

The **+** WITNESS

I AUGUST, 1969

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Story of the Week

Religious Leaders Have Mixed Opinions on Moon Landing

★ Churchmen hailed the success of Apollo 11 and saw the moon landing as opening a new epoch for theology. But some issued warnings against the idolatrous worship of success and raised questions about human priorities.

Among the religious leaders commenting on the landing were Pope Paul and Orthodox Ecumenical Patriarch Athenagoras.

The Pope said it was a "great day, a historic day for humanity" but he cautioned that enthusiasm for technological accomplishment might come to "fascinate us perhaps even to madness."

"Here is the danger," he said, "we must guard ourselves from this possible idolatry. It is true that the machine multiplies man's efficiency beyond every limit, but is this efficiency always to his advantage? Does it make him any better, more a man? Or could this machine imprison man who produces it and make him a servant of the system of life which the machine, in its production and its use, imposes on its own director?"

From his see in Istanbul, the Ecumenical Patriarch, said that "the journey of man from the earth to the moon gives to history of mankind a new dimension, a cosmic dimension."

The 83-year-old prelate continued: "Philosophically the first reaction that comes with the presence of man on the moon is that man is organically tied not only with one planet but with the whole universe.

"Now that man has achieved a cosmic bioma we do not know which cosmo-theories nor bio-theories, to which new ideas, new penetrations and a new scale of values, unimagined at present, this new bioma will lead man. The very fact that man is freed from his geocentricism and has become an interplanetary traveler is a great revolution in the world of ideas.

"The landing of man on the moon especially opens a new epoch to theology and impels us to a new penetration into theology of the whole creation . . .

"Perhaps we are on the eve of the vision of a new wisdom, of a new understanding of the revelation of God and his creation."

Reinhold Niebuhr was more guarded in his enthusiasm, though he called Apollo 11 a "triumph of technology, teamwork and discipline."

But the former Union Seminary professor asked what kind of breakthrough the moon landing represented. "The landing on the moon has been compared with the discovery of the new

continent of America. But the moon is dead and barren of all natural and human life; and America was rich in all physical and historic possibilities.

"But the chief reason for assessing the significance of the moon landing negatively, even while the paeans of triumph are sung, is that this tremendous technical achievement represents a defective sense of human values, and of a sense of priorities of our technological culture.

"The same technology that gave us this triumph has created many of our problems.

"Our population at the beginning of the century was only 20 per cent urbanized; and now 80 per cent lives in large cities. We have woefully neglected these urban centers. They are stinking with air and water pollution . . .

"The rich nation which can afford the technical breakthrough cannot offer the impoverished cities tax help to feed the hungry or educate the uneducated.

"We are betraying our moral weakness in our very triumphs in technology and economics."

Statements from other religious leaders included:

Dalai Lama, exiled political-spiritual leader of Tibetan Buddhism: "The moon, which is a favorite of the poets and portrayed by the Buddhists as representing the esthetic qualities of peace, serenity and beauty, is now being conquered by man's ever expanding knowledge of

science and technology. What was a mere conceptual imagination is today a concrete reality.

"The American landing on the moon symbolizes the very acme of scientific achievement. It is indeed a phenomenal fact of far-reaching consequences . . . We Buddhists have always held that firm conviction that there exists life and civilization on other planets in the many systems of the universe, and some of them are so highly developed that they are superior to our own . . .

"The moon landing will, no doubt, be an epoch-making event — a phenomenon of awe, unrestrained excitement and sensation. But the most wondrous event would be if man could relinquish all the stains and defilements of the untamed mind and progress toward achieving real mental peace and satisfaction when he reaches the moon."

Fr. Walter Burghardt, S. J.: "As a human being who happens to be a theologian, my attitude is ambivalent. I am excited by man's thrust into space, the first human footstep on the moon, the limitless possibilities this opens up for science and knowledge and tomorrow's living.

"But I am concerned about our priorities.

"The gut question is, what do we — government and people with power and people with money — what do we consider important? Are things more important than people?"

"I simply do not believe that a program comparable to the moon landing cannot be projected around poverty, the war, crime and so on. So, when the first man walks on the moon, my joy will be tempered by sadness. For I shall be thinking of men who still walk this earth."

The Rev. Jesse Jackson, head of the Southern Christian Leadership Conference's operation breadbasket: "How can this

nation swell and stagger with technological pride when it has a spiritual will so crippled, when it is so weak, so wicked, so blinded and misdirected in its priorities?"

"While we can send men to the moon or deadly missiles to Moscow or toward Mao, we can't get foodstuffs across town to starving folks in the teeming ghettos . . .

Bishop and Penn. Deputies Will Support Manifesto at GC II

★ Bishop Robert L. DeWitt and the eight deputies to GC II have pledged support for the national black economic development conference.

The proposed resolution says, in part, "We require the Episcopal Church, through creative stewardship, to support the conference and the scope and thrust of its program through whatever financial mechanism is acceptable to them."

After the deputies had prepared their statement, the diocesan council, a 21-member body which sets policy for the diocese between annual conventions, met with Muhammad Kenyatta and refused requests he had made.

In their statement of support the eight deputies "disavow" the rhetoric of the "introduction" to the black manifesto.

"But we note also," they said, "that our own Christian rhetoric is often at wide variance with our specific programs and intent."

Other points of the statement:

● We give sympathetic assent to the moral indictment of the church, especially the Episcopal Church, contained in the manifesto. The Episcopal Church is caught up in the structure of racism from which

"Even as astronauts stride forth in the heady atmosphere of the moon, blindfolded America moves toward the whirlwind of another long, fiery summer and on to more campus rebellions and bloodletting come September. Thus, I bid us temper our shouts of exultation as man breaks the fetters of gravity while being unable to forge the links of brotherhood."

our best intentions have been unable to free us.

● We accept, too, the scope and thrust of the 10-point manifesto program, acknowledging that this program, in its imagination, begins to deal with the breadth of the black liberation movement.

● We summon the Episcopal Church, at this time, to give its top domestic priority to combatting racism and its attendant evils of poverty and exploitation, and to establishing justice for the black community. In particular, we challenge our church to assist the black people to assume control of their own lives in their own ways.

● By creative stewardship, we go beyond the demands made upon us and support the biblical tithe from all levels and including all assets of the church.

The Rev. Theodore F. Jones, diocesan executive secretary, confirmed that the statement had been approved by Bishop DeWitt and the eight deputies.

Of the eight alternate deputies, one clergyman and two lay delegates have said they subscribe to the statement, according to Jones. Another alternate clergy deputy has refused to endorse the statement. Other

alternates have not indicated stands.

The diocesan council voted to study the manifesto program further, but rejected these requests from Kenyatta:

● That the diocese “publicly endorse the programmatic demands of the black manifesto, including the specific demands . . . upon the Episcopalian denomination nationally.”

● That the diocese “actively campaign within the denomination for a reversal of the initial Episcopalian posture of rejection toward the manifesto.”

● That the diocese “assume part of the responsibility for the operating costs and needs of the black conference in this area under my leadership.”

Jones notified Kenyatta, in a letter, that his requests had not been approved by the council. He also informed him that Bishop DeWitt wants the requests considered at another council meeting in August. In a letter to council members, Bishop DeWitt called their rejection of Kenyatta's requests ‘little short of disastrous.’

The main issue at the council meeting, wrote Bishop DeWitt, “was, and is, the black community of America crying out for proper recognition. The union of black clergy and laity — a national Episcopalian organization — has gone on record as endorsing the program. The organization includes in its membership over ninety per cent of all of the black clergy in the Episcopal Church.”

Referring to the discussion at the council meeting, Bishop DeWitt asked, “If you were a black clergyman, what would you have heard? I feel very strongly that what you would have heard was a highly placed church body making expressions which were custodial in intent, defensive in spirit, critical in word; and that no discernible

trace of understanding or sympathy with the fundamental issue appeared.”

“If following our action,” wrote Bishop DeWitt, “there be a heightening of frustration within this black community, if church house or one of our parish churches be ‘occupied,’ if in that event we were convinced we had to appeal to the courts to evict the occupiers (qua Methodists), would that be a vindication of the posture we took last night, or would it be a demonstration of ‘self-fulfilling prophecy?’”

Paul Washington, a black clergy deputy to the convention, also wrote to council members after they rejected the Kenyatta requests. He is a member of council.

In a reference to Kenyatta's remarks before the council, Washington wrote, “In all my years on our council, I have never seen a presenter nor heard a presentation which surpassed what we witnessed on that evening of July 10.

“And then it happened all over again for the 20 millionth time, the process of negotiation, dehumanization, invalidation, reductions, and destruction. You did it again.”

“Paul Washington has not resigned from the Council of the Diocese of Pennsylvania,” Washington wrote. “He has simply finally accepted his rejection and the rejection of his brothers of which he has always been so agonizingly aware.”

The Rev. John D. McCarty, program development coordinator for the diocese, pointed out that the denomination's national union of black clergy and laity, the national committee of black churchmen — an inter-denominational group — and the Philadelphia council of black clergymen have all strongly endorsed the program of the manifesto.

“If they say this is okay,”

said McCarty, “I'll go along with it.”

Elaborating on why he thought churches and synagogues should respond affirmatively to the demands, McCarty said, “It's time we do it their way. We've been calling the shots much too long.”

COUNCIL ON THEOLOGY RECOMMENDED

★ The creation of a national advisory council on the church's teaching and the development of a series of studies on current theological issues were among recommendations that will be presented to GC II made recently to the Presiding Bishop.

The report, prepared by a 13-member task group to study the theological process in the contemporary church, also proposes regional ecumenical assemblies of clergy and laity which would be held throughout the country to strengthen the “internal dialogue” of the church.

The task group making the recommendations included six lay persons, Mrs. Seaton Bailey, Dupuy Bateman, John Goodbody, Prof. Charles Lawrence, Clifford Morehouse and Thomas H. Wright Jr.

Two members, Dean Thom W. Blair, of St. Louis, and the Rev. John Krumm, of New York, are parish priests. Three are teachers of theology, John Macquarrie of Union Seminary, Charles Price of Harvard, and Paul M. Van Buren of Temple.

Bishop Albert Stuart of Georgia, and Bishop Stephen Bayne also were members of the task group.

The report summarizes the recommendations as “aimed at something much more fundamental than the patching of rents in our corporate life or the plastering of cracks in traditional structures and statements.”

“The processes of theological exploration, teaching, learning

and dialogue in our church," the report said, "are not adequate to the requirements of our history. Theological confusion and uncertainty are luxuries which a mission-centered church cannot and should not afford."

The report emphasized that the purpose of theological study is not "merely to provide intellectual respectability for social activism." It said: "The being of the Christian community itself, the existence of the body, is a principal form of its obedience to mission. And the reflection on mystery, which is the theological process, includes the mystery of God's ways with his church as well as with the world."

The three recommendations, the report said, are made with the hope that a "new and bracing and responsible process can be established" which will enable church people "to talk together more freely, to understand one another, to see more clearly what our response must be to the living God, to gain new and deeper insights, together, into the mystery of our existence and of God's love, and to strengthen our corporate participation in the desperate fight of our society to be true to its vocation under God."

Resolutions establishing a 25-member advisory council on the church's teaching and calling for the implementation of the other recommendations of the report will be jointly sponsored by the Presiding Bishop and the Rev. John Coburn, president of Deputies.

If adopted at Notre Dame the proposed council would begin its work immediately.

SYNODICAL GOVERNMENT FOR C O F E

★ Synodical government in the Church of England, and with it a stronger voice for the laity in decision-making, became

a certainty for next year when the measure passed its last hurdle in Parliament.

The House of Commons approved a motion that the measure be presented for royal assent. The legislation, resulting from Anglican debates dating back to 1953, was finally approved by the church assembly in February.

It came before the House of Lords in June, when it was also endorsed for the royal assent, a constitutional procedure required to authorize an act of Parliament.

The way is now almost clear for implementation of the measure but this cannot be done immediately because of a variety of procedural reasons. However, Archbishop Michael Ramsey of Canterbury told the House of Lords that the proposed new general synod would be established in November 1970.

Archbishop Ramsey told the Lords that the measure was one of the most important in Anglicanism since the Church Assembly was established in 1919, just 50 years ago.

In recent times, he said, it had been felt that the laity had too little a share in church government. The laity are, in fact, represented in the Church Assembly with bishops and clergy, but are not represented in the convocations of Canterbury and York, which have always handled major doctrinal matters and such issues as church union.

Now, he added, the assembly will be renamed and reconstituted as the general synod and this will do the main work in all parts of the church's affairs, with bishops, clergy and laity sitting, debating and deciding together.

The recent Church of England decision against reunion with the Methodist Church was taken only by the convocations, on which the laity are not represented (Witness, 7/24).

The pressure for the Anglican-Methodist union, which was approved by Anglican convocations but by an insufficient majority, was more ardently desired among the laity, where it was not exposed to some of the "more refined theological objections" it had met in ecclesiastical quarters.

EPISCOPALIAN GUIDED MOON SHOT

★ Christopher Columbus Kraft Jr., a 45-year-old aeronautical engineer in Houston, is twice dedicated to his church and the space program.

In both areas, Chris Kraft holds key positions—as a member of the executive board of the diocese of Texas and as director of flight operation at the mission control center.

Neil Armstrong, the first man to walk on the moon, says of him, "It is dedicated, fine men like Kraft who have made this moon landing possible."

As Armstrong and Edwin E. Aldrin Jr. approached the moon's surface in the lunar module it was Chris Kraft who had to make the decision — to land or not to land. He was the eyes, ears, and much of the brains of what happened each mile of the way on the historic space voyage.

Kraft and his family attend the Good Shepherd in suburban Friendswood. His family consists of his wife, the former Elizabeth Anne Turnbull of Hampton, Va.; a son, Gordon T., 17; and a daughter, Kristi-Anne, 14. All are active in church work.

Kraft is an active lay reader, has served on the bishop's committee, and does considerable work in training the acolytes and servers. His wife was president of the altar guild and teaches in Sunday School. Gordon has served as an acolyte throughout his teens and Kristi-Anne has sung in the choir.

EDITORIAL

GC II: --- Exciting Work

GC II, meeting at Notre Dame from the inaugural eucharist at 5 p.m. on August 30 to the closing eucharist at 11:30 a.m. of September 5, has had some hard knocks, ranging from those who contend that the whole thing is unconstitutional and uncanonical to some who maintain that there is insufficient time to do the jobs that need to be done.

One critic asked David Thornberry, chairman of the advisory committee on agenda, whether the convention was post-Seattle or pre-Houston. His answer was "both." Matters left unfinished at Seattle can be adequately dealt with at Notre Dame and finished at Houston in 1970. To this end the Green Book was mailed to all bishops, deputies and additional representatives in June. It contains reports of ten commissions which will be presented at GC II, so if everybody being there as a representative does his home work the job can be done in the time allotted.

Oldtimers, some of whom have sat through General Conventions as far back as Detroit in 1919, can testify to the time wasted — breakfast at 10, sideshow luncheons during a two hour break between sessions, and more sideshow dinners and meetings through the evening. Some will insist that the sideshows were the best part of the conventions, both in inspiration and enjoyment.

But these affairs of two-weeks or longer came to an end in the sixties when things were speeded up in various ways. So nobody at Notre Dame is going to loaf if he does his job. Communion is at 7:30; breakfast at 8; lunch break is just half-an-hour; dinner 6 to 7 and then back to meetings at 7:30 to stay as long as is necessary to do the job.

Renewal is a big word these days so the commission that goes by that name is setting up a "Gathering Place" on the Notre Dame campus as a center of refreshment, conversation and entertainment when official sessions are recessed; a point of stimulation relating to the issues of the moment; a free and open area where various per-

sons and groups may gather to express their ideas, insights and convictions.

The National Episcopal Students Committee and the Episcopal Peace Fellowship are having a two-day pre-convention meeting to discuss campus unrest, Vietnam, lack of church ministry to the C.O. — all those things that are in the headlines. "We'll be where the action is," says their announcement, "and chances are that will be with the young people rather than with the convention." They would be more than welcome at the "Gathering Place" whose announcement is addressed particularly to unofficial, independent groups in the church.

Objections have been raised to the appointment of Additional Representatives to the convention. Women have not fared well at convention except when they have stolen the show through their own efforts. There is only one woman deputy among the hundreds who represent their dioceses at GC II—Mrs. Gordon Auchincloss of New York.

The Green Book lists 143 Additional Representatives from 53 jurisdictions out of 107 — whether others will appoint or elect them before August 30 we do not know. Of the 143 there are 67 women. That fact alone more than justifies the inclusion in the deliberations of Additional Representatives.

Besides the women, they represent youth and ethnic minorities, particularly blacks, with an effort at Notre Dame to show that we are not a racist church. That we have been in the past there can be no doubt.

At the Cincinnati convention in 1937 there was no Negro deputy. There was no discrimination in hotels and restaurants solely because an influential family in the city let it be known that there was to be none — Mrs. Mortimer Matthews, her daughter, Elizabeth, and her son, Stanley and his wife. The city reverted to its established ways as soon as the convention closed.

Three years later in Kansas City, again there was no Negro deputy. Max Yergen, then president of the National Negro Congress, was the speaker at a meeting of one of the unofficial church groups. Mrs. Matthews gave a luncheon in his honor but no hotel could be found that would allow it to be held in a public dining room.

She hired an upstairs private room, thus saving the regular customers from being contaminated by Dr. Yergen. When a small group went to see him off on a plane they stopped at a hot-dog wagon for a snack. They were refused service, even after everybody at the counter had said they had no objection for a Negro to get a bite to eat.

At Cleveland in 1943 there was one Negro deputy, the Ven. John E. Culmer, who was then arch-deacon for what was then called "Colored Work" in the diocese of South Florida. As for the atmosphere in the city, and the convention itself, it was good, due largely no doubt to a couple of Virginia gentlemen, Henry St. George Tucker, the Presiding Bishop, and Beverley D. Tucker, host of the convention, whose death was reported in our last number.

Things have improved with successive conventions but we remain a racist church. It is hoped and expected that Notre Dame will do a bit to correct it with hard work that will be exciting.

What's Wrong with COCU?

By Benjamin Minifie

Rector of Grace Church, New York

AT A RECENT MEETING in New York some of our best theological minds seem to have taken a pretty dim view of the Consultation on Church Union.

We have heard it said more than once of late that the organic, structural unity of the churches, once the goal of the ecumenical movement is no longer so. This change of emphasis has come about, they tell us, because of the fierce winds of change which have hit all the churches in the 1960s. Certainly the Church of Rome has been radically affected and the end is not in sight, but then no church in Christendom has been spared. The very existence of the parish church, regarded through the centuries as the basic and essential unit of the sacred institution, is being questioned today. Its survival in the metropolitan city is uncertain except where there are large endowments. The majority of seminarians are refusing to enter its ministry, an unprecedented situation. In such a climate, it is being asked, does it make sense to be striving for the outward unification of what may well be outmoded forms of ministry and wit-

ness? If one of the major problems of the beleaguered churches is already that of organizations and bureaucracies which no longer work efficiently, then probably the answer should be in the negative.

It is also being charged — we've heard this one for a long time—that uniformity, dull uniformity and sameness of style in worship and in everything else too, will be the end result of actual unity, should it ever be achieved. This argument strikes me as a wholly unnecessary and false conclusion. Many years ago Canon Ted Wedel, writing of the one great church which God willing may eventually be a reality, envisioned there would be many varieties of devotion and action in the one local Christian community: the breaking of bread around a table with or without much ceremony, hymn-singing and the preaching of the word, the corporate waiting upon God and his indwelling spirit in silence, etc. It would be a community enriched by the several traditions composing it. Has not something of this been true of the Church of South India?

Will It Be Wasp?

OUT OF the New York conference on COCU last spring came also the claim that the kind of church the consultation will result in will be a WASP one, one which black churchmen will have little interest in. I hope the latter is not true, and I fail to see why it must follow. Is it feared that our own black members will secede from a united church? If they should ever do so, it would hardly be on this ground but rather because they had become impatient with and understandably sceptical of our readiness to be a truly integrated church in which black clergy can move as freely as their white peers. It is misleading to write off COCU as exclusively English speaking. Don't we have to begin somewhere? Other communions are welcome to enter the consultation, and while in Pope Paul's own words it is premature to consider unity with Rome at this time—who is to say that that too will not be hastened rather than hindered by a settling of differences between Anglicans, Presbyterians, Methodists, Congregationalists, etc.

I must confess I am inclined to be a bit suspicious when I come upon even the best reasoned arguments of Episcopalians which would have us hold back from a truly major step toward the unity, actual and organic, liturgical and theologi-

cal, of Christ's church. We always seem to find excuses, and the same people find them — they did so again in England this summer—even when the others in the negotiations take us at our word and accept the provisions of the Lambeth Quadrilateral. For decades we have maintained we would seriously pursue the matter of unity with any church which accepts the Bible as the Word of God, the historic Creeds, Baptism and the Lord's Supper as means of grace, and the historic Episcopate.

The member churches of the consultation seem to have gone all the way or almost so in their acceptance of these four pillars of the one faith — surely the proposed COCU liturgy of the Lord's Supper is an excellent and a full document — but now we are finding, or the seminary professors in New York city found, other reasons to demur and dissent. I am tempted to ask, What are we really afraid of? Of becoming a minority in a larger body? Of our Church Pension Fund? Of losing our membership in the Anglican Communion? Is the last really so crucial to John Doe in the living of his life and to his parish church in its ministry and witness on the local scene? Is not the Church of South India more or less within the Anglican Communion or soon to be so? . . . The drawing together of the separated fragments of Christ's church is surely toward the realization of Christ's prayer, and I feel frustrated when men persist in finding obstacles to it.

Too Many Negative Voices

BUT WHAT of the argument that the times are out of joint for even thinking of church unity in terms of more and bigger structures. As we were saying in the beginning, the institutional church is in trouble today, and who can predict what new forms of ministry and worship may be demanded by the changes which must come. This is a serious consideration, but sometimes I wish some of our prophets of doom would quit foretelling the demise of the parish church. The more this gloomy talk is bandied about the more people will believe it and act accordingly. And too many of the negative voices are of those who have failed in the parish ministry or have had little or no part in it. Of course I see changes coming. I see the need to give able bodied men more to do than the care of a hundred souls or two in pitiful little churches. I see the need for the use of our utmost diligence and imagination in trying to get through to our fallen away contemporaries.

The root problem of our time is not so much

with the being of the parish church as it is with the much more fundamental fact that modern man hardly has time or need even to think of God or any transcendent meaning to life. He is affluent, tied to his tv set, off week-ending, airconditioned. He has put death off to the 80s or beyond. He can fly to the moon. He never had it so good except for those annoying problems in city slums and college campuses. This is the world that is passing the church by, and I dare to believe a united church could speak to it a lot more effectively than the way it is now. I don't think we Episcopalians in our separate little household of faith, tied to our 16th century manual of worship, with a dozen or more sectarian seminaries most of which are not up to par, scarcely able to agree among ourselves, are doing such a good job of it. I am for staying with COCU.

Thoughts on a Moon-Shot

By William B. Spofford Jr.

Bishop of Eastern Oregon

IT WAS A HOT SUMMER day on a New York subway, I recall. I was going up to the dentist at the Cornell clinic to have a certain Dr. Rosoff tighten the braces on my teeth and, since it was the baseball season, I was holding my hand as though I was going to snap off a curve. The elderly man in the seat next to me, asked if I played baseball. With all of the confidence of the Peanuts-age, I assured him that I did. He then asked if I liked radio programs and what was my favorite? And did I like Frank Merriwell of Yale stories. I recall — and I blush now to think of it — that I replied: "Heck, no. He's a patsy. I like Jack Armstrong, the All-American boy." He then announced, and I think it was said understandingly and calmly, "Oh, I'm the man who writes the Frank Merriwell stories!"

The memory flooded back when another Armstrong — Neal, by name — who certainly is an All-American, stepped out on the surface of the moon. He did it the hard way, actually. John Carter, in the Edgar Rice Burroughs space stories —yes, he wrote space operas besides the Tarzan epics—used to stand on his front porch in Virginia and just raise his arms to a far-off planet and, somehow, get levitated there. But Armstrong,

new version, has the better part. First, his was a cooperative effort, with such back-up men as Fermi, Einstein, Urey, Pauling; Glenn, Borman, Chris Kraft and Shepherd . . . not to mention, if you will, Cronkite, Reynolds and Huntley-Brinkley. If nothing else, it differentiates Armstrong from John Carter of Virginia to know that without Buzz Aldrin and Mike Collins that first step wouldn't have been taken.

It is good to see a flag on the moon, although, given the line-up of the backup men, I think that a taut symbol of the world-community would have also been valid. Technology and science is as unitary as is the earth, as seen from the perspective of the moon. And the plaque left there at Space Station Tranquility was moving: "We come in peace for all men." Such is the prayer and the hope . . . sort of a Christmas statement in mid-July!

A lot of words went along with the television pictures which one beheld with a sense of unreality and mysticism. Most of the words were forgettable or too technical for a rather poor scientist. Certainly, Armstrong's first sentence on the

gritty dust of our planet was a classic: "One short step for man and one big leap for humanity". Now, that, we hazard, would have been understood by Copernicus or Galileo or Einstein.

But my favorite words came from the vice president. They were, in a sense, prophetic in a Jeremiah-sense. When asked what the next step would be, Mr. Agnew said: "It's either Mars or Venus, but I imagine that it is Mars, because it is more compatible."

Mythology informs us that Mars is the God of War and Venus is the God of Love. As we return to the earth from the moon, we recognize that a small space ship, known as earth, is probably more compatible with Mars than it is with Venus.

And maybe, because there's a plaque on the moon, and a guy named Armstrong — All-American Boy — put it there, citizens of a small planet of the sun will recognize that we, spiritually and emotionally, need to look at the earth from the perspective of the moon. From there, it seems, it is round; it is limited; it is wonderfully pretty; it is One!

- - People - -

MICHAEL COLLINS, command module pilot, who orbited the Moon as Armstrong and Aldrin explored its surface, spent several years in Washington, D.C., where he attended St. Albans School. He served frequently as an acolyte at the Washington cathedral. He is married to the former Patricia Finnegan of Boston, who is Roman Catholic. The astronaut is a member of St. Christopher's Episcopal church, League City, Texas. A veteran space traveler, he was pilot of Gemini 10 in 1967.

ROBERT RASBERRY, pastor of Mt. Calvary Baptist in Springfield, Mass., joins the staff of the Atone-ment, Westfield, Mass. in Sept. William M. Hale, rector, proposed to the vestry in June that they seek for a black clergyman of another denomination to replace Philip Steinmetz who resigned his part-time job to join the ecumenical team ministry in Ashfield and Conway, Mass. The Baptist minister will spend two days a week and Sundays, as his schedule permits, in the Episcopal parish and will be involved in all phases of parish work. Mrs. Rasberry is a teacher

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of college French, currently completing studies for a doctorate in linguistics.

THEODORE GILL, former president of San Francisco Seminary, will be dean of Detroit Center for Christian Studies, an ecumenical seminary to open in the fall with classes at Westminster Presbyterian and St. Matthew's Roman Catholic churches. Carl Howie, Presbyterian pastor, says courses will be taught in a "space-age" approach "linking God, self and society," or "theology, psychology and sociology." Msgr. Albert Matyn, former chairman of the R.C. ecumenical commission, is president of the board of directors which has two other R.C. members.

WILSON O. WELDON, editor of *The Upper Room*, has announced the first "Consultation on Devotional Life", to be held at the Nashville headquarters of the devotional manual, Sept. 29-Oct. 1. Speakers will be Thor Hall, professor at Duke; Charles E. Boddie, president of American Baptist Seminary; Ernest A. Payne, Baptist from England; Oswald J. Hoffman of the national Lutheran hour. The consultation is the first of a series, designed, says Dr. Weldon, "as a challenge to churchmen to face new forms and patterns for the discovery and expression of devotional life."

GEORGE OTTO SIMMS, archbishop of Dublin, was unanimously elected primate of the Church of Ireland by his fellow bishops. He will transfer to the archbishopric of Armagh, the primatial see of the Anglican Church in Ireland. He is an authority on the Book of Keels, an ancient manuscript, regarded as one of the country's greatest treasures.

MILAN MACHOVEC, Marxist philosopher of Prague, told thousands at the German Evangelical Church Day held in Stuttgart, that Marxists can speak at Christian meetings and vice-versa. He urged that Christian-Marxist dialogue be continued in a dignified form and without fanaticism. He said a theistic ideology must view self-critically its effort to make atheism the basis of society since it is not sufficient to take away faith in God from millions without leading them simultaneously toward deeper humanism. A spokesman for Protestant youth organizations declared, "We see Christ as a human being and want to emulate him. But not until all injustice in the world has been eliminated will we have time to contemplate whether Christ was God's son." A shout from the audience told the youth,

"I am afraid you will have to wait a pretty long time."

CALVIN B. MARSHALL 3rd, formerly a deacon in the Episcopal Church and now pastor of an AME Zion church in Brooklyn, is the new chairman of the organization pushing the demands of the black manifesto. "This is the last expression of our faith in the society," he said of the demands on the churches. "Politically and economically, we've constantly been dealt a bad hand. The country's on its way out if it doesn't deal with the poor. It's not my particular stick to blow up bridges or shoot down people in the street, but if a moral regeneration doesn't come, the decadence society is falling more deeply into each day will destroy the country. That's not a threat, that's a prophecy. I think there's some possibility the spirit of Jesus Christ still exists. If the churches respond, it could be the beginning of the salvation of America."

ROBERT B. McCLURE, moderator of the United Church in Canada, said the rejection by the C of E of a plan for union with Methodists would have no significance in union negotiations involving his church and the Anglican Church of Canada. Henry R. Hunt, suffragan of Toronto, was less optimistic but said that Anglicans in Canada hoped that the results in England would not "affect the conversations that are going on so happily here."

HUDDLESTON PRAISES GUERRILLAS

★ African guerrillas now being trained in Tanzania for action in Portuguese Mozambique and secessionist Rhodesia are patriots and not terrorists, according to Bishop Trevor Huddleston of Stepney, East London.

Bishop Huddleston, who was bishop of Masasi, Tanzania, from 1960 until last year, addressed a gathering in Liverpool cathedral on Christians in action.

He said that on the subject

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of guerrilla activity in Rhodesia and Mozambique by black Africans trained in Tanzania he had "better come clear." He added: "While I could never visit a guerrilla army training camp and give them my blessing — just as, for example, I could not bless a Polaris submarine — you will not get me to describe the people engaged in guerrilla activity as evil men or terrorists. They are patriots.

"I would consider them exactly on a level with the French underground forces at work during the Nazi occupation. I cannot give them my blessing. Neither will I describe them as evil."

COMMUNION WAFER CARRIED TO MOON

★ A piece of the communion loaf was missing when the Rev. M. Dean Woodruff of the Webster Presbyterian church in Houston uncovered the sacramental bread and wine during worship on July 20. It was with a man about to land on the moon.

Woodruff explained that astronaut Edwin E. Aldrin Jr., had suggested he take the communion bread with him on Apollo 11. His plan was to receive it when the lunar module set down on the moon, symbolically linking himself to his home congregation.

Mrs. Aldrin and the couple's three children attended the service. Aldrin is an elder of the congregation.

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