welfare. It was claimed that in the much publicized airline mechanics' strike in 1966 that "less than 3 per cent of intercity travel" was actually affected.

The danger of "undue reliance on government" in bargaining was pointed out. Depending totally on government intervention in solving labor-management disputes may destroy free bargaining, the message said.

The legislative roles of government in labor matters were defined as those of protecting "the freedom and responsibility of the collective bargaining parties," the general welfare within a national social policy and the balancing of "corporate needs and individual requirements for the well-being of all."

Other points cited in evaluating the question of how strikes should be viewed in relation to general welfare included:

- Assertion that management must share the blame for strikes when they result from inflexibility in rejecting workers' demands.

- Observation that concentrations of power in either union or management hands requires a corollary degree of responsibility.

- Claim that injury through strikes results only where responsibility is abdicated.

The message concluded by stating that workers should not be denied the right to strike by virtue of their public employment.

"Only in the cases when genuine damage to the general welfare clearly outweighs the values of freedom in labor-management relations is the denial of the right to strike justified; and then viable alternative methods must be found for securing freedom and justice for workers."

NCC Supports Right to Strike Except in Public Services

★ The right to strike remains a "desirable element of our national labor policy" except in rare cases when the general welfare "clearly outweighs the values of freedom in labor-management relations," according to the National Council of Churches annual Labor Sunday message.

Prepared for use in churches on Sept. 3, the message declared that in such areas as "fire, police, or other services, when a strike would seriously endanger the public health or safety," bargaining through "continuous negotiation" is the proper answer to labor-management problems.

The Labor Sunday message was released by the committee on the Church and economic life of the department of social justice. Similar labor messages have been issued for 50 consecutive years, having been initiated in 1917 by the Federal Council

of Churches, one of the agencies forming the National Council.

The strike is the "last resort of free workers in self-defense against what they believe to be unjust opposition" the message asserted.

A warning was voiced, however, by noting that strikes today are not always limited "to private economic skirmishes." The unionization of social workers, teachers, hospital employees and government and service workers create situations in which strikes have potential for damaging the public welfare, the message said.

"When the freedom of workers to strike causes injury to the public at large, should this right be curtailed in the name of the general welfare?" the statement asked. A series of considerations were outlined in seeking an answer to "this crucial question."

"Careful assessment" was

EDITORIAL

Riots, War and Money

URBAN COALITION is the name of an organization that was formed early this month while riots were sweeping the cities of the country. The group, which included leading churchmen, placed the responsibility for the outbreaks on the shoulders of the entire country, stating that "if law and order is to be accepted by the minorities, the majority must clearly and positively demonstrate its belief that justice, social progress and equality are the rights of every citizen."

The statement also noted that the "intangible damage in terms of the riots' effects on men's minds may yet be even greater" than the riots' tangible results.

"We call upon the nation and the Congress to reorder our national priorities, with a commitment of national resources equal to the dimensions of the problems we face. The crisis requires a full new dimension in both the public and private sector, working together for jobs, housing, education and the other needs of our cities."

At another conference in Washington, attended by 1,200 people, stress was also on re-ordering priorities. One of the speakers was Mayor Ivan Allen Jr. of Atlanta who said that a cure for the rioting was for the federal government to spend \$30 billion a year on low income housing and to employ slum dwellers in building them.

Many Church leaders issued forthright statements and led in round-the-clock relief work. But nobody, as far as we could learn, tied the riots with the war in Vietnam, except Baptist Martin Luther King, Jr. and Roman Catholic Bishop Fulton J. Sheen.

The former stated that putting "an Asian war of dubious national interest" above domestic needs and reforms "that were delayed a century is a provocative policy."

Bishop Sheen, at a service held in response to President Johnson's request for a day of prayer, said, "May I speak only as a Christian and humbly ask the President to announce, 'In the name of God who bade us love our neighbor with our whole heart and soul and mind, for

the sake of reconciliation I shall withdraw all our forces immediately from Southern Vietnam.'

"Is this reconciliation to be limited only to our own citizens? Could we not also be reconciled with our brother in Vietnam? May we plead only for reconciliation between black and white and not also between black and white and yellow?"

Stressing that he wished to disassociate himself "from those who would carry placards instead of a cross," the bishop explained that as Christians people must not only be concerned with reconciliation within the nation but must also seek reconciliation at the international level.

Bishop Sheen described the widespread rash of riots in the nation's cities as "Civil War II." "What has happened in our nation in recent days," he said, "is the fatal, tell-tale, scar of a disease which has festered and corrupted until it finally broke out in the open for all to see — the disease of national decadence."

James Reston in his column in the New York Times for August 6 stated "We have not even begun to think, let alone to grapple, with the cost of dealing with the cities. A 'Marshall Plan' for the ghettos, which Vice President Humphrey suggested the other day, is sadly inadequate. That plan cost us about \$20 billion, whereas to achieve the goals Johnson has been talking about in the cities, will take hundreds of billions, a redistribution of wealth in this country, and probably a much steeper tax policy — which no politician has really faced — and a redefinition of policy in Vietnam.

"There is a fatal flaw in the Administration scale of the problems it is facing. It is defining goals but not providing the means to reach them, and the troubles in Vietnam and in the cities are beginning to make this gap clear to everybody who thinks about them even casually. This is why there is mistrust and frustration.

"The President's answer to the cities is a committee and a tax hike. His answer to Vietnam is more bombing and higher draft calls, but the idea is getting around that these things are no answer to the vast scope of either the Negro revolution or the war. The people are looking for new concepts now, and if they don't get them, they are likely to be looking for new leadership later on."

A. LINCOLN ON WARS: --- THEN AND NOW

By William J. Wolf

Professor of Theology, Episcopal Theological School

AN ANALYSIS OF PRESENT POLICIES THAT BRINGS A DAY OF JUDGEMENT

OUR WAR with Mexico was opposed by Abraham Lincoln as a member of the House of Representatives. In his "spot" resolutions, as they were called, he challenged President Polk to prove that our forces had simply been resisting Mexican aggression. He charged the president with escalating the tension with Mexico into open conflict. The war with Mexico, however, was popular with the American people. It fitted our dreams of expansionism. When Lincoln returned to Illinois after his term in Congress he was without political influence in his own party and to any political analyst of the day, a drop-out from politics although perhaps a candidate for Profiles in Courage.

It was during this period that Alcott and Thoreau went to Concord jail for refusing to pay their poll tax as a protest against the militarism and pro-slavery policies of the country. At the end of the war we forced Mexico to cede to us more than one-half of its country. This meant splendid prospects for the expansion of slavery and for the subjugation of the Indian tribes that stood in the way of our manifest destiny for white Americans. The results of the Mexican War would soon imperil the Missouri Compromise, the political deal by which a nation divided on the slavery issue had contrived to live with itself. This would lead finally to the Civil War.

Militarism, racism with its injustice for minorities, and contempt for the opinions of mankind — these sinister ingredients in America that are hardly detectable in high school textbooks on American history have surfaced again under the new conditions of our involvement in Vietnam.

Too Strong for Our Own Good

THE FIRST ISSUE is militarism. We are too strong militarily for our own good and for the good of the world. Lord Acton's dictum was never more true; power corrupts and absolute power corrupts absolutely. One of the corrup-

tions of militarism is to create in its advocates the illusion that we are more powerful than we actually are. Against realistic assessments of our true national interest we floundered into a belief that a vital interest of the United States was at stake in Vietnam. In our escalations of our intervention in what was essentially a Civil War we have been creating such a vital interest by the sheer fact of our over-commitment to a land war on the Asian mainland. President Johnson has announced that we are responsible for Asia now.

One may honestly differ as to whether we are more arrogant or more stupid in this adventure or both. The point is that we could afford the luxury of what Professor Schlesinger has called the "politics of inadvertence" because of the military power at the president's command. The chief support of militarism has been the selective service act, an emergency measure of world war two that was allowed to continue after that conflict to become an instrument in the cold war. That act will expire shortly. The current debate about shifting details of its operation does not touch the heart of the problem. Selective service or the universal peace time draft has provided too ready a reservoir of manpower. This has tempted the government increasingly to unilateral militarism in such places as the Dominican Republic as well as in Vietnam. This has dulled our responsibility for analyzing critically our power with respect to our interest and commitments. It has also seriously weakened the capacity of the United Nations, already enfeebled for other reasons too, to function effectively in areas of international tension and conflict.

I believe that this nation should abandon universal selective service in favor of professional and voluntary armed forces. Since this is not viable politically because of our present undeclared war in Vietnam the measure with its needed adjustments could perhaps be passed again with the provision that it must cease on termination of the Vietnamese conflict only to

become operative again in an emergency so declared upon concurrent resolutions of the administration and the Congress that must be renewed, say, for purposes of illustration, every three months after debate. This might prevent such abdications of responsibility by the Congress as its resolution on the Bay of Tonkin incidents and the misuse of this resolution by the president as a charter for continuous escalation of the Vietnamese conflict. It might help to make it more likely that when one voted for a Lyndon Johnson he would not get a Goldwater policy or for an Edward Brooke an administration policy of continuous escalation with little more than window-dressing overtures toward peace.

Playing Politics

EVEN MORE drastic measures may be needed to keep militarism in check at a point in earth's history at which it can touch the button of nuclear holocaust. Perhaps we should study the advisability of parliamentary systems more answerable directly to the people as in western European democracies in a day when the four-year presidential term tends to give a president too much shelter from answerability and then the difficulties of a dated election known four years in advance. It is difficult not to come to the conclusion that President Johnson is tempted to play a form of Russian roulette with the nation's long term interests and his own personal political interests by the application of tremendous military power now in the desperate hope that he can nail that coonskin on the wall before election day. The basic problem remains.

After killing more thousands of Americans in this now bloodiest conflict of American history save the Civil War and world war one and two, after killing hundreds of thousands of Vietnamese people and shattering the economic base of both North and South Vietnam, after intensifying the divisions in American society over the conflict, and running the risk of escalating the conflict into a massive Chinese-American confrontation or a third world war, a political solution will still be needed. If eventually, why not now?

Injustice at Home

THE SECOND ISSUE is racism and injustice to minorities. At a time when the prospect of a future world conflict over color increasingly bedevils the future of mankind it is not a reassuring sight to see a predominantly white

American army thousands of miles from home shooting yellow-skinned peasants in their homeland. But the racism operates more paradoxically yet. That predominately white American army has more Negroes in it and more Negro casualties than in proportion to the ratio of Negro Americans to white Americans. To point out that Negro re-enlistments are heavy and that the Negro is less able to claim educational deferment is simply to intensify admission that this war bears heaviest upon the Negro both as canon fodder and as depriving him of the programs for eliminating poverty that are being sacrificed by conservative congressional interests for the duration.

Some Americans may subconsciously even welcome the war against "international communists" as an emotional relief from having to face the hard problems of economic and political justice at home for minorities. Martin Luther King is only responding to the pressures of history when he sees the increasing interdependence of the civil rights movement with the war in Vietnam. They are inseparable. The tragically racist side of this conflict makes us appear abroad more and more as a neo-colonialist and white imperial power.

Opposition is Worldwide

THE THIRD ISSUE is contempt for the decent opinions of mankind. Only a few client states, and then usually only their governments, support our Vietnam policy. Our government has so consistently manipulated the news to its own advantage that the credibility gap further inflames President Johnson's relations with the press and with the intellectual community at home and abroad. The administration has so self-righteously isolated itself under such abstract phrases as "defending people against aggression," "keeping our commitments", "opposing communism" that it cannot take in the seriousness of the free world's opposition to our Vietnam policy.

The world has not been silent. U Thant has made his position devastatingly clear. So has De Gaulle. There are remarkable relevant statements from Pope Paul, from the World Council of Churches, from the British Council of Churches, and from the Miami statement of the National Council of Churches — from which incidentally we Episcopalians were apparently the chief dissenters.

Clearly statements are not enough to convince

this administration. The intellectual community has pioneered here, but it has become increasingly frustrated at the failure of protest to be heard. There are growing attempts to mobilize the Churches of this country for peace, but the results thus far are disappointing. The examination of conscience has not yet penetrated deeply enough. Quakers have defied the government by sailing to North Vietnam with medical supplies. Perhaps measures of civil disobedience will have to be initiated by masses of Christians before the administration can even hear the message.

Failure of the Churches to respond to the challenge of Vietnam will seriously effect the credibility of the gospel. It will further encapsulate these Churches in their clubby irrelevance to the world. Yet where is there evidence programatically of the kind of discussion on Vietnam in the local church that will bring enough of a common Christian mind to make action possible? The civil rights legislation of 1965 was profoundly influenced by the Churches. The Christian community in this country has not yet come clean on the issue of Vietnam.

Evils that Blind

MILITARISM, racism, contempt for the opinions of mankind — these three factors identifiable to a degree in the Mexican War and now reaching a crescendo in our compulsive behaviour about Vietnam are the basic evils that blind the administration and the majority of the people who appear to support the president's policy. But there will come, the Christian knows, a day of judgment. It is not just a future judgment, it is here now. Where you may well ask is the glad news of the gospel in this grim analysis? The answer is that some situations are so intolerable that the glad news of the gospel must first be understood as judgment before — although really simultaneously — the situation can be understood as an opportunity of grace.

I began with Lincoln's criticism of the Mexican War. I close with his discernment of judgment in the suffering of the Civil War. Can you picture a national leader today saying in the context of the Civil War that it might have to continue until the wealth built by slavery was totally destroyed? Only a few phrases need to be changed to make this a prophecy of God's judgment now and in the future on our American militarism, racism, and contempt for the opinions of mankind.

"The Almighty has his own purposes. 'Woe unto the world because of offenses! For it must needs be that offenses come: but woe to that man by whom the offense cometh! If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South, this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope — fervently do we pray — that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of unrequired toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said 'the judgments of the Lord, are true and righteous altogether.'"

Death of the Decalogue

By Cowin C. Roach

Director North Dakota School of Religion

HERE is one "happening" that seems to have been 100% successful. The revisers of our communion service have suggested the deletion of the Commandments and no one seems to object. If the truth be told, the ministers who have read the Commandments even the obligatory once a month are probably in a rapidly decreasing minority.

We still have the Summary of the Law with its concern for love. No one is against love — or mother. We might paraphrase Samuel Johnson's remark on patriotism and say that love is the first refuge of the sinner. It is the last word in permissiveness. Love in the new ethic can cover a multitude of sins. It is a pleasing generality and under its spacious umbrella we can get away with almost everything.

Sometimes we need to spell out what the sins really are and the Commandments do this pretty well, so well in fact that Jesus used them as the basis of his ethics as we find it in the Sermon on the Mount. Here Jesus took three ancient laws, two from the Decalogue on murder and

adultery and the related law on oaths, and made them relevant for his day. They are relevant for us too, concern and respect for our neighbors, cleanliness and decency in sexual matters, honesty and integrity in our dealing as persons and nations. It would not hurt our worship to have those fundamentals brought before us again and again. We certainly need them as a nation. We are concerned about the purity of food and drugs. We need to give some concern to the nature of our thoughts and ideals.

The situation moralists have a point. The old commands need to be interpreted sensitively. But these situations are the exception, not the rule. Anyone can dream up a case which will stump the experts. But falsehood is still falsehood and adultery still adultery, no matter how Hollywood dresses it up. F.W. Robertson put it a century ago, "If there be no God and no future state, yet, even then, it is better to be generous, than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward".

Admittedly the Decalogue does not describe the whole duty of man but it points the way and a lost generation still needs that signpost.

Scattered throughout the Prayer Book are little homilies, exhortations. They were placed

there by the first compilers because they felt that the people needed guidance and instruction in their religion. The need is still there today. Very few prepare themselves for the communion service by any previous meditation. The service itself must fill the lack. Here the Decalogue can give the ABC's. Whether it is read in the actual service or not, its presence in the book is a witness, a guide and help to the worshipper.

In the early second century, so Pliny wrote to the Emperor Trajan, the Christians of Bithynia came together before daybreak "their oath (sacramentum) was to abstain from theft, robbery, adultery, and from breach of faith, and not to deny trust-money placed in their keeping when called upon to deliver it."

In the sacrament today we might well retain this ancient concern for basic morality. When prominent government officials try to excuse their conduct by saying that there were no rules to guide them it raises a question what has happened to the simple standard of right and wrong as we find it in the Ten Commandments. In the midst of the muddled thinking and acting of our age, the Decalogue speaks out simply, clearly and to the point. This is no time for the Church to ignore its plain witness and trust in pious generalities.

THE MIDDLE ONE OF THREE

By W. B. Spofford Jr.

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

REPORT FROM S. S. HOPE WHICH PRESENTLY SERVES AS A GOOD MEDICAL SCHOOL IN COLUMBIA

THE WORDS are, surely, among the most famous in history. Even Episcopalians, not noted for their ability at quoting scripture, know them by heart. The context changes according to the translation but the three words stand out clearly and strongly — as an ideal, a dream, a reality. "So faith, hope, love abide, these three; but the greatest of these is love."

During the long, hot summer of 1967, which saw Russian-made tanks driven by Arabs strewn along the sandy roads of Sinai, blasted there by American-made planes flown by Israelis; which saw shattered glass and red blood on brown

cheeks and purple contusions on white cheeks in city upon city; and which, with monotonous regularity, featured body counts in the steaming pits of Vietnam and assurances that, "now, things were looking better but, truly, we only needed a few thousand more troops"

During that long, hot summer, I was on sabbatical making a journey through Hope. The journey was, in fact, a stationary one, although I was on a boat. But the ship was docked at the Terminale in Cartagena, Columbia, and it was sent there by the People-to-People Health Foundation. It was the sixth tour for the re-

fitted naval hospital ship — named Consolation in the second world war and the Korean conflict.

It all started in 1958 as an idea of Dr. William Walsh, a cardiac surgeon of Washington, D.C., who believed that health opportunity for people everywhere was a need of the world. Hence, the rebaptism of the ship as HOPE. Starting with President Eisenhower, through JFK, down to LBJ, the government was interested and showed its interest by renting the ship to the Foundation for \$1 per year. The cost of the program, for ten months of medical education and treatment in an undeveloped country of the world, is \$5,000,000 per year, raised through donations of individuals and corporations. It is a lot of money but the use of one bomber in Vietnam costs that!

So far, the S.S. HOPE has visited Indonesia, Vietnam, Peru, Guinea, Ecuador and Nicaragua and, following the tour in Columbia, it has its bow pointed towards Ceylon and then on to Chile.

The ship's permanent staff consists of approximately 100 nurses, X-ray technicians, dieticians, physiotherapists, dental hygienists, lab technicians and other para-medical specialties. The medical staff, except for permanent chiefs of staff and education directors, come on five rotations of two months as volunteers. If you could plant any one of these rotations down in a medical center in the United States, you would have a balanced and complete faculty for a good medical school. On our third rotation, we had doctors who were teaching at Emory, Baylor, Kansas, Cornell, Stamford, Oregon, Harvard and other seats of good learning. There were also a fair smattering of highly experienced general practitioners who had been practicing community medicine for a significant number of years. They came, some of them for the fourth or fifth time, because they felt they owed it to themselves, to the profession of medicine, to the country and to the world.

When I left the cathedral, my good parishioners said bon voyage. The voyage, in fact, was a flight to Columbia. The ship hasn't moved since it arrived in February, but remains moored to a busy, rat-infested dock sticking into the swill-laden harbor of this old Spanish city. From the deck, one can see the rounded towers of old Spanish colonial churches; the forty foot thick walls of El Centro, the original Cartagena; the ancient forts which the Spaniards had their

African and Indian slaves build to protect the harbor and its treasure galleons and, in any direction, the barrios — neighborhoods — into which people have poured from the surrounding villages and mountain haciendas, looking for the "big opportunity". Shacks go up through which wander pigs, chickens, turkeys and dogs, all competing for food with the people.

Since this section of Columbia, at least, is primarily Roman Catholic, my task as the non-Roman chaplain had little to do with patient care. Except for two young staff members who got mononucleosis, perhaps from being bewitched from the tropical moon's reflection on the oiled-harbor, no patient came on the boat who was an acknowledged non-Roman. So, besides serving as pastor and confidante to the staff, and coordinating such things as discussion groups and trying to relate them to such phases of Columbian activity as the work of UNICEF and the Peace Corps, I related primarily to the public health activities.

Each day, with a team, we would leave at 6:30 or 7 a.m., to go to a poorer barrio or a mountain village to immunize the residents or do a "milk-run". In the lower hold of the ship was a "mechanical cow" which transformed powdered milk into liquid form and which then was taken out for distribution. It was a kind of legitimate "rice Christianity" for, in order to get the milk, the recipients listened to a lecture or saw films on such things as nutrition, sanitation, breast-feeding or family planning. All day, Columbia became an endless line of dusky, dark bottoms into which we would plunge needles or wide open mouths into which we would drop oral polio vaccine. The statistics we were given were that 47% of all these kids would die before they were five years old. Now they won't, probably, but they may have to face a difficult struggle for food in a few years.

The primary focus of S.S. HOPE, of necessity, is education, rather than cure. In ten months, in any one of the host countries, a small hospital ship with approximately 100 beds isn't going to make much of a lasting dent on the sea of sickness. But, if it can share the medical knowledge and technology of the United States with native personnel, perhaps some significant changes will be effected. Follow-up on previous host countries, already indicate that positive changes in attitudes, methods and practices have occurred!

Thus, wherever you go on the ship, or in the local hospitals and health centers, teaching is going on. A HOPE person, probably with a Spanish interpreter, will be surrounded by a group of Columbians, learning surgery, hospital house-keeping, dietetics, X-ray diagnosis, or whatever. Besides formal classes, the program has borrowed a leaf from Frank Laubach's theory of literacy education or, if you will, the summer camp "buddy-system" of water-front control. Each HOPEY has a Columbian counterpart, or buddy, whom he is to teach, through **dialogue**, Socratic-methods, demonstration, or whatever.

I am convinced that faith and love are both present in this operation. But, primarily, it is a matter of hope, the middle one of the three. Each journey, we are told, becomes more sophisticated and complex — and each tour indicates many areas which are left untouched. But the hope is ever present and the ship itself, to a formal religionist, is a sacrament — "an outward and visible sign of an inward and spiritual grace".

I would say that it deserves your support and your prayers and, perhaps, if you are a churchman or woman with medical skills, ten months or two months of your life!

ACTING RESPONSIBLY TOWARD REMARRIAGE

By Harry Lee Hoffman

Assistant at St. Matthew's, Richmond, Va.

REARRIAGE OF DIVORCED PERSONS IS A PASTORAL PROBLEM FOR THE CHURCH . . . NOT A LEGAL ONE. CANON 18 MUST BE AMENDED TO MEET TODAY'S PASTORAL RESPONSIBILITIES.

FOR YEARS the Episcopal Church has been handicapped by a rigid canon governing remarriage after divorce. The handicap becomes evident in several ways:

- the Church fails in its pastoral caring for many divorced persons
- we effectively squelch a prime evangelistic opportunity presented by persons desiring remarriage
- our ecumenical relationships with other Churches are hampered unnecessarily.

These defects are caused by two requirements in canon 18 which prohibit priests, bishops and laity from exercising their Christian responsibility under the Holy Spirit. The first is the requirement that remarriage is limited only to "active members of this Church in good standing" . . . which means that they have, for a full year, regularly attended worship, received holy communion if they are communicants, and have engaged in "other acts of devotion and works of charity, using all godly and sober conversation."

The second requirement is similar to the year of active membership in that it prevents appli-

cation to the bishop for a judgment on one's marital status until one year has elapsed after the divorce decree became final.

Significantly, the Episcopal Church requires no time standard or test of membership beyond baptism for first marriages. We are free to respond to these pastoral needs with whatever wisdom we possess, but are denied this human right in the case of second marriages . . . at least, for a year.

The resolution at the end of this article shows how the up-coming General Convention can change this unhappy pastoral situation by amending canon 18. Whether convention will act, however, depends on whether the delegates are rigid legalists or interested in justice and mercy. So far, the Episcopal Church has granted little justice or mercy to divorced persons as we shall prove in a moment.

But first, here is an example of how our present remarriage canon strangles the Holy Spirit for Episcopalians.

John Jones, thirty-five and a confirmed Episcopalian, desires to marry Mary Smith, twenty-nine and a Baptist. John is a widower. Mary's

divorce became final last week. They consult an Episcopal priest and are told that nothing can be done about remarriage for a year, at which time the case can be submitted to the bishop for his godly judgment.

The priest does all that he can to establish a pastoral relationship with the couple. He learns that they have known each other for a year and a half, having met during Mary's legal separation. He learns that Mary's youthful first marriage was entered into hastily and had been a mistake. He is convinced about the maturity and intention of the couple toward the second marriage. He urges them to become active members in good standing so that their case may be referred to the bishop in a year, as canon 18 provides.

John and Mary say they will think about it. A month later, the priest reads in the newspaper that John and Mary were married in the Methodist Church. He later hears that they have joined the Methodist Church.

We now present seven reasons for amending canon 18, as proposed later.

Consistency

MINISTERS of any marriage are the man and woman as contracting parties. They are married by their public decision to marry in the eyes of the Church and/or of society. The Church, when involved, assures the couple of God's blessing upon their union and pronounces them "man and wife".

If we accept this premise, then a divorce is also by the decision of the husband and/or the wife. A divorce takes place when a spouse seeks a divorce, that is when one or both decides to end the contract. The decision becomes public when a legal separation is begun. The couple are in fact divorced when they are separated from bed and board. A divorce decree is the legal confirmation of what has already happened and the final settlement is the consummation of the court order, just as co-habitation is the confirmation of a marriage.

In no sense is the foregoing to be considered a denial of the hope for reconciliation of either separated or divorced persons. To be consistent however, we must recognize that a divorce actually begins with the legal separation which is the public decision to obtain a divorce.

Justice

JUSTICE is not served by postponing the right of appeal or the right for a hearing. To post-

pone a bishop's judgment for a year, which is present practice, is to deny the right of simple justice. Those who take their case into their own hands and remarry outside of the Church are treated as excommunicants regardless of justice and equity. All citizens have a right to a prompt civil trial. Why not in the Church?

Mercy

WE PREACH mercy, but withhold for a time when divorced persons seek a judgment about their marital status. At present, the period for merciless unheeding of humble petitions is for one year after the divorce is final. Incredibly, for a first marriage, the waiting or engagement period is only three days, a time which may be dispensed with completely for weighty cause. We require by canon no length of time preceding a first marriage, while for a second marriage after divorce, when people ought to be wiser, the waiting period is one year which often becomes a merciless eternity when following a two year period of legal separation before the civil divorce becomes final.

In addition, statistics indicate that the risk of future divorce is twice as great for first marriages as for second marriages.

Sanctity

PAUL WONDERED how those who burn with sexual desire could remain continent outside of marriage. So do we. Those who claim to be upholding the sanctity of marriage by imposing the penitential year are actually encouraging fornication and adultery. Granting that divorce is a great misfortune, we seek the sanctity of persons through the institution of holy matrimony. The claim that the life-long contract of matrimony will be defiled by the modification of this canon is mistaken. Happy marriages are not motivated by canon laws. The proposal here that the one year period begin with the legal separation is designed to protect marriage as an institution from the quick procedures of a Nevada (six weeks) and also to help individuals in other states whose legal separations have been for a year or more.

Sincerity

MANY DECISIONS to remarry come during the separation period or shortly after the divorce is final. Sometimes the facts are such that remarriage is not indicated in the eyes of the Church. More often the remarriage is indicated, but the priest must play the hypocrite.

"Fine," he says. "The proposed marriage looks good, but we can't touch it with a ten foot pole. The canon you know!" Then the priest will be seen with the couple witnessing the marriage before a justice of the peace or looking on in a friendly Lutheran, Methodist or Presbyterian sanctuary. His loyalty is divided between couple and Church.

THE PRESENT marriage canon is a stumbling block in consultations for Church unity. What will we do with the many remarried ex-Episcopalians who suddenly might be appearing with us at the communion rail? Or to put it the other way, will they oppose unity so long as the Episcopal Church fails to hear the cry of needy people?

WE EXPECT the clergy to meet their pastoral responsibilities with maturity and wisdom. Yet, we foil the Holy Spirit himself by the imposition of an arbitrary stretch of time into the situation. Why not two years or three or five? On the other hand, we admit in our proposal that the one year period from the date of the legal separation is somewhat arbitrary. However, we do not advocate bigamy and we recognize there is need for protection against hasty remarriages.

The important thing, when all is said and done, is to give our clergy and our people the opportunity to act responsibly and redeemingly in this tragic situation. Passing the buck to a lifeless canon does not allow this to happen.

A Resolution to Amend Canon 18 — of Regulations Respecting Holy Matrimony

Whereas, one marriage in four now ends in divorce, and

Whereas, second marriages have a better statistical record for "success" than do first marriages, and

Whereas, the ministers of this Church often are unable to meet their pastoral responsibilities to divorced persons, because canon 18 imposes restrictions which are unrealistic and severe, be it therefore

Resolved that Sec. 1 of Canon 18 is hereby deleted; (Sec. 1, canon 18 — "The provisions of this canon shall apply only to an active member of this Church in good standing.")

And be it further resolved that Sec. 2 (a) of canon 18 is hereby amended as follows:

Any baptized person . . . whose marriage has been annulled or dissolved by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person, being a baptized member of this Church . . . , who desires to marry a non-member of this Church whose previous marriage has been dissolved or annulled by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church, provided in both cases that the judgment of the civil court has become final and that at least one year shall have elapsed from the date of the legal separation. Such application should be made at least thirty days before a contemplated marriage.

MILITARY INDUCTION IS OPPOSED

★ Four clergymen, including the Rev. William Sloane Coffin, Yale chaplain, are members of a group which will encourage young men to refuse military induction, according to Robert H. Weir, Palo Alto, Calif., attorney and spokesman for the group.

The 70-member committee for draft resistance, he said, intends to "explicitly encourage,

aid and abet this civil disobedience" of the draft law.

A statement said, "The fundamental immorality and increasing brutality of our nation's course in Vietnam compels us to commit our lives to changing that course. No man's conscience belongs to the state."

Also on the committee are folksinger Joan Baez, educators, and some Quakers.

Weir said none of the committee "wants to go to jail. But if it means that to get the co-

operation of other Americans, you have to run the risk of a \$10,000 fine or five years in jail, then you regard this to be the price."

BISHOP HIGLEY CONVALESCING

★ Bishop Walter M. Higley of Central New York is convalescing after surgery. His physicians report that his progress is satisfactory and he is expected to resume his full duties sometime this fall.

Diocese of Michigan Acted Fast With Aid in Detroit Riots

★ The diocese of Michigan, in an effort to be of assistance in the time of stress in Detroit, offered its resources and help to the city and the Church by:—

Members of the diocesan staff stayed at the diocesan office 24 hours a day since Sunday, July 23, trying to keep in communication with each of our churches in the disaster areas, inquiring as to their safety, well-being, and the progress of events. Staff members inquired as to what help could immediately be offered, if necessary.

The diocese offered participation with other religious faiths in setting up an inter-faith emergency communication center. The purpose of the center was to provide a place where information about needs of people in the disaster areas could be matched with information about resources available.

The diocese volunteered the entire resources of the Cathedral Center for this use and the inter-faith emergency committee, with all its volunteer workers, immediately took residence. The diocese continued to house them for the duration of the need.

The diocesan Cathedral Center acted as a collection center for donations of clothing, groceries, etc. to be sent to the public dispensing points.

The diocese encouraged its own churches to participate in the inter-faith project.

Bishop Emrich not only took both community leadership, but prepared a statement that would help interpret the meaning of the Church to the city.

He concluded with this opinion; "why did Negro mobs jeer Negro leaders who sought to restrain them? The answer can be understood under the head-

ing of private property. Those of us, Negro and white, who own property, have a stake in America and want order for obvious reasons. But suppose that people who own no property, have no such obvious stake in America, and feel alienated from the blessings of a great country. Why should they fear anarchy? What have they, who have nothing, got to lose?

"This is a great continuing problem. We must build an America in which every man has an obvious stake, property, and hope. We urge the federal government, and specifically Congress, to enact legislation which can help us to deal with these basic causes of civic unrest. And the private sector in all of its institutions, and every man, has a contribution to make. If we react properly, Detroit can rise a better city. The only rational goal is one America, united and working together.

"And, in closing, the gratitude of us all to the police, firemen, and troops, to the public servants, and volunteer people of goodwill who have been a credit to the city in a grim time."

BISHOPS AND POPES SCARE 'EM

★ The evangelical Churches' reluctance to join the ecumenical movement comes primarily from a fear of a "super church," a Southern Baptist minister told a meeting of a workshop for Christian unity.

"We're scared of the structure and we're scared to death of the institution," said LeRoy Moore. "The notion common among us is that some time back there somebody shook free of the super church — with

bishops and popes — and we don't want to get back to it."

"Evangelical reluctance to enter the ecumenical movement," Dr. Moore said, "springs also from a suspicion of some doctrines and practices of the Roman Catholic Church — transubstantiation and veneration of the Virgin, for example — as superstitious.

"Perhaps what we need is for you to tell us what you really are and what you really think," he told the predominantly Catholic audience. "We have our superstitions, too."

QUAKER MEDICINES SEIZED IN CANADA

★ Aid parcels destined for North Vietnam were seized on August 8 from American pacifists by the Canadian police. They had been refused export permits by the U.S.

James Niss, Quaker, as spokesman for the group, said it was regrettable that Canada should help the U.S. prevent aid given in a humanitarian cause.

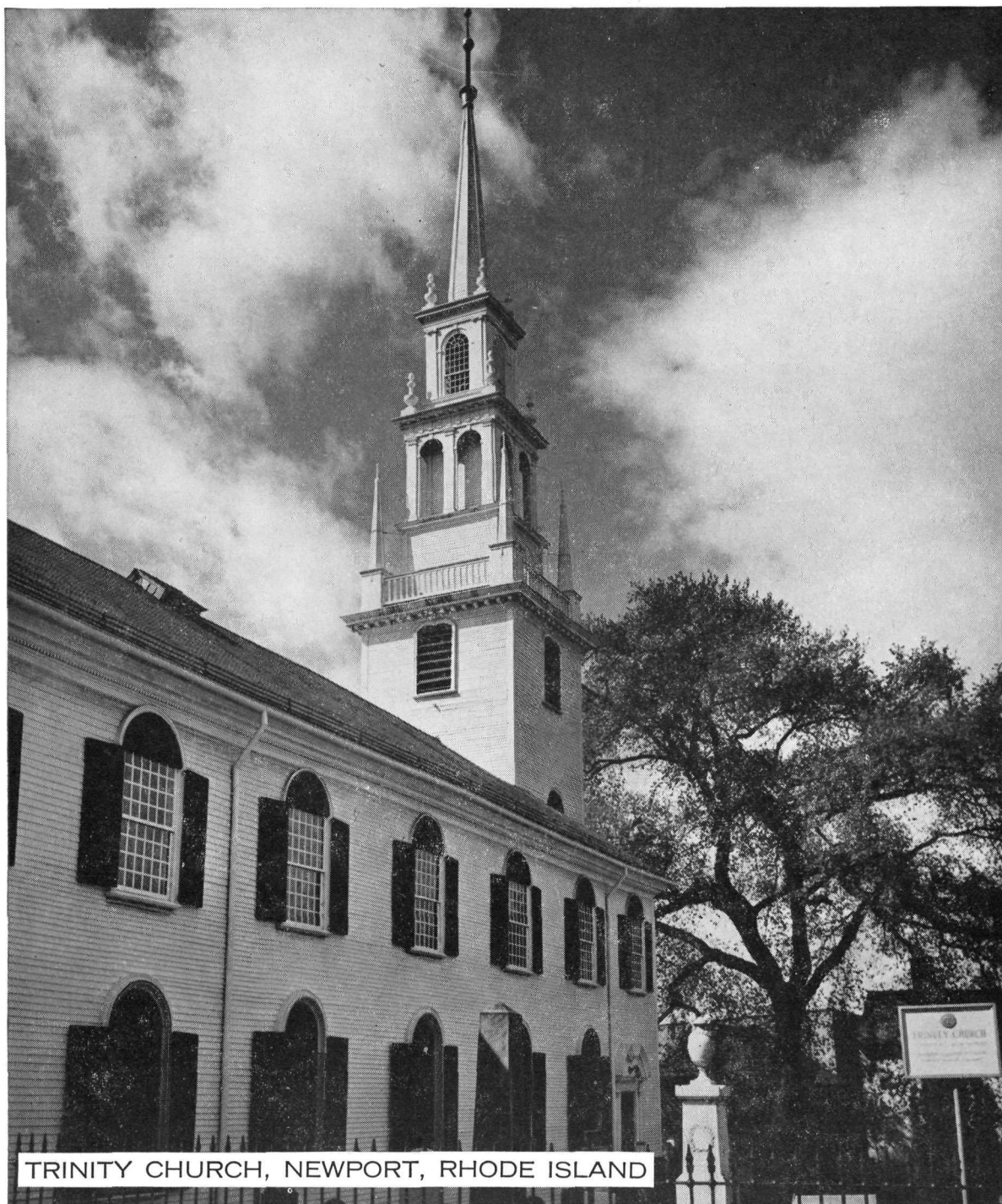
Canadian custom officers replied that "We were simply doing our duty."

RODGER APPOINTED IN EDINBURGH

★ Canon Patrick Campbell Rodger, who in 1964 was nominated to succeed W. A. Visser 't Hooft as general secretary of the World Council of Churches, is to be the new provost of the Scottish Episcopalian Cathedral of St. Mary's in Edinburgh.

In 1961 he became executive secretary of the WCC's faith and order department and it was in that capacity that he was nominated to be general secretary by the Council's executive committee.

In January, 1965, however, the WCC central committee, meeting at Enugu, Nigeria, failed to ratify the nomination



TRINITY CHURCH, NEWPORT, RHODE ISLAND

This historic parish, whose bell, dated 1702, was probably the first to sound in New England, was organized in 1698 by a group of French Huguenots and a handful of Anglican colonists. Under the leadership of the Reverend James Honyman the congregation quickly outgrew its first building. The present church was built by Newport's master carpenter Richard Munday in 1726 following the style of Sir Christopher Wren. Enlarged in 1762, it is the best preserved major wooden structure of early colonial days. Far more than just a superb reminder of our early heritage, this active parish includes two chapels and a parish house ministering to a large local congregation as well as to the numerous summer visitors to this popular resort. We are proud to include this beautiful church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

THE CHURCH INSURANCE COMPANY
AGENCY CORPORATION
LIFE INSURANCE CORPORATION
HYMNAL CORPORATION

800 SECOND AVENUE, NEW YORK, N.Y. 10017
Affiliates of THE CHURCH PENSION FUND

and Canon Rodger later became vice-provost of St. Mary's.

In his new post he will succeed Rev. Reginald Foskett who has been designated Anglican Bishop of Penrith in northwest England.

TRINITY INSTITUTE INAUGURATION

★ Archbishop Arthur Ramsey of Canterbury will inaugurate Trinity Institute at a convocation at Trinity Church, New York, on September 30.

FAITH AND ORDER COMMISSION

★ Growing working relations between the World Council of Churches, embracing more than 200 Protestant Churches throughout the world, and the Roman Catholic Church were reported to a 10-day meeting in Bristol, England of the WCC's faith and order commission.

Some 100 commission members, plus Roman Catholic and other observers, assembled in this historic English port's city hall for the commission's first full meeting since 1964.

They were told of the increased contacts between the WCC and Rome in a report, covering the three-year period, presented by Lukas Vischer, member of the Swiss Protestant Church Federation and director of the commission's secretariat.

Declaring that recent work with the Roman Catholic Church "has been extensive," the report recalled the establishment since the Vatican Council of the joint working group by the Council and the Vatican secretariat for promoting Christian unity.

In a reference to relations with non-member Protestant Churches, such as the Pentecostals and the Seventh-day Adventists, he declared: "There is special need to consider ways

to develop work with other non-member Churches.

"Cooperation with Roman Catholics does not need pushing so much as planning. However, work with non-member Protestant Churches needs both."

The conference began with an opening service in Bristol's centuries-old Anglican cathedral which was originally the church of an abbey of Augustinian canons founded in the 12th Century. The preacher was Bishop Oliver Tomkins, recognized as Britain's leading ecumenist, who is chairman of the faith and order commission's working committee.

The commission's last meeting was in Aarhus, Denmark, in 1964, when significant changes in the program of faith and order were initiated, largely designed to speed up the pace of theological work and increase the commission's scope for short-term studies on various topics.

Main topics scheduled at the meeting here embraced the unity of the Church on the local and universal level, relationships with the Roman Catholic Church, and the eucharist and its importance in liturgical renewal.

Out of the numerous private sessions it was planned to prepare a report on "The Nature of the Unity We Seek." This will go to the fourth assembly of the WCC scheduled to open at Uppsala, Sweden, in July 1968.

The opening cathedral service was followed by a mayoral reception in the city hall, after which delegates went immediately into the first plenary

meeting. Dr. Vischer's report of the past three years' activities set the keynote for subsequent plenary and private sessions.

Dr. Vischer disclosed that the commission's major contribution to the Uppsala Assembly would be the report of its unity study group, which had produced a draft for the present conference to consider.

"Qualitative rather than quantitative catholicity has been the major concern," he added, "and the group has discussed papers on the renewal of the Church, its continuity and discontinuity, its unity on both local and universal levels, diversity and unity in the Church, and the relation of the unity of the Church to the growing unity of the world."

Reports and recommendations were to be considered by the commission on the Church and the Jewish people, consultations on Church union negotiations, relations with world confessional families, the Week of Prayer for Christian Unity, and so on.

Of the Prayer Week, Dr. Vischer said, "Plans have been made for faith and order and the (Vatican) secretariat for promoting Christian unity to publish jointly a book of prayers and meditations on Christian unity. This would provide a source book not only for the Week of Prayer, but also for planning ecumenical worship on other occasions and as a reference book for commissions composing liturgies and books of worship."

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold last year by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.
Established 1915 COHOES, N. Y. 12047

No August 24 Issue

★ We are on our every-other-week schedule for the summer. The next number will therefore be dated August 31.

--- BACKFIRE ---

Robert B. Gooden

*Retired Suffragan Bishop
of Los Angeles*

I found the article by Dr. Gardiner M. Day (6/8) of extreme interest. He writes of the "present prayer of humble access with its cannibalistic connotations."

I think these last two words are very unfortunate and untrue. It so happened that I had just read St. John, chapter six, in the original. Our Lord had nothing cannibalistic in his mind when he spoke of eating his flesh and drinking his blood.

The prayer of humble access simply recalls in its way our Lord's own words. I think this prayer is one of the most moving prayers in the Prayer Book. People seem to think so as is indicated by the growing custom of the congregation reciting it together.

When I was young in the ministry "blood" was a dirty word. It was used as little as possible. Now we have blood banks and our people are urged to give their blood that others might live.

We must have changes, but I think we are forcing changes instead of allowing them to come. I do not think all the changes proposed in the life of the Church today will bring one person to Christ. They may drive many away. I have not met one happy person about proposed changes but I have met many unhappy ones.

The tendency today seems to be if you can't win youth, join them. Be conformed to the world and then our churches will be full. Martha has conquered and Mary is forgotten.

May I again congratulate the Witness on the unbelievably

magnificent job you are doing for our Lord, his Church and his people.

David M. Figart

Layman of Briarcliff Manor, N. Y.

Those of us who support the administration's Vietnam policy would do well to weigh soberly our responsibility for diverting vast resources from saving lives to destroying lives.

Our children's children may look back with dismay on our silence while what may prove to be the darkest page in our history is being written.

Roger L. Shinn, writing in *Christianity and Crisis*, July 10th, says: "It appears increasingly likely that because of Vietnam, (President Johnson) will fail to realize the goals he set for his presidency. His failure on one big issue is frustrating his many skills on other issues. And the man who might have been a distinguished president is likely to go into the records as mediocre or worse. If so, the situation will be one of bitter pathos—for Mr. Johnson and for the nation."

Lewis E. Coffin

Vicar at Pipestone, Minn.

One of our Saviour Christ's few specific directions in prayer is to pray for our enemies. During the world war the Rev. Charles Fielding, as a parish priest, felt it an urgent need to guide his people in such a prayer; but strangely enough, in the anthologies he couldn't find one, so he had to compose one.

Dr. Fielding is now professor of moral theology and dean of Trinity College in Toronto, which perhaps explains the economy of words and remarkable impact of his prayer. I have always been grateful that he gave it to me and glad to share it with my congregations.

O God, who hast taught us by thy Son to love our enemies and to pray for them: grant

them such knowledge of thee, that no sin of ours may hide thy presence from them; and seek thy justice only; through the same thy Son Jesus Christ our Lord. Amen.

Wilbur L. Caswell

*Contributing Editor
of the Churchman*

In his article in your July 20th issue — "Time for a Change" — Loren B. Mead reports that the 1963 Anglican Congress at Toronto was shocked by Canon Synge's assertion that there is no theological reason why a bishop may not delegate a layman to celebrate the holy communion. But this shocked only those who are better acquainted with the canons of their Church than with apostolic customs.

The late Professor Burton S. Easton said: "In the apostolic and post-apostolic age a church without the eucharist would hardly be a church at all. The administration of the sacrament consequently could not have been dependent on the presence of presbyters."

In the early Church the "breaking of bread" was more like a sanctified "pot-luck supper" than high mass in a cathedral. It was truly sanctified. But it was a meal of Christian fellowship. In his list of customs for which there was no scriptural authority — only traditional—Tertullian included receiving the sacrament "from the hands of none but our presidents."

THE FAMILY SERVICE

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

**Why Such a Service will Make the
Church in Truth a Family**

25c a copy — \$2 for ten
Tunkhannock, Pa. 18657

... Schools of the Church ...

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades — 6th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir — Religious Training

CHARLES W. SHREINER, JR.
Headmaster
Post Office: Box S. Paoli, Pa.

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W. Tappahannock, Virginia

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENEX, MASSACHUSETTS

Shattuck School

The oldest Church School west of the Alleghenies integrates all part of its program — religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and men."

Write
DIRECTOR OF ADMISSIONS
665 Shumway Hall
SHATTUCK SCHOOL FARBIAULT, MINN.
MEMBER: NATIONAL ASSOCIATION
OF EPISCOPAL SCHOOLS

St. Peter's School

Peekskill, New York 10566

A church-centered college preparatory school for boys. Grades 7-12. 70 acre campus 40 miles from New York. Interscholastic sports, music, social activities. Early application advisable.

For information write to:
Robert W. Porter, B.A., S.T.B.
HEADMASTER

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

NORTH WESTERN ACADEMY LAKE GENEVA, WISCONSIN Rev. James Howard Jacobson Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue
164 South Lake Shore Road.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 8-12; day, kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student gov't. emphasizes responsibility.

ROBERTA C. McBRIDE, Headmistress
Alexandria, Virginia 22302

The Witness

Offers a Very Low Rate for space on this page which appears in 44 issues during a year. Details from

THE WITNESS
Tunkhannock, Pa. 18657

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades thru 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130, School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M.A., Headmaster
THE RT. REV. LAURISTON L. SCATTS, D.D.
Chairman, Board of Trustees