

The **+** WITNESS

I MARCH, 1972

10¢

Articles

Easter: Will to Believe

George W. Wickersham II

Church and Society

A New Encounter

Michael Hamilton

NEWS: Cuban Christian Leaders Back Castro.

Cesar Chavez Gets Church Support. Members
of Other Churches Admitted to Communion.

Harrisburg Informer Given Hard Time

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning
Prayer, Holy Communion and Sermon. 11;
Organ Recital, 3:30; Evensong, 4.

Morning Prayer and Holy Communion 7:15
(and 10 Wed.); Evening Prayer, 3:30.

THE PARISH OF TRINITY CHURCH

Rev. John V. Butler, Rector

TRINITY

Broadway & Wall St.

Rev. Donald R. Woodward, 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. Long, 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

333 Madison St.

The Rev. John G. Murdock, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex.
Wednesday 7:30; MP Monday-Saturday 9:15
ex. Wednesday 7:15.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Jeffrey Cave, Clergy

Charles Patterson, Lee Belford,

Francis C. Huntington, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd
Sun) 11 a.m. Morning Service (HC 1st
Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's
most beautiful buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, *Chairman*

W. B. SPOFFORD SM., *Managing Editor*

EDWARD J. MORR, *Editorial Assistant*

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUNT; RICHARD E. GARY; DAVID JOHNSON;

HAROLD R. LANDON; LESLIE J. A. LANG;

BENJAMIN MINIFER.

☆

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. BARNETT; JOHN FAIRMAN BROWN;

GARDNER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; CONWEN C. ROACH;

BARBARA ST. CLAIR; MARY H. SHEPHERD

JR.; W. B. SPOFFORD JR.

☆

THE WITNESS is published twice a month 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.

THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square - 9th Ave. & 20th Street

HOLY COMMUNION - 7:00 a.m. MONDAY
through FRIDAY

MORNING PRAYER & HOLY COMMUNION
- 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER - 8:30 a.m. MONDAY
through FRIDAY

HOLY COMMUNION - 12 noon - MON-
DAY, WEDNESDAY, THURSDAY, FRI-
DAY

HOLY COMMUNION with Sermon - 11:15
a.m. TUESDAY

EVENSONG - 6:00 p.m. DAILY

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Roger Pickering
Minister to the Deaf

Sunday: 9 and 11 a.m. 3:30 p.m. and
5:30 p.m.

Weekdays: Tues., Wed., Thurs., Fri., 12:00
12:55 p.m.

Services of Spiritual Healing, Thurs. 12:00
and 5:30 p.m.

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:15 and 11:15 a.m.
Wednesday 12:10

PRO-CATHEDRAL OF THE
HOLY TRINITY

23 Avenue, George V
PARIS FRANGE

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.

11:00 a.m. Morning Prayer and Sermon.

Weekday Holy Comm. Tues. 12:10 p.m.
Wed. 8 a.m. and 5:15 p.m.; Thurs. 12:10
and Saints Days 8 a.m.

Church open daily 8 a.m. to 8 p.m.

Evening prayer Tues & Thurs. 5:15 p.m.

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 rosettes
and windows.

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Cuban Christian Leaders Back Castro's Visit to Chile

★ Twenty-one Cuban Christian leaders, in a statement released in New York, endorsed the recent visit by Cuban Premier Fidel Castro to Chile and his meetings with Christian leaders there, expressed support for a "continent-wide" meeting of Christian socialists proposed by Chilean Catholic priests.

In their message to Chilean Christians, the Cuban leaders said that "as Cubans, both Christian and revolutionary, we support the pronouncements made by our Prime Minister.

"We look with extraordinary support on his meetings with Cardinal Raul Silva Henriquez — Catholic Archbishop of Santiago—with leaders of the movement of Christians for socialism, the Christian left and other open Christian groups."

The statement was made available by the Latin American department of the National Council of Churches. It was also published in a newsletter of the Cuban resource center in New York.

Among the signers of the message were Methodist Bishop Armando Rodriguez, who is also president of the Council of Evangelical Churches of Cuba; the Rev. Orestes Gonzalez Cruz, president of the Presbyterian Reformed Church of Cuba; Dr. Raul Gomez Treto, director of the center for ecumenical stu-

dies of the Catholic Church; the Rev. Oden Marichal, archdean of the Episcopal Church for Havana, Matanzas and Las Villas provinces; and the Rev. Pedro Hildo Morejon, president of the Nazarene Church of Cuba.

During Premier Castro's visit to Chile in December, he appeared several times with Cardinal Silva. The two men held one private 30-minute meeting at which the cardinal gave the Cuban premier a Bible.

Cardinal Silva, on that occasion, told newsmen that "our conversation was about the role of the church as promoter and encourager of the human liberation process asked by the gospel and supported by the fundamental rights of religious conscience."

In the message to Chile's Christians, the Cuban group said it supported Premier Castro's "clear pronouncements" concerning the participation of Christians in the "revolutionary task" in the world and in Latin America.

"We have seen with joy that the trip has served to clarify even more the development of our revolution," the Cubans added, noting Premier Castro's "frank acceptance of those Christians who wish to join the common effort . . . for the construction and development of a more just society . . ."

"We look with joy," they said, "upon the advance and greater understanding of our revolution, and the progressive renewal of our faith, in the light of evangelical principles, inspires us to embrace with warmth and decision the cause of the exploited and the oppressed."

Stating their conviction "that it is necessary to liberate, . . . with Marxists and others, the wretched of the earth," the Cuban Christians asserted their belief "that this socialism is the only valid strategy to make our Christian commitment and our true ecumenical dimension a reality . . ."

"In accepting this commitment and facing this challenge," they said, "which implies the building of a new society based on justice and the brotherhood of all mankind, we express our interest and support the holding of a continent-wide meeting recently proposed in Chile by the group of priests, "Christians for Socialism."

Other signers of the message include a Catholic Oblate nun, Sister Concepta Maria; the Rev. Livio Diaz, a Baptist pastor and an official of the council of evangelical churches in Oriente province; Fr. Jose Antonio Vizcaino Cardenas of San Antonio de los Banos Catholic parish; Gabriel Urbizo Vega, president of the Christian student movement; and Orlando Rovira, executive secretary for lay activities of the Methodist Church.

British Anglicans Admit Members Of Other Churches to Communion

★ Years of controversy came to an end when the general synod of the Church of England approved, at its spring session, a new canon providing for the admission to holy communion of baptized members of other churches.

The canon, is the result of long discussion, both in the convocations and in the church assembly, which preceded the synod as the church's parliament.

Even so, voting was not unanimous, a fact which one member was heard to describe as tragic, and there was a far-from-full attendance by the synod of 550 bishops, clergy and laity. Altogether, 24 bishops, 111 clergy and 136 laity voted approval of the new canon, while no bishops, 31 clergy and 15 laity voted against, making the over-all ballot 271 to 46.

The canon has now only to be given the royal assent — a certainty—to become ecclesiastical law. Its exact words are that there shall be admitted to the holy communion in the Church of England “baptized persons who are communicant members of other churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own church; any other baptized persons authorized to be admitted under regulations of the general synod; and any baptized persons in immediate danger of death.”

It adds that if any person of another Church “regularly receives the holy communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status in that church.”

The canon is being sent for the royal assent in the form of a

petition to the crown. Commenting on this, Bishop Gerald Ellison of Chester told the general synod, “We are making history. This is the first time the general synod has exercised its rights to present a canon to the queen.”

Opposition to the canon came from a few Anglo-Catholic members. One, the Rev. Ronald E. Head of Oxford, objected that there were no requirements that members of other churches should have been confirmed.

In reply, Prof G. W. H. Lampe of Cambridge University, said he recognized that the opposition of some members was sincerely made. It was inevitable that some were bound to be hurt, he said, but he hoped the new canon would not be a cause of strife or controversy.

SEEK THE MIDDLE GROUND, SAYS EARL WARREN

★ Former Chief Justice Earl Warren said that family life in this country is so fractured that it has caused all Americans to have “concern whether their own families have been affected or not.”

Speaking at the annual academic convocation and dinner of the Jewish Theological Seminary of America, the 80-year-old Mr. Warren, who is chairman of the seminary's society of fellows, said: “The approach of youth is radical; ours is reactionary. Is there not a middle ground upon which we can meet if we will learn how to communicate with each other?”

He praised the traditional American group association which, he said, “in serving as spokesman for its members, also serves the total society, adding a new strand in the tapestry of cultural pluralism. Without such associations their membership

would lack a voice, but far more significant, America would lose one perspective, one point of view.”

At academic exercises earlier in the day to usher in the seminary's 85th year, Mr. Warren presented the institution's first Earl Warren medal to Nobel Prize physicist Isidor I. Rabi of Columbia University.

In his address, Rabi told the audience of 1,000 scholars, clergymen and university presidents from across the country that science is a “new and dangerous adventure” that is “not yet entirely successful.”

He warned that “to abandon it would be a disastrous defeat of the creative human spirit and would reimpose a human bondage of undisciplined prejudice.”

The scientist also noted that although science seeks “to free the human spirit from the shackles of tradition and time-worn prejudices,” it has yet “to be universally accepted by all sections of society and by all cultures.”

ABERNATHY WILL TESTIFY FOR ANGELA DAVIS

★ The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference, charged that black militant Angela Davis is being tried “simply because she is black.”

Abernathy said he will testify in San Jose, Calif., in defense of Miss Davis. She is being tried on charges of murder, kidnapping, and conspiracy arising from the Aug. 7, 1970, shootout at the Marin County Civil Center, in which a judge and three other persons were killed.

The black Baptist clergyman said the United States is guilty of murder for dropping more bombs in Vietnam than were dropped in World War II and the Korean conflict combined. He added that this country was guilty of kidnapping when its sailors, he said, began the slave trade.

Cesar Chavez Union Signs Pact With Coca Cola in Florida

★ Cesar Chavez, farm labor leader, announcing the signing of a three-year pact between his United Farmworkers of California and Coca Cola's food division called the contract an unprecedented breakthrough that will benefit all agricultural workers in Florida.

The agreement affecting 1,200 workers, was the first signed in the Southeastern U. S., Chavez said. "It was accomplished without strikes or violence," he said, and he lauded Coca Cola officials for being "enlightened and fair."

The pact came only six months after the California-based union established itself in Florida.

The contract covers full-time and seasonal employees working in orange groves in central and south Florida and involves a 25 cent per hour pay increase, with hourly rates ranging from \$2.25 to \$3.70.

The workers selected the United Farmworkers union as their bargaining agent in December, and negotiations began in January. The union received the support of local AFL-CIO organizations and the Catholic archdiocese of Miami.

Chavez disclosed at a news conference that his organizers are active in several other agricultural areas of Florida. "We want to negotiate," he said. "We are not interested in strikes, but we are here to stay . . . and I hope the companies realize that."

Fred Atkinson, president of the Citrus Industrial Council, an organizer of growers, described the Coca Cola contract as "an individual action" by a conglomerate and said he doubted it would become a standard for independent growers.

The Farmworkers Union,

which established itself in California and other western states only after years of bitter struggle, made faster progress in the Florida area. Support by larger union groups and other interests is considered significant for its future efforts in unionizing farm workers.

ANGLICAN BISHOP OUSTED AS UNDESIRABLE

★ Colin O'Brien Winter, Anglican Bishop of Damaraland in South-West Africa — Namibia — has been declared an "undesirable person."

He was ordered by the South African government to leave Namibia by March 4.

There is speculation that the 43-year-old British prelate — an outspoken foe of South African government policies in Namibia — may soon be deported from South Africa. His predecessor, Bishop Robert Mize, an American, was deported in 1967.

South Africa has imposed its policy of apartheid on Namibia and continued to administer the territory in defiance of both the United Nations and the International Court of Justice.

Bishop Winter told newsmen that he was being expelled because of his criticism of apartheid and because of the stand he has taken on a strike by Ovambo tribesmen against a white-dominated contract labor system. The strike, launched last December by some 13,000 Ovambos has seriously affected South-West Africa's industries, particularly mining.

The Anglican said his diocesan treasurer, David de Beer, and a worker-priest, the Rev. Stephen Hayes, had also been ordered out of the territory.

He said the South African government had not lodged "a

single charge against us that any court of this land or in any country of the world could or would uphold," and he added:

"The government has not been able to silence me, and I will not remain silent as long as there is injustice in this country."

Earlier, in the wake of the ferment and unrest created by the strike, the government in Pretoria withdrew Bishop Winter's permit to enter Ovamboland.

Ovamboland is one of the areas in Namibia designated by the South African government as a "black homeland," earmarked for "eventual" independence. Ovamboland and the contiguous Kavango area are the most advanced. Tribesmen are recruited to work in mines and factories in areas outside their homeland.

Bishop Winter, whose permit was valid until the end of 1972, recently went to Ovamboland to consult with and minister to the African clergy and the white staff of St. Mary's mission at Odibo — the area where incidents between the South African police and the Ovambos have taken place.

Later, the bishop met with strike leader Johannes Nangutuuala, telling him he backed his demands for the abolition of the contract labor system, and for better conditions and wages for the workers. The churchman made clear, however, that he deplored any and all violence.

Following the withdrawal of his permit to enter Ovamboland, Bishop Winter issued a statement at Windhoek, his episcopal residence, accusing authorities of "a deliberate attempt to crush and weaken the ministry of the Anglican Church."

He said that the action was "a deliberate one" which was designed to cut him off from "the pastoral care of 50,000 black

(Continued on Page Six)

Language Splintering of Nations Threat to World, Toynbee Says

★ Arnold Toynbee holds that splintering of the Indian subcontinent into "mutually hostile nation-states," organized around linguistic differences, has ominous implications for the future of humanity.

The noted British historian deplors the severing of West and East — now Bangladesh — Pakistan in an article published in *Worldview*, the magazine of the council on religion and international affairs.

He writes that the splitting of Pakistan is an example of "linguistic nationalism carried to an extreme . . . Bangladesh has been liberated, but this necessary act of justice and mercy has been achieved only at the cost of further destruction, suffering and reprisals."

According to the professor at London's Royal Institute of International Affairs, language was a major factor in alienating the Bengali-speaking people of East Pakistan from West Pakistan.

Toynbee uses the Indian subcontinent to illustrate his contention that people have made very little progress toward political unity. He fears that unless such unity emerges all the technological unity achieved cannot save the species.

The historian claims that the third world has inherited the notion of linguistic nation-states from Europe, particularly from 19th century Germany and Italy, and he fears political havoc unless persons of differing languages, as well as different cultures and religions, learn to live in the same nation and the same world.

The day before Toynbee's article was released on Feb. 28, reports of a new threat to West Pakistani unity reached the West. Giving substance to the

historian's claim, the reports said that spurred on by the example of Bengali nationalists in Bangladesh, Pakistan's Pathars are weighing autonomy. A breakoff of the Pathars would cut the present country of Pakistan into two parts.

Toynbee believes that the idea of nationhood corresponding to linguistic groupings is folly.

According to his view, national self-determination along language lines arose in 19th century Italy and Germany, the last two modern European nations to emerge. Before the latter years of the past century, both Italy and Germany were areas of many small states.

In Germany and Italy, Toynbee writes, the unification was not disruptive because it was not taken to an extreme. For example, he says, Italy had no plans to incorporate Italian-speaking Switzerland.

But in eastern Europe — such as Yugoslavia — and in the Indian subcontinent the model was taken to the extreme, he continues.

Toynbee believes that the British and French concept of nation-state — encompassing several ethnic and linguistic groups — is vastly superior to the model provided, however inadvertently, by Germany and Italy.

The historian fears that while former colonial areas, such as Africa, Latin America and parts of Asia, have gained independence, they have set out to imitate the national divisiveness of their former overlords.

Toynbee rejects any appeal to political unification by violence yet he is convinced that without less stress on nationalism that the peoples of the world cannot cope with the challenges of nu-

clear weapons, environmental pollution and overpopulation.

He concludes that today humanity's future is in doubt, perhaps for the first time in 30,000 years.

ANGLICAN BISHOP OUSTED:

(Continued from Page Five)

Anglicans and those missionaries and other church leaders who serve them."

The reasons for the action were "obvious," he said. "I have refused to accept the ideology of apartheid and have been outspoken about the suffering it is causing to the thousands in this land who are daily afflicted by it.

"I have chosen to act as the spokesman of those who are denied basic human rights and this the government will neither tolerate nor allow."

Despite a new labor agreement signed on Jan. 30 by M. C. Botha, South Africa's minister of Bantu administration, Filemon Elifas, newly-elected chief councillor of Ovamboland, and a representative of neighboring Kavongo, there appears to be considerable dissatisfaction. The Africans retaliate by burning down the Kraal — an enclosed village compound — or killing the person they think has informed on them. "That is how one African described it to me," said the bishop.

"Here obviously is a case for the government to initiate talks with the strike leaders," he added. "So far the government refuses to meet with them. But how else can a peaceful settlement be arrived at? The result is bitterness and rising dissatisfaction."

Charging that the government's "only answer so far" has been "the dismissal of missionaries and violence to those who oppose the system of apartheid. Bishop Winter said, "For my part I shall continue to speak out whenever conscience, compassion or truth demand it."

Easter: Will to Believe

By George W. Wickersham II

Rector, St. Luke's Church, Hot Springs, Virginia

THERE IS no indisputable proof of the existence of God. Marvelous: how close to the vest the Almighty plays His hand! The only proof of any sort is that found in personal experience. This experience is the one involved in change: change from the self-seeking creature that each one of us is to the kind of person that Christ, in his earthly lifetime, was. Life, I believe, is given to us for exactly this purpose. It is fulfilled only by a determined search for whatever help is available in the invisible realm. If you seek, you will find, and if you find, you will change. But in the process you will have all the proof necessary for a deep conviction as to the existence of God. There is, I am certain, no other path to belief.

But note: this does require an act of faith to begin with. If prayer is necessary, and it is, you must assume that you are praying to somebody.

But I am not certain that the act of faith is so sweeping, after all. Is God really that far from anyone? Is he not actually just beyond the door? The act of faith which opens the door is, as far as I am concerned, not nearly as large as the act of will to do so.

Doctrine or Desire?

DO YOU REALLY want to be different from what you are? This is the crucial question. It is not primarily theology that is involved, but desire: the desire to change. And, O, how some recoil from change: change of any sort!

Do you honestly want to recast that raw creature who walks across the stage, that dubious character to whom the program gives your name? Or are you satisfied with your current role? This, I believe, is the question, the answer to which divides the greats from the hacks.

Alcoholics Anonymous is possessed of some amazingly keen insights. Its members are fully aware of what can be accomplished with those suffering from the disease of alcoholism. But they are even more aware of the fact that absolutely nothing can be done until the individual wants to be sober. It is a matter of desire. There must be that act of will.

This is why the question of belief in God is always more than an intellectual one. Have you ever noticed? How seldom will you hear a person say, "You know, I have philosophical difficulties

believing in God." More often you will hear, "Now don't try to hand me any of that God rubbish!"

Emotional overtones. Why? Simply because many people do not want to believe in God. They are aware of the fact that belief means change, and change they do not desire.

How tender people can be on the subject of religion! Is "tender" the proper word, or its opposite, "hard"?

Proof No Panacea

THE RESURRECTION of Jesus of Nazareth. Every preacher is faced with a query each year: what to say about this puzzling, this unprecedented, this all but unbelievable event? Are we called upon to prove that it actually occurred?

Well, what would happen if we could? Those who do not now accept the resurrection would not accept it then either. "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead." How could they be? It would represent too drastic a challenge to their way of life. For them, acknowledging the resurrection is not so much a matter of will.

On the other hand, there are those who need no proof. What Jesus said, what he did, what he was these furnish proof enough. Proof of what? Proof that we have been visited from beyond. And this is what the resurrection is all about. This is what it says. We have been visited by the Lord of life, and you cannot kill the Lord of life.

Still, it is only through the living of our lives that what we may suspect of Jesus is ultimately confirmed, namely, that he is indeed the Lord of life. The older some of us get, the more convinced some of us become.

There is no indisputable proof of the existence of God. There is only that experience which is indisputable to you. Similarly there is no indisputable proof that Christ rose from the dead. But to me and, I believe, to many, experience indicates that no other thought is acceptable.

Church and Society A New Encounter

By Michael Hamilton

Canon of Washington Cathedral

"LET US NOT fail to note a painful irony: our conquest of nature has made us the slaves of blind chance. We triumph over nature's unpredictabilities only to subject ourselves to the still

greater unpredictability of our capricious wills and our fickle opinions A full understanding of the new technology of men requires an exploration of ends, values, standards. What ends will or should the new techniques serve? What values should guide society's adjustments? By what standards should the assessment agencies assess? Behind these questions lie others: what is a good man, what is a good life for man, what is a good community?" Dr. Leon R. Kass, 'Science', Vol. 174, Nov. 19, 1971.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, either shall they learn war any more." Isaiah 2:2-4.

To speak about the movements of the spirit of man and the spirit of God is a presumptuous task and I talk as an individual inadequate both in perception and judgment. To introduce the subject I cite some questions which arise from the two texts: how does a person like Dr. Leon Kass, who recognizes the profound ethical issues involved in his daily work as a scientist, gain the faith of the prophet Isaiah? How does a man move from doubt to conviction? How does one move from the worship of one God to another? From disbelief to faith? From seeking to being found?

Different Experiences

THERE MUST BE as many different stories which answer those questions as there have been men and women. Some walk easily from a youthful religious enthusiasm to a firm adult trust in God. Others must pass through agnosticism before they reach a mature religious commitment. Others, equally honest, never come to a religious faith, or they reject church membership never to return. Some need psychological therapy before they can remove prejudices to understanding the Christian tradition, much less accepting it. Some are drawn to Christ by the account of his love for man, some by their personal loneliness, some by

fear, some by shame, some by intellectual curiosity. Others first need a shocking experience to discover that Christianity is not just good behavior, but a dynamic and, at times, terrifying encounter with a God who is very much alive. Most disciples who are transformed by encountering God, have passed through some kind of a crucifixion of themselves, or God once drew close to them when they had reached a despair beyond hope.

If God is to be judged at all by man, he seems almost fickle in the way he reveals himself. Certainly it is not a simple matter of good and evil, for there are scoundrels within the Lord's house and saints outside it. Truth is not the wages of labor, it appears to come as a gift and the New Testament is correct when it says that there shall be two in a field, one shall be taken and the other left. In the same scriptures we are advised, however, to prepare ourselves and always to be ready for God because we never know when he will appear.

If the dynamics of the individual religious pilgrimage are at least as mysterious as they are capable of rational explanation, what of the larger human communities and their spiritual movements? When do the nations flow to the house of the Lord? What is the interrelation between secular hopes and ideologies and the Christian faith and its doctrine? Can one discern a pattern in the movement of secular society in its relations to the church?

Someone gave me a toy recently which serves as a model for the dynamics of those forces. It's a fascinating little gadget with two metal arms, each rotating on small uprights like two capital letters T. Both these arms are mounted on a common base. At one end of each arm is a weight, and at the other end is a magnet. If you give them a push the two arms will rotate freely. As they swing around they don't hit each other and they have no apparent inter-relation until one magnet passes another and moves within its field of attraction. Then they both begin a searching out of each other's power as if they were dancing together. The dance becomes faster and more intense as they move closer. Finally they stop, facing each other, and the fullest possible communication between them occurs.

Right Time and Place

IN SOME PERIODS of human history the great secular movements and the outreach of the church come close and they interact and communicate with each other. In this century the church has

really not interacted deeply with the world's culture. The secular twentieth century man, enduring as a rock, has gone after many more goals and Gods than the Christian tradition provides. Think of the ideologies that have come and gone, laissez faire Capitalism, Communism, Socialism — not that they are all vanished of course, but the vitality and scope of their original attraction is no longer there. Neither has any philosophy withstood the test of popularity for long — Hedonism, scientific Materialism, Existentialism, which have been major commitments of modern man, have now all been found wanting. What is equally significant is that none of them raised the kind of questions to which the Christian church has the answer. And, if occasionally the "right" questions were raised, it was at a time when the secular philosophies provided their own answer. It is only when the secular question and the church's answer meet on the same level, so to speak, that the magnets communicate. Then, to use a biblical word, there is a Kairos. The word 'Kairos' is Greek for "the right time and the right place." It was at Kairos that Christ was born in Bethlehem. Why was it right? Because the Jewish community had sufficient religious profundity for some of their members to recognize Christ as the Messiah, and others amongst them had enough sophistication and hate to crucify him. It was also the time when the Roman Empire was stable and large so that the news of that Kairos — of Christ's coming, rejection and resurrection — could be widely shared.

It appears that within this twentieth century we are likely to experience another, though much lesser, Kairos, or closeness between the church and secular society. I sense it in the new kinds of questions being asked — without answers being provided — by a new and deeper yearning of man, by his great fears for his fragile existence on this planet, and for his disillusionment with existing secular hopes. In the last fifteen years of my ministry where I have worked on a university campus and in this Cathedral, it has been my experience that the thrust of most of the questions asked of us Christians was peripheral to the central message of the Church. This is not true, of course, of some individuals who did ask the profound questions and were grasped by the power and truth of the Christian answer. But except in times of war when fear induced national repentance, the demands upon the Christian community by the secular world have been to relieve physical want or hunger, to alleviate poverty, and

to cooperate in working for social justice. These legitimate requests continue. Another demand made on the church has been for advice on working out ethical guidelines for technological dilemmas such as the best use of atomic power, the just means of pollution control and the emerging and revolutionary possibilities in human biology and genetics. These questions do not raise a central Christian issue and enable one to preach the gospel in response. However, now I hear more profound issues being raised when, for instance, Dr. Kass asks on behalf of scientists "What is Man? What is the meaning of his life?"

An example of secular unrest from another source is the Rev. Myron Bloy's recent article in *Commonweal* in which he writes about the counter culture — that odd, undisciplined haphazard yet sometimes highly perceptive group in our society. In summary he says they are searching for adequate intellectual and physical bases upon which to build human community. No small task! They are also asking for learning and education which will inspire commitment, not just provide professional status. Finally they are searching for immediate religious experience. Though a search does not necessitate the acceptance of a particular answer, it does imply an openness of mind. If their quest produces no wiser commitments than to the Hare Krishna troubadours, who stroll up and down our streets, or to the fundamentalist Jesus Freaks, though these loyalties may provide emotional catharsis, they are irrelevant to the twentieth century and allegiance to them can only be transitory.

Who Has The Answers?

IS THE CHURCH then ready to communicate in new terms its answer to these deep needs? One cannot predict with certainty for it's up to you and me as members. And what a mixed bag we are in the church! What a rotten, corrupt, timid, self-regarding, incompetent, dishonest bunch we are! We are just the kind of people that God would choose to bear the burden of his message, of his love and joy for man. In spite of our weakness we sometimes are given the words to witness elegantly to those who ask us questions. In spite of our sins sometimes Christians show such sacrificial love in their lives that they elicit attention and wonder. Sometimes a Christian can analyze the problems of the world with a profundity revealing that, of all people, we best understand the nature of man. It is that old sinful community, the church, who down through the ages has consistently spoken and ministered

to people at crucial times of their life, at birth, marriage and death. And sometimes we Christians are grasped by a spirit who unites us in a community that transcends differences of age, politics, education, health, sex, and even occasionally of race. And having experienced such a community, we understand again what it is to be human, and what it is to go up to the mountain of the Lord.

And so it may be, if we are prepared and willing to hear the needs of those who come to us, we may in turn speak the words that have been

given to us by our forefathers. Then at a new Kairos the nations shall come to the house of the Lord. "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: and he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nation, neither shall they learn war any more."

Bishop Sees Christian Impact On China Coming from Africa

★ An ecumenical leader said that the greatest Christian impact on Communist China in the next 20 years may come from Africa.

Bishop Edward R. Welles of West Missouri reported that the growth of Christianity in Africa is phenomenal. He added that the Africans "are people the Chinese have reason to welcome."

Bishop Welles, who recently represented his church in Australia, New Zealand, India, and the Vatican, came to Miami to address a series of Lenten services sponsored by three local Episcopal churches.

Commenting on President Nixon's visit to China, he maintained, "The western return will be very slow and on a mutual exchange basis."

"The Chinese have a deep pride and have reason to be suspicious of us," he added.

He expressed a desire "to see us invite surviving Chinese Christians to come here to

preach and tell us how to be better Christians."

Turning to theological matters, Bishop Welles said the church needs to speak out on such issues as abortion and euthanasia. "A theological basis is needed for the ethics involved," he said. "We do not have a consensus among scientists, doctors, and theologians."

He maintained that decisions on such issues should not be left to individuals because "matters of life and death are the concern of the whole community, not just individuals."

Bishop Welles, who is chairman of the national Anglican-Roman Catholic commission and of the Anglican committee on relations with pentecostal and conservative Evangelicals, commented that with regard to unity among Catholics, Protestants and Episcopalians, "The most that can reasonably be hoped for is an agreement on

faith that will permit inter-community. But organic unity seems out of the question."

He said he feels there is a "50-50 chance" that the Roman Catholic Church will join the National Council of Churches within three years.

ANGLICANS REJECTING PROPOSED MERGER

★ The dioceses of Canterbury and York, presided over by Archbishops Ramsey and Coggan have voted in favor of a proposed union with the Methodist Church. But of more than 30 of 43 dioceses which have taken votes among lay and clergy delegates to synods, only four have approved entering the first stages of the union already endorsed by the Methodists.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

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

EVERYTHING for the CHURCH

- Outdoor Bulletin Boards
- Memorial Plaques & Tablets
- Lighting Fixtures Flags Bells
- Folding Chairs & Tables Robes
- Sterling & Brass Altar Ware Altars
- Stained Glass Windows Bell Ringers
- Altar Fabric Bibles
- Clocks for Church Towers
- Chime & Organ Records
- Hymnals & Choir Music

Please check above items in which you are interested and write for FREE Catalog.

WHITTEMORE ASSOCIATES, INC.

Dept. 711, Ecclesiologists of Boston
3 WEXFORD ST., NEEDHAM HTS., MASS. 02194
TEL. 617-449-1500

Harrisburg Case Informer Given A Hard Time by Ramsay Clark

★ Boyd F. Douglas Jr., the government informer in the Harrisburg conspiracy case, has moved into what promises to be a long and grueling cross-examination by defense attorneys.

Former U. S. Attorney General Ramsay Clark led off by running through Douglas' extensive criminal records, which goes back to 1962. Since then, Douglas has been arrested in the U. S., Mexico, Hong Kong and convicted of passing bad checks, impersonating a military officer, and assaulting an FBI agent.

He admitted to passing between \$50,000 and \$60,000 worth of bad checks in 1962 alone.

Between 1962 and 1966, Douglas said, he escaped or attempted to escape from custody five times.

Douglas was an inmate at Lewisburg, Pa., federal prison in 1970 when Fr. Philip Berrigan was sent there to begin serving a term for two draft board raids.

The first time he met Berrigan, Mr. Douglas said, he lied to him. He told the priest, untruthfully, that he was out to get even with the government because it had not given him a promised parole.

Douglas has testified so far that, posing as a sympathizer, he was involved with the priest and his colleagues in a plot to raid draft boards, bomb government heating tunnels, and kidnap presidential aide Henry Kissinger.

The defense has claimed that Douglas was a "provocateur" as well as an informer.

Mr. Clark asked him, "were you in fact the first person to ever mention explosives in conversations that you had with Philip Berrigan?"

Douglas replied that Fr. Berrigan had first mentioned to him the plot to bomb government

heating tunnels and another plot to put "an explosive device inside the computer system in the Pentagon."

It was after that, Douglas said, that he told Fr. Berrigan — untruthfully — that he had been a demolitions expert in the army.

Mr. Clark then confronted Douglas with his testimony before the Harrisburg grand jury last year. At that time, Douglas reportedly testified that he had told Fr. Berrigan about his purported demolitions experience before the priest ever mentioned explosives to him.

The witness said, "If I said that I was mistaken."

It was reported earlier that Douglas asked the FBI in 1970 for \$50,000 as a reward for his testimony. He testified this week that the FBI flatly rejected his request.

However, he did say he received a \$1,500 reward for information in October, 1970. And the government has revealed that Douglas has received over \$6,000 in expenses and witness fees since testifying before the Harrisburg grand jury last year.

During direct examination, Douglas said that after J. Edgar Hoover publicly announced the alleged existence of the Harrisburg conspiracy in November 1970, those who were to become defendants did not immediately suspect him as an informer but instead tried to comfort him.

One of the defendants, Fr. Joseph Wenderoth, wrote to Douglas: "Boyd — please don't take my panic seriously. Quite an experience for all of us. I feel responsible for you."

Finally, in January 1971, just days before the Harrisburg grand jury handed down its indictments based on Douglas'

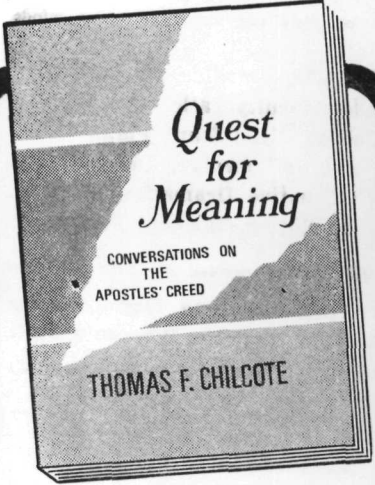
testimony, Sister Elizabeth McAlister told him he was suspected of leaking information.

In the conversation, which Douglas recorded for the FBI on a pocket tape recorder, he told Sister McAlister, "I'm sorry you feel that way."

Douglas also testified that Hoover's statement to a Senate subcommittee about the alleged plot scuttled the group's plans. He told the jury that Fr. Wenderoth told him after the Hoover revelation that "the Washington action is out."

GROUP CONDEMNS VIETNAM WAR

★ Churchmen, scholars, legislators and legal experts were among signers of a declaration accusing the U. S. of reaching a "new dimension of unlawful conduct in warfare" in its Vietnam war policies and operations.



Quest
for
Meaning

CONVERSATIONS ON
THE
APOSTLES' CREED

THOMAS F. CHILCOTE

brings new awareness and meaning to the ancient yet contemporary affirmation of faith in The Apostles' Creed. In reading these "conversations" dealing phrase by phrase with the Creed, one will find heightened joy in his reliance on the goodness and providence of God.

\$1.25 per copy; ten copies, \$10.00. Order from

The Upper Room
1908 Grand Ave. Nashville, Tenn. 37203

--- --- Schools of the Church --- ---

**The
Patterson School
for Boys
IN HAPPY VALLEY**

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

THE REV. FLOYD WM. FINCH, JR.
Route 5, Lenoir, N. C. 28645
COLLEGE PREPARATORY
CHARACTER BUILDING

Kemper Hall

An Episcopal-related, college-preparatory school for lively and responsive young minds.

Grades 1-12, boarding and day
Student-faculty ratio 10 to 1
College Head-Start Plan
Art (all media), Dance
Creative Dramatics, Music
Riding, Hockey, Tennis

Beautiful wooded campus on Lake Michigan

101st Year. Raymond Gayle, Rector
Dept. W Kenosha, Wisconsin 53141

**VALLEY FORGE
MILITARY ACADEMY
and JUNIOR COLLEGE**

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps.
Catalog. Box W, Wayne, Pa. 19087

**Episcopal Church Related
Boarding Schools in the
Diocese of Minnesota**

CO-ORDINATED COLLEGE PREPARATORY

Boys — Grades 9-12

SHATTUCK SCHOOL

Founded 1858

Canon Robert L. Curry, D. D.

Headmaster

507/834-6466

Also Co-ed Summer School-Camp
Grades 5-12

Girls — Grades 9-12

SAINT MARY'S HALL

Founded 1866

Canon Lloyd R. Gesner, B.A., Dip. Ed.

Headmaster

507/834-4371

JUNIOR BOYS — GRADES 5-9

SAINT JAMES SCHOOL

Founded 1901

Canon Allen F. Bray III, S.T.M.

Headmaster

507/834-6491

For information write or call

The Headmaster

Faribault, Minnesota 55031

**THE CHURCH
FARM SCHOOL**

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades 7th through 12th

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

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boy Choir — Religious Training

CHARLES W. SHREINER, JR.

Headmaster

Post Office: Box S. Paoli, Pa. 19301

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

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

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

**Bethany
School**

Episcopal Elementary and
Junior High Day and
Boarding School

Girls Grades 1-9

Boys (day only) grades 1-8
Kindergarten (day only)

For detailed information, write:

Principal

Bethany School

495 Albion Ave.,

Cincinnati, Ohio 45246

The Witness

Offers a Very Low Rate for space on this page which appears every issue during the year. Details from

THE WITNESS

Tunkhannock, Pa. 18657